



God Cares For You. By the Venerable Father Louis of Granada, O.P. Translated by Father E. C. McEniry, O.P. pp. 335, with supplement and index. College Book Company, Columbus, Ohio. \$3.00.

The great Spanish Dominican, the Venerable Louis of Granada, entitled his work, *The Introduction to Faith*. For the English translation Father McEniry has chosen the title, *God Cares for You*. Either title is appropriate for the book is an excellent appreciation of created being, calculated to make one aware of the greatness and Providence of the God who brought it into being and conserves it. Open the book at any page whatsoever and you will find there inspiring thoughts drawn from the things we too often take for granted and seldom use as food for meditation.

A too-literal translation makes the style cumbersome and unattractive at times, but despite this defect the reader will not fail to thank Father McEniry for having made such a treasurehouse of beautiful thoughts available to an English-reading public.

G.K.

The Life of Saint Dominic in Old French Verse. Critically edited by Warren Francis Manning. pp. 328 with appendices, glossary, and index. Harvard University Press, Cambridge. \$4.00.

"The saint, not the warrior, was the ideal medieval hero; and this explains the fact, not sufficiently understood in our day, why the life of the saint, even more than the warlike 'chanson de geste' captured and held the wonder and love of the medieval man." Wonder and love, it may be added to these words of the Foreword by Archbishop John T. McNicholas, O.P., are likely to be the reactions of modern men who read a contemporary edition of an Old French biography of St. Dominic. Wonder, indeed open-mouthed amazement, is roused both by the facts of this singular life of divine predilection and by the publication of such a unique masterpiece of linguistic erudition amidst the contemporary "chansons de geste." Love, too, for St. Dominic can scarcely be suppressed in this cataract of exhilarating octosyllabic couplets.

Devotion to the saint, modesty, and a detailed knowledge of the saint's life and miracles go far to identify the unknown author as a Dominican and not a "troubadour of Picardy," as Mother Drane, O.P., would have us believe. This description of the author, determining at least his state in life, is but a small portion of the almost two hundred pages of scholarly apparatus which are affixed to the critical text. The manuscripts, their Latin source, versification and morphology all receive exhaustive treatment which is corroborated by a staggering hagiographical and linguistic bibliography. To fashion this monument of scholarly acumen and patience, Professor Manning examined two autonomous thirteenth-century manuscripts which were derived from a lost text, which had, in turn, been copied from the original work.

Probably the first life of St. Dominic in a vernacular language, this biographically tripartite poem deals with the predeterminative portents, span of life, and miracles wrought after the death of St. Dominic. Written about 1259, probably for the edification of a community of Belguines, it gives evidence of being directed to such lay groups in the lines:

*De sa vie dire volon
La verite selonc la letre,
Si com la vraie estoire est faite;
En latin il le sevent mains. (178-181.*

For philologists this twentieth volume in the Harvard Studies in Romance Languages is both an example and an encouragement. To hagiographers it offers an source of primal material, all the more fascinating since it appeared so soon after the Saint's death. Without it, libraries, and especially those in Dominican institutions, can scarcely be considered complete.

Long in the making, longer still perhaps in being appreciated to the full, this text can never again be neglected so long as there are Dominicans and other scholars who will look upon a biography of St. Dominic in Old French verse with "wonder and love."

E.R.H.

The Risen Soldier. By Francis J. Spellman, Archbishop of New York. pp. 39. The Macmillan Company, N. Y. \$1.00.

To a nation enthralled with its own might and dazzled by its constant victories, this short work of Archbishop Spellman will seem like a dash of cold water on an hysterical child. No more than the

child, the nation will not now understand its purpose but, when the flames of war have flickered and died and nothing is left but the ash of mangled bodies and ruined homes, then will its meaning be fully grasped. However, there are some who, even now, find in these pages the expression of what they themselves cannot say. Mothers throughout the land who are giving their sons for the preservation of Freedom are praying only that their sacrifices be not in vain. But there is no time to hear their plea for a just and lasting peace (one that is lasting because it is just and just because Christ is there to make it so)—not now when the cry is "Victory at any cost."

The Risen Soldier is a very short essay (reading time: 45 minutes) in which the sacrifice made by a soldier of this war finds its pattern in the sacrifice of Christ. Certainly, this is no new theme; it has been used by other authors and is found in contemporary religious art. There are, however, some excellent passages in which the folly of man's self-sufficiency is pointedly shown, as, for example, in reply to those enthusiasts who see in science the savior of mankind and who consider planes and radio the heart and soul of the new mystical body, "The airplane has brought joyless days and terror-saturated nights, has wrought death and devastation, and has spread bitterness among people. The radio has been used to disseminate hatred and falsehood, deceiving people and spreading dissension. These abuses of science are the results of the abuse of a fundamental freedom: the freedom to do good!"

Those Americans whose war-time profit is measured by the gold that hangs star-shaped in the living room window will welcome *The Risen Soldier* as they would a visit from Tom, Dick or Harry's best friend, especially those sections characteristic, not of Francis J. Spellman, the Archbishop, but of Father Spellman the simple pastor. Others can find in it a fast-working but easy-to-take antidote for the poison of hate that issues forth daily from so many sources. Everyone can find in it an easy way to contribute to a cause close to the hearts of all men, for all rights and proceeds from *The Risen Soldier* have been given by the Archbishop to the New York Foundling Asylum.

J.B.M.

The Rosary of Mary: Letters of Pope Leo XIII. Compiled by Very Rev. William Raymond Lawler, O.P., P.G. pp. 220, with index. St. Anthony Guild Press, Paterson, N. J. \$2.00.

This book contains capable translations of twelve encyclical letters, three apostolic letters, and one apostolic constitution of Pope Leo XIII on the Rosary. Fr. Lawler, the compiler, has prefaced

the book with a short essay on the Pope and the Rosary, which is a summary of the writings of the Pontiff. At the end is appended a complete list of Rosary indulgences. The book is marked by a doctrinal profundity and clearness and that tender devotion to Our Lady which was characteristic of this great Pope.

A book on the Rosary, written by a great Pope, is announced, and we think of it as something for the preacher, or for meditation. Another book by the same Pontiff, or his successor, is published in which we are taught the Papal principles of peace, or of the foundation of a new Christian order, and we pigeon-hole it into sociology or political science. We connect them hardly ever.

And we do this not according to the Pope's will since he is most explicit always in mentioning that there is no peace and no social reconstruction without prayer and penance, meditation and self-knowledge.

Here then is a great book on social reconstruction and peace and the new order; the most practical book published in a long time. In these inspired words, and the compiler is generous with them, the solution to our social evil is offered. Here in these burning letters on the august Mother of God, and her glories, and her love of men and the Church, do we find the companion volume, the necessary adjunct to all the other volumes now appearing in which the words of the Pontiffs are given to us.

Pope Pius XII at Christmas, 1943, said, "reflection on yourselves and your deeds, and the humble recognition of this moral responsibility will make you realize and feel in the depths of your soul how necessary it is for you to pray and work in order to placate God and invoke His mercy and to participate in the salvation of your brethren."

What is the Papal instrument of this prayer, after the liturgy and the sacraments? The Rosary. Here in this book are sixteen letters by the great Pope of the *Rerum Novarum*, the *Aeternae Patris* and of the *Providentissimus Deus* vigorously affirming this fact.

Dominicans especially should welcome it with burning hearts. Here in their own house for centuries has been the Rosary, the instrument of sanctity, reconstruction, and of peace.

M.M.H.

The Reed of God. By Caryll Houselader. pp. 177. Sheed and Ward, New York. 1944. \$2.00.

Mary with her simple *fiat* began the renovation of the face of the earth, the work of restoring all things to God from Whom, she

proclaimed in her magnificently humble canticle, had proceeded all that was good on this earth. *The Reed of God*, Caryll Houselander's second book on Christ and His brethren, is a volume of contemplation of the Mother of Christ and His brethren. The book is not exclusively about Mary, for no one can write very much about the Blessed Mother without soon writing about her children, Christ and His Brothers. The author has designated her work as a book of contemplation. The interested reader will not be perturbed by any difficult rules. The writer has done the work; it is a book therefore of second-hand contemplation—the author's fruit of pondering Mary in her heart.

The book opens with the author immediately turning her mind's eye to the "essential attributes of Mary." Wisely, she has selected the two essential attributes, the two tremendously significant and important events in Mary's life and in our life: her virginity, and by that the author means her complete and unique falling in love with God, which was, in a way, the occasion for the second attribute, Her Divine Maternity. Since the act of contemplation should not stop at looking and loving what is above but must also descend, the author acts orthodoxly. She does not leave the reader off at the station of invisible things or with an imaginative picture of what might have happened at the marriage of the Holy Spirit and Mary at the moment of the Incarnation. She completes her contemplation very practically by giving proportionate attention to the correlative act of looking into self to see how men can really fail in their professed vocation as Christians, i.e., of bearing Christ.

H.L.

Our Lady of Lourdes. By Rev. Bede Jarrett, O.P. pp. 97. The Newman Book Shop, Westminster, Md. \$1.00.

The *Salve Regina*—traditional and beloved hymn to Our Blessed Lady—forms the basis of these novena "meditations." First delivered at the Church of Our Lady of Lourdes in New York in 1933, these sermons are ever timely, and because of their solid and beautifully expressed thoughts, form excellent material for spiritual reading. It is sincerely hoped that they may foster in the souls of their readers the same profound and simple devotion to the Mother of God which characterized their author.

The Church and the Liberal Society. By Emmet John Hughes. pp. 307. Notes, critical bibliography, and index. Princeton University Press, Princeton, N. J. \$3.00.

Mr. Hughes presents a vivid pageant of the ideas that have been the undercurrent of western civilization for the past several centuries. He very clearly and succinctly delineates all those revolutions, economic, political, religious, and intellectual, that sprang from individualistic philosophies at variance with the orthodoxy of the Catholic Church. Each revolution finds its source in the subversion by the individual of what is contained in Scripture and Catholic Tradition: material power seeks ascendancy over the spiritual; desire and virtue are equated; utility supplants moral order, etc. Given time, these inevitably lead to spiritual bankruptcy: the Liberal Society tried to feed itself on bread alone, worshipping the "Trinity" of Nature, Reason, and Humanity.

Meanwhile, the Church fought the errors that effected the evolution from the Spiritual, to the Natural, to the wholly Economic and Material Man. At first her blows were light. Then in the second half of the nineteenth century she struck with all her power at the Liberal Society. December 8 is the anniversary; Pope Pius IX, the flail. In 1854 the dogma of the Immaculate Conception was pronounced, thereby denying the innate goodness of all men. *The Syllabus of Errors* ten years later singled out for censure the individual tenets composing the Liberal Faith. Lastly, in 1869, the Vatican Council was called. From this came the doctrine concerning Papal Infallibility. The world was henceforth to know that the Church was to be more explicit in her militant hostility to evil.

Marxism and Fascism come next under the author's able scrutiny. Finally, the future relationship of true Democracy with the Church receives a sharp though general analysis. Complementing this, the author proposes five basic principles which he believes the Church, in her position as man's Teacher, should uphold and promulgate.

Mr. Hughes' work deserves wide recognition. He has performed admirably the difficult task of summarizing coherently and correlating most of those ideas, always viciously selfish, often occult, that went into the warfare men and nations waged against each other and against God from the fifteenth to the twentieth century. What is of perhaps greater importance he has succeeded in manifesting even the slightest causal relationships existing among those various ideals.

The thesis of this book cannot be considered new, but its excellent manner of presentation offsets the unimportant matter of lack of originality. For the Catholic, it is a well-written and documented *apologia* conforming to his own beliefs; for the non-Catholic, it will provide excellent food for thought, despite the probability that many individuals may find it too hard to swallow.

This fine study of Liberalism, Catholicism, and tomorrow's hoped-for Democracy is a choice of the Catholic Book Club.

Q.McS.

The Eucharist, The Mystery of Holy Thursday. Francois Mauriac, translated by Marie-Louise Dufrenoy, Introduction by Thomas F. Burke, C.S.P. pp. 75. Longmans, Green and Co., New York. \$1.50.

In a broad sense of the loosely used term, this is a book of apologetics, not the microphone and bandwagon type, but aesthetic and literary apologetics. With a central theme of the liturgy of Holy Thursday it skips about to paint beautiful and ardently human sketches of Holy Orders, Holy Communion, Transubstantiation, Religious Life and its apparent folly, and Catholic veneration of Mary. In common with all apologetes, Francois Mauriac begins his arguments with Scripture. His peculiar difference is his emphatically aesthetic approach, a method much to be commended and much needed in these our times.

In a few particulars the book is open to particular critics. For example, a Scripture scholar may gravely doubt that the eleventh chapter of the first epistle to the Corinthians (or any other chapter in Scripture for that matter) testifies that the disciples celebrated Mass on the first Holy Saturday (page 17). The same scholar would swallow hard, to read (page 32) that Judas was the first bad priest. After all, Scripture scholars have been trying to cut that Gordian knot for centuries. The author employs some reminiscences of boyhood experience during Holy Week — also commendably aesthetic. However, the liturgical purist will begin to suspect either his memory or French rubricians when he finds the adoration of the cross and the altar of Reposition juxtaposed (pages 26-27). Perusing Chapter eight, the professional Theologian would be puzzled to read "As soon as He had performed His first miracle at Cana, He doubtless had present in His heart the secret of the Eucharist" (pages 49-50) or that "He stood alone, without any other witness but Himself of what was accomplished in His sacred person . . ." (page 51). However, that critical gentleman would undoubtedly end up reflecting that the

author was the puzzled one when it came to considering the knowledge of Christ and Mary.

A few general aspects of the book also warrant rather general criticism. Developed from the aesthetic angle it naturally bears a subjective coloring. In itself, this may be good apologetics. Even in business matters a satisfied customer is the best advertisement. But if a man has purchased a patented meat-grinder we ask that he be satisfied with its meat-grinding efficiency and not with the fact that it also makes a lovely door stop. Arguing along this line, it may be said that Mauriac's failure to emphasize the principal effect of Holy Communion, increase in Charity, instead of such things as strength and allaying of fears of unworthiness, is poor apologetics.

Finally, this is the fifth in a series of books called the Golden Measure books, edited by Jacques Maritain and Julie Kernan. This series says of itself that: "It has to do with genuine achievement of true liberty of spirit." It ascribes to itself a "common respect for the image of God in man" and "a common feeling for liberty." Now, obviously, fear of the charge of narrow-mindedness will restrain one from condemnation of this juxta position. However, fear of the charge of flat-headedness compels one to make the recommendation that respect for the image of God in man is more appropriately followed by feelings of dependence on the Source and Term of that image.

J.T.

The Four Gospels. By Dom John Chapman, O.S.B. pp. 85. Sheed & Ward, New York. \$1.25.

The manuscript for this admirable little book was found among the papers of the great Benedictine scholar, Dom John Chapman, who died in 1933. The matter treated was originally the subject of four conferences given to the Catholic undergraduates at Cambridge in November, 1927. Only minor changes were found necessary in their publication, with the result that they are here presented almost exactly as they were first written and presented at Cambridge.

The book is divided into six sections: an introduction, originally a part of the conference on the Gospel according to St. Matthew, four sections devoted to a consideration of each of the four Gospel accounts, and, finally, an appendix containing the chief Patristic texts bearing on the authorship, date of composition, and mutual relationship of the Gospels, and the Replies of the Pontifical Biblical Commission on these and similar questions. The decision to add these

replies was a wise one, for rarely is their text given in such a work, though the references to the replies are often cited.

In his Introduction, the author briefly considers certain fundamental notions necessary for an intelligent approach to the reading of the Gospels, viz., the evidence for the use of the Gospels in the first two centuries, both among the defenders and opponents of the Church, a few words on the history of the text, the more important codices, and finally the authenticity.

In each of the four sections devoted to the Gospels written by Matthew, Mark, Luke and John, Dom Chapman considers the style and point of view of each Evangelist, the chief characteristics of each account, and the relationship each Gospel has to the others.

All is charmingly written, retaining the freshness of the spoken word. The text is clearly printed and well bound. In our sad days, many are turning for the first time to the Gospels for comfort and peace in their trials. This little book will serve as a clear and accurate introduction to an intelligent reading of the four Evangelists.

T.A.C.

The Listening Post. By Thomas B. Morgan. pp. 236 with index. G. P. Putnam's Sons, New York. \$3.00.

"Be objective and nothing but objective." If *The Listening Post* be a norm, Mr. Morgan has ever remained faithful to the injunction given him at the inception of his journalistic career. Treating of a subject that is of vital interest, the author very nicely avoids either excess or defect in his portrayal of the diplomatic life of the Roman Catholic Church.

Tracing his career from Steubenville, Ohio to the Holy City as representative of the United Press, Mr. Morgan unfolds a journey from ignorance to a familiarity with the material side of things Catholic that is achieved rarely even by those of the Faith.

In addition to a thumb-nail sketch of the history of Vatican Diplomacy, the author presents material that should be at the disposal of those who wish to engage in intelligent discussion of modern events. The chapter dealing with the historical Roman Question brings many things to mind that are easily forgotten. Too often the Treaty of the Lateran is treated in contemporary journals as a neat bit of Ecclesiastical skulduggery but by employing the white light of history Mr. Morgan clearly brings into focus the truths involved. He also reviews the informal relations that have existed between the Holy See and the United States of America. A fitting tribute is paid

to Mr. Harold Tittman of our State Department who is at present "a voluntary prisoner of the Vatican."

Among other items that demand the attention of an American Catholic is the rôle played in Vatican diplomacy by some of our countrymen such as the late Cardinal O'Connell, Archbishop Francis J. Spellman, and Bishop P. Hurley.

A vivid picture is presented of the tireless and ceaseless efforts of our present Pontiff, Pius XII, to restore peace to the world that so thoughtlessly resisted his efforts to avert the present catastrophe. It is to be regretted that the author is not in possession of the Faith that could explain for him the marvelous life of the Church. Although not a "document," *The Listening Post* is worth-while reading for one desiring a full picture of a topsy-turvey world.

B.R.

White Smoke Over the Vatican. By Don Sharkey. pp. 165, with index. Bruce Publishing Company, Milwaukee. \$2.00.

Mr. Sharkey's latest work is a short historical and descriptive account of the Vatican. Limited by the "war format style" the author has done an excellent job in presenting so much material in so few pages.

The Introduction deals especially with the election of the Pope. White smoke over the Vatican (from which the book derives its name), is a sign to the world that a Pope has been chosen. Several chapters are devoted to the nature of the work done by the College of Cardinals, and the Papal assistants. Another interesting chapter treats of the relation between the United States and the Vatican.

In the section entitled "History of the Vatican" the author considers the origin of the Vatican and traces its history to the present day. Of particular interest is the account of the Lateran Treaty of 1929 whereby the Pope regained His temporal sovereignty.

The remainder of the book is chiefly descriptive. Special attention is given to the modern Vatican with all its latest improvements. St. Peter's Basilica and the Papal Palace are vividly described. A detailed map, showing all the Vatican buildings, and a list of over fifty illustrations help the reader to follow the descriptions more closely.

This book, with its many tid-bits of historical and liturgical information is worthy of the attention of all Catholics. The reader will discover that many technical points of ecclesiastical procedure are explained in a simple manner. The author's style is clear and unaffected.

Mr. Sharkey is to be congratulated for producing such an excellent book. It will be a valuable asset to all Catholics, particularly when non-Catholic friends inquire about the Pope or the Vatican.

A.L.M.

What is Education? By Edward Leen, C.S.Sp., M.A., D.D., D.Litt. pp. 288. Sheed & Ward, New York. \$3.00.

Father Leen's *What is Education?* is a "must" for all educators. Everyone in the field of education, young and old, religious and laity, Catholic and non-Catholic, will find this book truly a treasure.

Some critics have stated that Father Leen has brought about much controversy with this latest work. If this is so, then the author is doubtlessly well pleased. Controversy begets thought, and it is the lack of thought, so very prevalent today, that Father Leen decries.

The question asked in the title demands an extensive answer. Having put the question, Father Leen gives a complete reply. And if much of what he says is true, and it surely must be since it is the teaching of an infallible church, then there is something definitely wrong with our education today.

This Irish educator, with long years of teaching behind him, gives his readers the fruits of extensive experience in and meditation on the educational field. He shows how education has failed in the last few generations; and he shows why it has failed. Father Leen does this by contrasting education as it should be and as it is. He tells us that education is for the whole man. It is a development of the physical, mental and moral make-up of each person; and this development is a preparation for his place in life, both as a person and as a member of society. In short education must show that life is a proving ground for man's ultimate end. As such, it is evident that education must know man; and it must know the ultimates of life.

Education today has failed because it has neglected the "whole" man. Youth is prepared and groomed for a job or a profession, and little else is considered. Father Leen emphasizes the fact that many educators have forgotten that a position in life is but a means, not an end in itself. Man works that he may live his life well, that he may attain a certain modicum of ease for his personal well being, and that he may fulfill his obligations as a member of society. The materialistic outlook has forgotten all else but earthly gain. Christian education has, more or less, fallen into the errors of materialism,

paganism, utilitarianism and secularism, because it has been forced to compete side by side with such systems. Their germs were bound to filter in, despite the strictest surveillance.

Father Leen brings out the truth that education for material ends is not enough. Man is created for much more than that. The student then must know the true, the good, and the beautiful. This calls for thought and reason, and not mere instruction or memory work. It requires character and a sense of responsibility. It asks that the student know ultimates, and the inter-relations between means and end. Knowing the true, the good, and the beautiful, youth comes to love and cherish all three; and loving them, he really lives. It is only then that he lives in true freedom and with a reasonable assurance of attaining his last end.

The spiritual side of man, therefore, cannot be overlooked. Rather, it is of prime importance. Supernatural truths have been revealed to the Catholic Church alone. If the State wishes to educate properly and well, it has to look to the Church for support. The two work very well together in this field. Alone, the State is too apt to be fallible.

Father Leen, in an inspiring and instructive chapter, treats of "Education and Womanhood." He shows the evils in educating a young woman in the same fashion as man. Her place is the home; competition is not for her. She must learn, yes; but it is for wisdom and love so that she may rule her home more perfectly. She is the heart and man is the head of mankind. They are complements of each other, not competitors and deadly rivals.

All in all, Father Leen has written an excellent book. It is one that can be read with ease and understanding. While these pages are scholarly, direct, demanding, and unrelenting, they are at the same time simple, understanding, and just. This work is a seed that should surely flower into much thought, and more action. Mirrored throughout with a love of God and God's children, educators cannot help but relish the task he sets before them. Love indeed begets love.

There are many splendid quotations from various papal encyclicals, and these scattered excerpts serve to point out, in clear light, the demands of the Church in education. St. Thomas Aquinas and Cardinal Newman are two of the more noteworthy clerical authorities cited. John Ruskin is one of the number of literary critics who has merited frequent citation by Father Leen.

E.M.R.

American Catholic Opinion in the Slavery Controversy. By Madeleine Hooke Rice. pp. 177 with bibliography and index. Columbia University Press, New York. \$2.50.

Standard works on the history of the Catholic Church in this country have concentrated on details of ecclesiastical institution and development. Little attention has been paid to the influence of Catholic thought on social problems. Dr. Rice has attempted to fill a part of this gap by analysing the rôle of Catholics in the slavery controversy. Dr. Rice indicates a second motive for her work, for she is convinced that this study "will be helpful in throwing light on more recent tendencies within the Church membership."

One paragraph contains the main conclusion of Dr. Rice's researches: "However much Catholics might differ in regard to slavery when considered as a social or political problem, the theological position of the Church which denied that slavery was an evil *per se* was beyond question. Both the scriptural and church tradition was interpreted as recognizing that its existence with certain qualifying conditions was compatible with the practices of religion. Consequently, the Garrisonian plea for the immediate and unconditional eradication of human bondage was rejected in the North as in the South" (p. 90). As Dr. Rice indicates this attitude was not adopted as a matter of expediency; it followed upon a reasoned conviction of the truth of the Catholic tradition.

The treatment of the Church's attitude towards immediate emancipation and Garrison's Abolitionism, and the account of divergence of opinions among Catholics in the North and South represent a real contribution to historical literature. Undoubtedly this section of the book will be accepted as a standard reference. An excellent selection of historical detail and a facile presentation conspire to produce a work of general interest. Dr. Rice indicates that a pure slavery controversy never actually existed; the issue was always complicated by social, economic, national, and religious factors. Her analysis of the real terms of the controversy into which Catholics were drawn is deserving of high commendation. The fundamentally realistic attitude of Catholics receives a just consideration, and the evaluation of the motives prompting Catholics to enter the lists is accurate.

When Dr. Rice considers the position she has just reported in order to discover principles which will throw "light on more recent tendencies within the church membership," it becomes evident that she is a very good historian but a very poor critic, for she has failed

to understand the Catholic position. Dr. Rice is well aware that the "Church is essentially a religious institution whose attention must be directed first to the religious life of its communicants, and only secondarily to their social and economic life." Her conclusions indicate that the Church's attitude during the controversy was entirely in accord with this principle, and that its activity was devoted to social and economic questions which involved moral issues. Nevertheless she characterizes the attitude of the hierarchy as "taking refuge in a conservative church tradition, entirely remote from the contemporary issues." In the light of her own researches such a position is untenable. The confusion in the writer's mind is due to an identification of "conservative" with "reactionary."

Besides her dislike for conservatism, Dr. Rice has a fundamental disagreement with the Catholic hierarchy of the period on the moral aspects of slavery. By an indiscriminate grouping of all human rights into the phrase "life, liberty, and the pursuit of happiness," she maneuvers into the position of levelling an "obvious challenge to the Catholic position." "In falling back upon the traditional policy of the Church, were not Catholic leaders evading what was actually a moral issue. . . .?" To her mind, they were. Dr. Rice needs instruction in the nature of right. When she has filled that need, she will see that challenge is by no means obvious.

P.F.

Democracy: Should it Survive? Issued by the William J. Kerby Foundation. pp. 159. Bruce Publishing Company, Milwaukee. \$2.00.

The real pugilists in this present global war are not just the men and arms of the Axis nations and those of the Allies; their tanks and guns and bombs against ours; their fortresses of the sea and sky against ours. The real contestants in this all-out war are *ideologies*. It is the Totalitarian view of life and the nature of man versus the Democratic view. The former disrespects the dignity of man; the latter ideology respects it, at least theoretically. This World War II will indeed prove that Democracies have the *might* to survive; however the post-war plans for really true Democracies will prove their *right* to survive as Democracies.

To make something as it should be the artist must first know what that thing should be. Prior to making a chair any carpenter should have an idea, a mental pattern, of a chair. So too in endeavoring to fashion a true Democracy, that will be worthy of survival, we all should give some consideration both theoretical and prac-

tical to the fundamental idea of the Democratic pattern. Only then can we attempt an adequate solution to that vexing contemporary query which is being physically answered in blood and sweat and death itself by our fighting men on all the battlefronts of the world. That important question is: *Should Democracy Survive?* This question is answered in this symposium. Written by such intellectual generals and noteworthy contemporary figures as Monsignor John P. Ryan, Luigi Sturzo, Walter Lippmann, Philip Murray, and Jacques Maritain, this collection of thirteen essays aims at putting into relief the salient features, the proper notes, that make for a true Democratic way of life.

The subject and the key expression that concatenates these essays is the *dignity of man*. That principle of man's inherent dignity as an image of God is the soul of any Democracy worthy of the name. In this symposium each of the writers has pointed out one or more things that must be present in, or absent from, a true democratic form of government. Some of the essays are more practical than others. The purpose of this symposium is not to proffer a final and decisive solution on the ideas of Democracy and its basic principle, the dignity of man. Most of the articles presuppose the metaphysical and theological concepts and conclusions on the nature and dignity of man. The authors show how the dignity of man must be preserved from the ravages of any philosophy of life foreign to Democracy and also from those who are sabotaging this basic democratic principle within our very borders.

In the heat of this global conflict in which the *dignity of man* is at stake the reading of this book will be most timely and useful. The writers have purposed to manifest their convictions on the chief notion of any Democracy. From a perusal of this book the reviewer is convinced that if a Democracy is rooted in the correct notion of human dignity, it should and must survive; if not, it is only a sham and a farce and is not worthy of preservation. "Should Democracy survive?" is the question each of us Americans must answer in our daily lives. Democracy should and will survive if we assimilate the truly Christian concept of the *dignity of man*, and with God's help, live a truly virtuous life. That must be the first and foremost of our post-war plans if we are to be truly democratic, if Democracy is to survive.

C.D.K.

A Modern Foreign Policy for the United States. By Joseph M. Jones. pp. 94 with Introduction. The Macmillan Company, New York. \$1.35.

Mr. Jones presents in a brief and readable fashion "three inter-related and co-essential aspects of our future freedom from world war through foreign policy." The first aspect enunciates the author's four basic requirements for "a definite course or principle of procedure in dealing with other nations." The course he charts may be reduced to this: a post-war continuation of the United Nations' co-operative effort via a Four-Power Alliance. He defends his case for China's future rôle well. His stress on the need for a post-war alliance, however, must be questioned.

As a war-time measure, an alliance is necessary. Its very purpose is to ally nations "against" a common foe. As an instrument of peace, history testifies to its futility. Paper politics among nations, like campaign promises, guarantees nothing. Witness the Anglo-Japanese alliance, the Hitler-Stalin "nonaggression security alliance," and the Polish-English-French alliance, all of recent vintage and all ostensibly aimed at peace. "Realistic politics"—which some leaders profess to practice—would seem to demand a small nation counter-alliance to off-set the "good" neighborly alliance of the Big Four. At least, it is a threat.

We might likewise question the author's endeavor to perpetuate the mumble-jumble use of "fascist" as a label for all enemies of freedom. Totalitarianism is the mother of both Fascism and Communism and dictatorial rule is characteristic of both. If dictatorship is wrong—and that seems to be Mr. Jones' specific thesis—why concentrate on the Fascistic brand to the exclusion of the Marxist? If one is "less" evil than the other a comparison of the two is required.

The second aspect of America's foreign policy involves a critical examination of our "secretive" State Department. The attempt is both productive and provocative. Some questions, however, seem to have been overlooked such as: 1) Does not the Department's complicated filter process act swiftly when necessity demands? 2) Why have not the Chairman and minority leader of the Senate Foreign Relations Committee joined the public clamor for more facts? 3) Since foreign relations involve at least a second party, is it not true that our State Department has suffered considerably at the hands of the other party? Perhaps the most fruitful findings of the examination are to be found in the author's suggestion box; they merit consideration.

The final aspect contains a plea for Democracy in foreign affairs. The most significant pages of the book are the author's appeal for more harmonious teamwork between the executive and legislative branches of our government. The questions proposed are searching; the answers are noteworthy. If the problem were approached from the *de facto* limitations of the people themselves—the evidence would seem to argue for a foreign policy involving a post-war transitional period and a coöperative plan patterned after the Pan-American Union or the Trade Agreements Program. Alliances would be definitely taboo.

Mr. Jones is not a smear artist; he does offer a positive program of his own to remedy public ills. However, his talented writing style could be devoted to a more constructive approach to the tremendous post-war problems. He should be heard from again, and soon.

J.A.

Our Coast Guard Academy. By Riley Hughes. pp. 256 with index. Devin-Adair, New York. \$2.00.

The officers' training school of the nation's oldest sea-going service has at last been recognized with a book length appraisal. This volume, combining the better features of a history and a guide, gives authentic information about an American institution which, though little known, ranks with Annapolis and West Point.

What might have floundered as a mere record of the school's accomplishment or a recital of its plans has been rescued by literary grace and a superior ordering of material. Riley Hughes, a member of the faculty of Providence College, Rhode Island, has obviously done extensive research and interviewing in nearby New London. His fine literary treatment of the varied activities of the Academy in both peace and war embraces everything from "swabs" to SPARS and from visitors to verse.

The fifty-five illustrations included by the publisher are as coals brought to Newcastle because of the vividness of the author's style.

J.W.N.

Amen, Amen. By S. A. Constantino, Jr. pp. 184. Harper & Brothers, New York. \$2.00.

Religion, sex, and money have a special appeal to all. Ensign S. A. Constantino, Jr., a young Navy flier, has written of these in an interesting, bright little book entitled *Amen, Amen*. The writer has

aimed at giving his fellow-men in the service a book which would set forth the elementary notions and principles of right living and (this is the virtue of the book) at the same time would be read by them. That he has achieved his aim seems certain. *Amen, Amen* is a praiseworthy digest of religion and ethics in the language and style of today. Although not a scientific work—those looking for such will be greatly disappointed—it is a popular and breezy book which will prove much to the liking of those interested in sound principles in easy doses. This book contains much to be commended and deserves a large circulation.

T.J.D.

Christianity and the Contemporary Scene. Edited by Randolph Crump Miller and Henry H. Shires. pp. 222 with index. Morehouse Gorham Co., New York. \$3.00.

Only an apologete should read this book. Apologetics is a function of charity. The apologete is most charitable when he approaches his neighbor's errors in a spirit of justice and truth. Limited space permits only a brief sketch of the outstanding errors of this work. To do it justice would require another book.

Thirteen authors, most of them associated with an Anglican theological school in Berkeley, California, coöperated in presenting this neat exposition of religious thought outside the Catholic Church. They reproduce with filial accuracy the basic errors of the moderns. Along with their contemporaries in other fields, these "leaders of the church" wend their wild Hegelian way through "theology, Scriptures, history and applied Christianity." Perverse dialectic applied to the truths of Catholic faith may have the appearance of a religious revival, but underneath it is the old story of the exploitation of truth, the corruption of the best, which is worst.

The all too familiar process has three characteristics. First, there is the general leveling off of perfections, created and uncreated, the confusion of contradictions, the blending of divergent opinions into a temporary synthesis or "area of agreement." Second, there is the unanimous sentiment ordering this process to an indefinite future ultimate. And last, but really first, there is the source of this leveling process, the personal inversion of the relation between intellect and truth, voluntarism, pure and simple.

Every page of the book verifies this charitable indictment. However, a short analysis of one of the essays may save the interested neophyte the trouble of reading the entire work. Take, for

example, the fifth essay, "An Inquiry Into the Origin of Religion," by Henry H. Shires. First, he casts about for a definition of religion which will fit all religions, even atheism. Then for five pages he lines up the psychological and philosophical opinions of such men as Kant, Schleiermacher, Lotze, Rischl and Hegel along with their divergent theories on categorical imperative, feeling, value judgments based on feeling, pragmatism, mystical consciousness, absolute reason, and sense of the "numinous"—all forms of religious experience. Having lined up the oppositions he proceeds to blend them together and reduce the contradiction to unity. On page 72 he writes, "The variety of opinions we have summarized is due to the lack of agreement concerning this basic principle. Religion is an affair involving all of man's powers. . . . The basic element which arises from the interplay of these functions is faith. . . . Faith can also become one-sided . . . but when it is seen as arising from the interaction among these functions it becomes the cohesive principle." With his master stroke of synthesis completed he promptly ends the essay, having at the time made man's own psychological self the principle of religion and theology. Calling himself a theologian he traitorously explains the higher and lower, the supernatural by the biological. This is the most gigantic leveling of diverse orders in the book.

Having exposed the modern dialectic at the source of Church Doctrine—namely Theology—it is hardly necessary to wend a weary way through the rest. The remainder of the book deals with Scripture, Church History, Unity and Activity. The same characteristics are flaunted in each essay. The book is entitled Christianity and the Contemporary Scene. To call it a scene is litotes. To call it Christianity is hyperbole.

J.F.

Twentieth Century Philosophy. Edited by Dagobert D. Runes. pp. 571. Philosophical Library, New York. \$5.00.

This collection of essays presenting the chief schools of modern philosophy and the central problems preoccupying the contemporary mind will be welcomed by the student anxious to become acquainted with the varying fundamental ideas abroad in the world today and striving to shape the world of tomorrow. But he will find the going difficult as he wades through page after page of turgid prose and bewildering terminology. The fault is not the publishers'; they have done their part well. Nor the editor's; his selection of authors, topics, and schools of thought is interesting and representative, and after eight sentences of introduction he withdraws completely from

the scene and lets twenty-two modern philosophers speak for themselves. The result is a testament to the chaos and poverty of contemporary thought. The decline of philosophy from its former prestige and position of eminence in our colleges is bemoaned, but certainly no remedy is offered other than the tail of the dog that bit us. Interest in philosophy has waned because the student finds no certitude, no generally accepted concepts, no basis for a program of action acceptable to all or at least to a majority. Instead there is a welter of confusing and contradictory claims, a monument to subjectivism, intellectual pride, and self-interest, a Babel of clamoring voices, each seemingly intent only on being heard and not on presenting truth.

This fundamental weakness seems to be recognized by Ralph Flewelling in his essay on *Personalism*. But Personalism, essentially a system of practical compromise, is admittedly voluntaristic and (less admittedly) anthropocentric, and will hardly satisfy the Thomist. What the Thomist does draw as a clear lesson from such a volume, is the need of the world for a return to first principles of the objective order. It is, for instance, both an amazing and a disheartening thing to have John Somerville in his essay on *Dialectical Materialism* refer the reader to that section of Aristotle's *Metaphysics* wherein he shows that the principle of contradiction is the most certain of all principles and cannot be denied, and then proceed to embrace the Hegelian formula that A is A and also non-A, or the principle of change or becoming. The logical inference that the non-A, in turn, is non-A and also A, and so on *ad infinitum* so that all things are reduced to one (monism) and there is consequently no real change, is blithely overlooked, and soon, of course, there is a *practical* acceptance of the principle of contradiction in the development of the theory of the class struggle, whereas consistently there should be no really distinct classes, since each class, while it is itself, is at the same time its opposite class and hence not really distinct from it.

The two essays on *Personalism* and *Dialectical Materialism* here briefly criticized are, however, among the best written and most interesting contributions to the symposium, and consonant with the tone of the book: to have each writer introduce adequately and attractively the general outlines, pretensions, and conclusions of his philosophy. In this respect the sole Thomistic representative, Maritain's article on the humanism of St. Thomas Aquinas, is not an especially felicitous choice, while the other papers meet the editorial requirements with varying degrees of success. But the book is valuable for

the Thomist in that the lines of battle are clearly drawn, so that we recognize the foe we face, and the hard but necessary toil we must embrace if we are to triumph.

R.P.S.

The Thrill of Tradition. By James Moffatt, Hon. D.D. (Glasgow), D.Litt., LL.D. pp. xi-200. Macmillan, New York. \$2.00.

Although the author of *The Thrill of Tradition* may have merited praise in the past for his contributions to Scriptural Study, this time he has merited nothing but condemnation. His work is a scurrilous attack on the Catholic Church, her teachings and her hierarchy; it is worthy, not of a true scholar, but of a biased and self-opinionated critic.

It would take too much time and space to note and refute each of Dr. Moffatt's errors. His disparaging references to St. Thomas Aquinas show that the author is guilty not only of ignorance, but also of positive malice. When he accuses the Angelic Doctor of "lack of exegetical insight and of any historical interest in dogma," Dr. Moffatt shows that his acquaintance with St. Thomas is based only on what has been written by unfavorable critics, and not on the works of St. Thomas themselves. The chapter entitled *The New Trend Religion* is typical of the whole work. In it Dr. Moffatt implicitly accuses the Council of Trent of overthrowing the Church established by Jesus Christ, and of setting up its own private religion. Ironical?

There appears nothing in the book which would make it suitable for Catholic Scripture readers. The author is, without doubt, an excellent rhetorician and a master of innuendo and equivocation. *The Thrill of Tradition* exemplifies these traits perfectly.

F.C.M.

Vie De Saint Dominique. Par Rev. Jean-Dominique Bousquet, O.P. pp. 64. Les Editions du Levrier, Ottawa, Canada. \$0.15.

If the faithful were more interested in the lives of the saints, they would be less apt to be shaken by the dangers to which their faith is exposed in the world of today, whose ideas, mentality and tastes become daily more and more hostile to religion. This little book is offered to Dominican tertiaries in the hope that, reading it, they may be moved to appreciate more the supernatural life in which they live, through the life of our holy father St. Dominic.

Saint Thomas D'Aquin, G. K. Chesterton. Version francais de Maximilien Vox, Preface du Rme. P. Gillet, O.P. pp. 217. Libraire Plon, Paris.

We must congratulate the Dominican Fathers of the Province of St. Dominic in Canada for undertaking to reprint this volume. Since the war, the French people have no longer had the opportunity to buy it. According to the Master General of the Dominicans, it is probably the best life of Saint Thomas we have. There is no difference between the French translation of Maximilien Vox and the original English text, except the eulogistic preface by Father Gillet. However, this merely enhances the volume. In seven very penetrating and very expressive pages, Father Gillet introduces the artist and the model to the French public. For that purpose, he uses words most apt to express his deep admiration for the culture, the art, the style and, in a word, the genius of Chesterton. This preface ought to be translated and inserted in the English edition. It would certainly help to give a fuller understanding of that book of Chesterton which is considered by Maisie Ward his masterpiece.

M.B.M.

Carmelite and Poet. By Robert Sencourt. pp. 278 with index. The Macmillan Company, New York. \$3.00.

St. John of the Cross (1543-1591) is a recognized master of the spiritual life. His works, especially *The Ascent of Mount Carmel*, *The Dark Night* and *The Spiritual Cantic* have had a profound and uninterrupted influence upon spiritual writers, poets and mystics for nearly four centuries. Together with St. Theresa of Avila, his contemporary, he illumined the path to God for thousands of devout, God-inspired souls.

On the other hand, in our own day, the writings of St. John have often proved unintelligible to sincere souls, perhaps because they started to read his treatises without the necessary background. It is this background that Mr. Sencourt sketches in his "Framed Portrait of St. John of the Cross." "My chief object has been to offer an explanation of not only a mystic whom many Catholics have found hard to understand but also a poet who has long since taken his place among the greatest poets of mysticism and passion."

The reviewer might make two criticism of statements found in the work. The first criticism concerns the rather confused and incorrect explanation of the Sacrifice of the Mass, as celebrated in the convent where St. John spent his novitiate days. "Every day," says

the author, "they chanted in its traditional form, with the symbolism of light, of water and of fire, amidst the perfumed smoke of incense, the solemn office of the Eucharist, in which bread and wine were offered to God, that by making them holy He might change them till by mystery they became to those that received them the very Body, the very Blood, the very soul and power of Christ Himself" (pp. 24-25). Now in the Blessed Eucharist, Christ Himself—His Body and Blood, His Soul and Divinity—is really and substantially present under the species of bread and wine. His presence is effected by Transubstantiation, that is, by a change of the substance of the bread and wine into the substance of the Body and Blood of Christ. The Real Presence begins the instant the Consecration is completed. It is not restricted to the moment in which the Blessed Sacrament is being received, as the author seems to indicate. And it continues in the hosts that may be reserved after Holy Communion has been distributed. This is the solemn teaching of the Catholic Church.

Again on page twenty-eight, the author states, "These Catholic theologians, like San Tommaso di Aquino before them, were nourished on the broad intellectual vigour of the Spanish Church." St. Thomas Aquinas nourished rather than was nourished by the intellectual vigours of the Spanish Church. With two other Dominicans he reorganized the studies of the Order, and decided on new Houses of Study in Spain. At the request of St. Raymond of Pennafort, a Spaniard, he undertook the *Summa Contra Gentiles* to help in spreading Christian philosophy in Mussulman countries. St. Raymond himself founded linguistic schools in Spain for the conversion of the Moors.

However, Mr. Sencourt's very capable study of St. John of the Cross is certainly to be recommended to all interested in the things of God. His opus is a worth-while addition to the literature on St. John of the Cross. It is recommended to those who always wanted to read the spiritual treatises of the Spanish Master but were repelled by the apparent obscurity and unintelligibility of his mystical concepts.

R.A.

St. Theodore of Canterbury. By William Reany, D.D. pp. 185, with appendix, bibliography and index. B. Herder Book Co., St. Louis, Mo. \$2.00.

In this present addition to the biographies of early churchmen, Reverend William Reany, in writing of St. Theodore of Canterbury, has presented to the American public a brilliant introduction, as well

as a scholarly study of one of the "giants" of the earliest days of the Church in England.

Theodore though not a native Englishman might well be classed among the founders of the Church in England and of English nationality, and be called the organizer of the ecclesiastical system of that country. Born in Tarsus of Cilicia, at an early age he entered one of the Abbeys of Rome to spend the rest of his life as a Benedictine Monk. However, becoming famous for his learning and teaching, he was consecrated Bishop by Pope Vitalian.

In 669, some seventy years after the first missionaries entered England, Theodore ascended the throne of the great St. Augustine at Canterbury. During his reign of twenty-one years, he united the people (of the many nationalities that inhabited the land) among themselves and with their bishops, organized the country into dioceses, established monasteries and schools, and first introduced the study of Greek and the classics into England.

The biography, written in a very interesting manner, can be recommended to all as a source of edification and instruction.

J.P.

Subdeaconship: Conferences on the Rite of Ordination. By Rev. Aloysius Biskupek, S.V.D. pp. 301 with index. B. Herder Book Company, St. Louis, Mo. \$2.50.

The road which leads a young man to the holy priesthood is marked by many noteworthy milestones, which are known as the Minor and Major Orders. Of all these preparatory Orders, that of Subdeaconate is one of the most important. There are several reasons for this: first, because it is the first of the three major Orders, secondly it is the one which bestows the privilege of actual participation as a major minister in the Holy Sacrifice of the Mass, thirdly because it imposes sacred duties, e.g., the obligation of clerical celibacy, the recitation of the Divine Office, and the care of the sacred linens used at Holy Mass.

In this work, the author treats extensively not only of the Subdeaconship itself, but also of the duties incumbent on those who accept it. He presents us with a scholarly treatment of the history and significance of each of the sacred vestments worn by the Subdeacon. More important, however, is his prayerful treatment of the interior dispositions which each candidate for this order should possess. As he so accurately points out, any man can perform the duties correctly, but only a man moved by the grace of God and acting in

accord with God's grace can draw the faithful closer to God. Father Biskupek discourses at length about the virtues which should be found in a very flourishing state in every cleric, and reminds his readers that they as clerics must either advance in the priestly perfection or else fail in their obligations.

This book should be read not only by candidates for the Subdeaconship but also by Deacons and ordained Priests. For the virtues which should influence the actions of a Subdeacon should be found in a more eminent degree in their superiors.

H.H.

Thirty Years With Christ: The Autobiography of Rosalie Marie Levy.
pp. 246 with Illustrations. Published by Rosalie Marie Levy, New York. \$2.00.

Miss Levy's autobiography is really a song, a song of profound faith but more especially a song of intense love. The words are those of an apostle—a lay apostle—who for thirty years has worked and lived with Christ. Now she would "make known the great mercy of Jesus"; now she would "thank Him publicly" for all His blessings.

Her public homage, however, cannot hide the vitality of that Faith which has been her nourishment and her life for thirty years. Her message must reveal her labors in that "portion of the vineyard" allotted to her. Her work in the Catholic Guild of Israel, her enviable record as publisher and distributor of numerous books and countless pamphlets and leaflets, her Christian fortitude in trying encounters with "ex-nuns," militant atheists and zealous Communists, and finally her "labor of love" as a leader of the Catholic Lay Apostles Guild—all testify to the extravagant extent of her apostolic "portion."

Because she is a zealous, rather a militant lay apostle in the service of Christ, Miss Levy's song of public homage would be flat and meaningless if it did not reveal the intense love which has been her constant inspiration. So dynamic is this love, she must do more than reveal; she must share it with others. For those who are already sharers she would remind them of their obligations. It is to Catholic souls in particular, then, that she addresses her challenging message: "The Battle is on! Let us not be found wanting. If Catholics showed one-half the zeal in spreading the Truth that the Atheists and Communists do in spreading their false doctrines, it would not be long before the whole world would be converted to Christ, our Saviour."

The Lay Apostolic Movement—now beginning to stir noticeably in America—will one day hail with great pride the pioneering achievements of such courageous a lay apostle as Rosalie Marie Levy.
A.McT.

Public Speaking. By William R. Duffey, M.A., and Francis A. Duffey, M.A. pp. 322 with appendixes and indexes. B. Herder Book Co., St. Louis, Mo. \$2.50.

In sixteen assignments for college and high school students, the authors have arranged the fundamentals of the theory and practice of public speaking. They present a unified exposition of the diverse data that bear on their subject. Throughout the assignments there is constant emphasis on grammar and diction. A clear and thorough explanation of voice production is illustrated by six detailed diagrams of the vocal apparatus and related organs. The principles of syllogistic argumentation are carefully summarized, and various modes of outlining are exemplified. Concrete social situations are described to show the practical value of the lessons. Insisting that each instruction must involve classroom demonstration and home study, the authors provide abundant material for both. The volume is rich with quotations from the masters.

It is a reliable text for the speech teacher, and will free him from the need of consulting other sources. The student who uses it will have a compact, complete and intelligible treatment of all the factors of successful speaking. Although primarily designed for classroom use, the book should be most helpful in private instruction, especially for the removal of speech defects. It is a time saver for extra-curricular speech activities. The sixteen units are intended for a single semester's work, but can readily be extended through two semesters or more.

M.P.C.

Latin Grammar. By Cora C. Scanlon and Charles L. Scanlon. pp. 329 with Index. Herder Book Company, St. Louis, Mo. \$3.00.

If the study of Latin is to survive the present scientific devastation of European cities and American school systems, it will not be because of the popularity of Classical authors among school children, or even among their teachers. In our day, Latinity, as all else, must be made practical, to satisfy the "evaluative criteria" in the bitter fight against our own civilization. This culturally lamentable situation must be faced. "All Gaul is divided into three parts" will soon

be supplanted in the minds of children by "in the whole world there are four great nations." Classical Latin will be relegated to a few "halls of learning" or limited to use as a tool for a few professions, rather than as the mental discipline and cultural charm of educated men.

Liturgical Latin may avoid this fate. By being a vital part of Catholic life, it may retain the freshness of the liturgy *per omnia saecula saeculorum*. Every effort should be made by Catholic authors and educators to foster in Catholic children a useful and vital knowledge of Latin for the Liturgy.

A great stride has already been taken, and not the least part of it is this present Latin Grammar. It offers in twenty lessons all the essentials for an intelligent reading of the Roman Missal and Roman Breviary. Building by words, phrases and paragraphs, it covers the field with a surprising thoroughness and simplicity.

There are many excellent features in this book. The key to pronunciation is unambiguous, a rarity in books of this kind. The arrangement of lessons is masterly. The appendix is sufficient and exact, and the vocabulary gives modern rather than Elizabethan English equivalents.

A word of caution may be added for those who watch their penults, otherwise they will receive a shock here and there. A word incorrectly accented in the text, e.g., *circumdare* on page 71 will be confirmed in this error in the vocabulary. Furthermore, while the vocabulary gives current coinage, many weighty Latin words have been shortchanged in the transaction.

The index makes the book useful as a reference work even for those who have borne the heat and the days of a more extensive course.

W.D.H.

Blessed Are the Meek. By Zofia Kossak. Translated by Rulka Langer. pp. 375. Roy Publishers, New York. \$3.00.

At a time when there exists such a passion for works of fiction, and the press overflows with novels of even worse than questionable morality, a novel like *Blessed Are the Meek* is a real gain. Though a translation, the language runs as freely and easily as that of many books originally written in English. It is certainly not a little remarkable that the narratives and incidents afforded by the Crusades never fail to excite new and fresh interest. We never weary of the details, and always close our book with the feeling that we have

learned something new about the hundred-times-told tale. In this present case we find ourselves face to face with a large store of new facts, for the sad tale of the child crusaders, who were tricked into slavery to the Arabs, is far less known than of the Crusades in general.

Blessed Are the Meek is a panoramic novel of St. Francis of Assisi and the Fifth Crusade. The scene is laid in times which can never become commonplace, and whose fertility of incident is so great that their description in history can scarcely be overdone. Here is an intimate, detailed picture of the spiritually gay career of St. Francis from his gathering of his first followers and their journey to Rome to get approval of the Franciscan Rule until his return from the Holy Land about the year 1225. The point of the book is the contrast between character which rests on a foundation of Christian faith, and those which develop themselves on the basis of nature and passion alone. On the one side is Saint Francis and his disciples going about doing good and enkindling in the hearts of men the fire of charity. On the other side is a group of self-seekers, to whom there is only one god, which is success, and one influence, which is money. This contrast between the passions and misfortunes of sinful man and the apostolic zeal and love for souls of the Friars Minor could scarcely be more striking.

But threaded through the story is the doubly illicit love affair of the leader of the Crusade, Sir Jean de Brienne, King of Jerusalem. And this, though not sensually handled, prevents the recommendation of the story to adolescent readers.

The authoress is to be congratulated on the completion and publication of the work, which is a valuable addition to our knowledge of St. Francis. It is the fruit of long and patient labor, and, in reality, it contains more than is indicated by the title. We hope that the book will attain the object which the authoress, in editing it, had mainly in view.

A.D.

Perelandra. By C. S. Lewis. pp. 238. Macmillan Co., New York. \$2.00.

Symbolism, as a mode of literary expression, is apt to be lacking in clarity and intelligibility. This latest work of C. S. Lewis, making use of such a medium, is no exception. The author denies any allegorical implications in his story and claims that it is a fictional account of the wanderings of a mild mannered philologist named Ransom on the planet Perelandra (Venus). In this indulging planetary setting with its fantastic vegetation and strange creatures, Ransom meets one of the inhabitants of this empyrean Eden, the Green

Lady. Into the midst of this idyllic retreat comes an earthly foe of the hero, the scientist Watson. The Evil One takes possession of Watson and there ensues a series of extraordinary adventures. Both seek to influence the heroine in a series of enigmatic and esoteric arguments, Ransom as the champion of the Good, and Watson the personification of Evil.

An unusual story, it is neither an entertaining or enlightening novel, and its one claim to distinction is the peculiar yet beautiful imaginative passages.

G.B.H.

Once in Cornwall. By S.M.C. pp. 175. Longmans, Green, and Co., New York. \$2.00.

This short and charming book will appeal to two groups of people: the first, teachers and parents, who are accustomed to the society of children and who find the telling of stories a great aid in their efforts to attain their respective ends; the second group encompasses all the rest of us, for fairy tales appeal to all in some degree or other, whether we will admit it or not.

The authoress, "S.M.C.," an English Dominican Sister, is rapidly taking her place in the modern world of English Catholic letters. *Once In Cornwall* gives her title to a marked degree of versatility, for she has collected various tales of the Cornish country and told them in as many various styles.

The story itself concerns a young Dominican cleric who is unable to enjoy tales of fancy or any part of life that cannot be proven by hard facts and logic. Sent by his superiors to travel about Cornwall in search for ancient legends, he departs in a fury on what he believes to be a fool's errand. The rest of the story is taken up by the tales he hears from priests, hermits, shepherds, fishermen and housewives. He returns to the Priory at the end of the year, convinced of the value of the legends he has heard.

The book cannot be profitably read at one sitting—fantasy can become tedious. But it is a well-written and well-pointed story that will charm the many readers it deserves.

L.C.

The Bells of Saint Ivan's. By Robert Spencer Carr. pp. 186. D. Appleton-Century Co., New York. \$2.00.

"What was, we saw; what's to be, we'll see" runs the "fatalistic Russian phrase which might truly be called a Soviet proverb." Chris-

tian prudence too, made tender by the slaughter and persecutions of an atheistic Soviet Union, will wait for irrefragable proof before it "lend-leases" its conviction of an official religious revival in Russia. Much has been made of the September, 1943, Synod of Orthodox Bishops held with the benediction of the Stalin smile, yet "what's to be, we'll see."

In this novel, the blatant propaganda, deep and ubiquitous as Russian mud, is a poor foundation for even Stephen Carr to build a story with any semblance of reality. The characters do as well with their speeches as might be expected. The action is like that of mechanised units after the Spring thaw.

For a certainty, bells like those of St. Ivan's will go on ringing. There is still some doubt, however, whether they will announce Soviet victories in the field or Christ's victory in the Sacrifice of the Mass and in the hearts of the faithful.

W.D.H.

Such Interesting People. By Robert J. Casey. pp. 347. Bobbs-Merrill Co., New York. \$3.00.

Robert Casey is reminiscing upon his career in the newspaper business. The result is a delightful book made up of amusing yarns, funny incidents and snappy repartee—something to lighten the spirit and relieve the mind grown weary with a steady diet of serious reading about momentous world events. Surely the many impossible movies emanating from Hollywood about lighthearted news reporters and hardboiled editors have some foundation in fact, if we may judge by the tales in *Such Interesting People*.

The title itself is by now a classical gem. A gushing hostess once remarked to a reporter: "It must be fascinating to be a journalist. You meet such interesting people." To which the reporter mechanically replied: "You certainly do, and they're all in the newspaper business." It would seem that newspaper people have more than their share of peculiarities, but considering the versatility, originality, and sense of humor demanded of employees, it would be impossible to expect them to have the characteristics of those in more prosaic professions. The variegated types of news reporters, running from the jovial alcoholic to the haughty, nattily dressed ex-Baron, are portrayed by the author in a style at once smooth and easily readable and in language that is pungently humorous.

Drawing from a rich experience gained by many years in the newspaper business, Robert Casey gives us a colorful eyewitness ac-

count of some of the oddest and funniest characters one would ever want to meet. A book highly original and contrived to draw a laugh from the most serious, it is a welcome change from the current output of war stories and can be appreciated by all as an hilarious account of the interesting newspaper world.

L.L.

The Seas of God. Edited by Whit Burnett. pp. 575 with Appendix. J. B. Lippincott Company, New York. \$3.00.

"A pile of modern books, a pile of ingenuity, a pile of futility" confront Chesterton at the writing of *Orthodoxy*. Much the same must be faced by the readers of this ordered pile of forty-nine stories "of the human spirit" by as many famous authors. These stories are modern, going back though they do to Tolstoy. They evidence ingenuity, both in the craft of writing and in the business of compilation. Yet they are futile. "There's no guide for the search and no definition for the thing found" moaned one of the characters in Dina Burnett's story, *Mr. Onion*, and his bewilderment is reechoed from almost every page.

Their futility lies, not in the search, but in the "thing found." Their folly lies in making the search the "thing found." Finding the search they have something in common and may be piled together as a modern cairn of exploration leading nowhere.

This book, however, is not trivial, no more than is a dragon. It is real, vital, but evil. Embracing all opinions, it professes no thesis, yet it stands as the many-headed monster—or rather machine, it is so modern—in the levelling process of materialism. "Spiritual" is a word employed by the editor only with much hesitation. He lauds the intensity and "faith in man" of these stories, yet he fails to consider whether they are intensely good or intensely evil. He would perhaps imagine it too much of an emphasis upon "doctrinal apparatus or propitiatory machinery" to insist that "faith in man" should be founded upon Faith in God. As a whole then, this book, which includes stories by Catholics, Protestants and Jews—"for a reader they are primarily writers"—is self-contradictory in the "thing found," yet the search must have been a great adventure.

There are good stories here. Taken individually, they express profound, if limited, truths. Those of Sigrid Undset, Luigi Pirandello and Glennyth M. Woods excel the stories of many of the so-called "master-story tellers" which are included. There is a variegated outlook in each of the eight sections of the book, which seems

calculated to catch the approval of almost any reader. The Hemingway piece, by the way, would no doubt appeal to children between the ages of one and two, perhaps they would not be disgusted with its immorality or bored with its insufferable puerilities.

Tolerance may not be extended to many of the underlying ideas of these stories—and certainly not to the compilation as a whole—yet there can be little doubt of the sincerity of the writers. Their human faith and kindness may not be despised. Their efforts, and in many cases undoubted success, is tribute to the all-provident God, Whom many of them would either deny or underrate.

When the lion of doctrinal intolerance lies down with the lamb of sympathy, it would be unfair to allow the lamb to swallow the lion.

W.D.H.

Destination Tokyo. By Steve Fisher. pp. 226. D. Appleton-Century Company, New York. \$2.00.

All of us have read or heard the story of what happened on the raid on Tokyo and the flight to China. Now, in *Destination Tokyo*, we have the story of how the raid might have been set up from within Tokyo itself.

The author has done a very good job in describing life aboard a submarine during these restless days. However, the author works on the same false premise which seems to motivate many modern novelists: a book will not sell on its own merits as a good story, it must be shot through with the seamy side of sex. There is not enough of this to cause the book to be completely condemned, but what there is could easily have been left out, with consequent benefit to the whole story.

P.M.J.

King of the Hill. By Sister Mary Eugene S.S.N.D. pp. 86. St. Anthony Guild Press, Paterson, N. J. \$1.50.

Fr. James J. Daly, S.J., in his introduction to this thin volume wrote that Joyce Kilmer would welcome it. He is right, for these verses are in the tradition of which the American poet was one of the purest exponents. The poems are simple and very clear. They require but little effort to be understood.

The poems are unlike many written today by our singing sisterhood. There is no mysticism, merely the clear, rythmical and effective rendering of the subject. Their topics range from children's pieces:

*I can read "dog"
And "man" and "cat."
Do you know words
As hard as that?*

to poems on rich liturgical and religious subjects written in a terse intenseness as :

*Only God could find a way
For nuptial love to adequately say
The depth and richness of its ecstasy.
The stainless beauty of a little child
Is Love, strong, undefiled.*

Here are fifty-four fine poems.

M.M.H.

Sunday Mass—A Musical and Pictorial Gradual For Children. By Justine Ward. pp. 75. The Catholic Education Press, Washington 17, D. C. \$1.50.

Twelve Patriotic Songs For Catholic Schools. Collected by Justine Ward. pp. 16. The Catholic Education Press, Washington 17, D. C. 25¢.

Originally published in 1931, the "revised" edition of *A Musical and Pictorial Gradual for Children* will prove to be even more of a decided asset to the Religious and the choir director concerned with the proper music for the Sunday Masses. "It is intended," writes Mrs. Ward, in the Preface to the present edition, "for the use of children who can sing the Ordinary of the Mass from the *Kyriale* but who are not yet capable of learning, each week a new Proper with words and melody."

In its simplicity, however, the work is truly Gregorian in character. Written with the idea of substituting something more interesting than a *recto tono* rendering, yet scarcely more difficult, the Propers of the Sundays of each Liturgical Season are set to a Psalm Tone in keeping with the spirit of the season. For instance, the Chant for the Introit, Gradual, Offertory and Communion for the Sundays of Advent is taken from the narrator's part in the Passion, as sung today: for the Sundays and principal feast-days in the season from Christmas to Septuagesima, the melody is that of the narrator's part of the Ancient Passion. The collection includes all the Sundays and feast-days of the scholastic year.

The format of the book will meet the approval of the singer and

organist for its convenient size and design; and the illustrations and colors will make the "liturgical seasons live in the imagination of the children."

In the field of patriotic music, much in vogue at the present time, Mrs. Ward's collection of *Twelve Patriotic Songs for Catholic Schools* will prove serviceable to the teacher of music and interesting and instructive to the pupils.

C.McK.

Cardinal Mercier's Conferences. Tr. J. M. O'Kavanagh. pp. 206. The Newman Bookshop, Westminster, Md. \$2.00.

Of these conferences Pope Pius X wrote in nineteen hundred seven, "henceforth clerical students may consider them as the very words of the Vicar of Jesus Christ himself." These seven conferences were originally delivered by Cardinal Mercier to his seminarists at Mechlin, and they are a combination of sound doctrine, profound understanding, and fatherly affection. It is to the credit of the Newman Book shop that it has made currently available a fine English translation of a work so worthy of the attention of anyone who has been "chosen by Christ."

Maryknoll Mission Letters, Volume II, 1943. pp. 54. Field Afar Press, New York, N. Y. 50¢.

In this second volume of Mission Letters the Maryknoll missionaries give a new view of mission life in war time. In peace time mission life is difficult, but with the added burdens of bombings and evacuations that life is even harder to maintain. In spite of all this there are no complaints. The letters are delightfully written and no one who reads them can fail to be impressed by the manifestation of the joy that is attained in working for Christ.

M.M.

Christ Losing His World. By Lon Francis. pp. 104. Our Sunday Visitor Press, Huntington, Indiana. 25¢.

This booklet deals with one of the most vital needs of the Catholic Church today, Catholic action. Throughout, the author has this plea in mind: to show the character and the motives of the enemies of the Church, and secondly, to offer what he considers to be the best methods for meeting each mode of attack. The latter is very particularized, with sections devoted to the Catholic Church and her

relations with non-Catholics. The author speaks with authority for he has made the study of the enemies of God and His Church the object of his work for thirty-five years. All his conclusions are based on evidence which he gathered from the official publications of the Church's opponents. The final chapter entitled "Brief answers to common objections," answers those questions most frequently asked by those outside the Faith. The booklet can be highly recommended to Catholics of all ages.

D.K.

FOR LATER REVIEW

Harvard University Press:

The Influence of the Enlightenment on the Catholic Theory of Religious Education in France: 1750-1850. By Clarence Edward Elwell. \$3.50.

Herder Book Company:

Origen, His Life at Alexandria. By Renu Cadiou, tr. John A. Southwell. \$3.25.

James Laynez, Jesuit. By Joseph H. Fichter, S.J. \$3.00.

St. Dominic and His Works. By Pierre Mandonnet, tr. Sister Mary Benedicta Larkin, O.P. \$5.00.

St. Anthony Guild Press:

The Priest in the Epistles of St. Paul. By Most Reverend Amleto Giovanni Cicognani. \$1.00.

Addressed to Youth. By Sister M. Madeleva. \$1.00.

Catholic Poetry Society of America, Inc.:

Drink From the Rock, selected poems from *Spirit*, a magazine of poetry. \$1.50.

PAMPHLETS RECEIVED

Our Sunday Visitor Press, Huntington, Indiana:

As The Morning Rising. (The Story of the Legion of Mary.) By The Rev. Patrick O'Connor, Missionary of St. Columban. Editor of *The Far East*. No. 42.

The Framework of Catholic Belief. By Rev. Richard Gender. No. 59.

Valor Is Not Suicide. By Rev. Dr. John K. Ryan. No. 93.

Converts: How To Win Them. By The Rev. John A. O'Brien, Ph.D. No. 100.

The Foundation of Peace. By Rev. T. L. Bouscaren, S.J. N.C.W.C. The Catholic Hour Series. \$0.15.

Human Plans Are Not Enough. By Rev. John Carter Smyth, C.S.P. N.C.W.C. The Catholic Hour Series. \$0.15.

The Church In Action. By Rev. A. M. Schwittalla, S.J. N.C.W.C. The Catholic Hour Series. \$0.20.

St. Anthony Guild Press, Paterson, N. J.:

The Third Order In Our Day. By Most Rev. Richard J. Cushing, LL.D., D.D. \$0.05.

Youth—Springtime of Love. By Valentine Long, O.F.M. \$0.05.

A New Birth of Freedom. By Rudolf Harvey, O.F.M. \$0.05.

Why Not Receive Daily? By Rev. John A. O'Brien, Ph.D. \$0.05.

The Grail, St. Meinrad, Indiana:

Resurrection. By Mary Fabyan Windeatt. \$0.25.

National Liturgical Week. Edited and published under the auspices of The Liturgical Conference, Ferdinand, Indiana.

Education to World Christianity. Published by the Mission Education Committee of the National Catholic Educational Association, Washington, D. C.