



Cross Creek. By Marjorie Kinnan Rawlings. Charles Scribner's Sons, N. Y. 1942. pp. 368. \$2.50.

Cross Creek carries the reader "far from the madding crowd's ignoble strife," to a backwater of Florida unstirred by the onrush of the century of progress. Its people are not antique, they are untouched. There the author strayed back to the land some twelve years ago, perhaps to forget in the soothing *décoré* of palms and sky and solitude. There she remains with her orange groves and her weather-beaten, cypress-shingled house, occupying a position of well-earned respect and affection among the little group of souls who live across the creek. From her hermitage have come stories of the Cross Creek people, among them a Pulitzer Prize-winning novel, *The Yearling*. In the present volume one meets them as they come and go in the life of the author.

There is something peculiarly attractive about the characters who live in the shanties, whose hogs root up Mrs. Rawling's petunias, whose sons milk her cows and feed her stock when she is short-handed—about the black matriarch who cares for her tenderly in her sickness, and whose numerous and colorful descendants work for her successively in their carefree and vivid way. There is white-haired Old Boss, the local despot, who cries on her shoulder like a child as his wife nears death; there is Moe, the devoted carpenter who meets his end stoically, sitting in his chair, surrounded by his silent family, whose last words to his friend express regret that he will never take her on a promised alligator hunt.

Perhaps the warmth they arouse lies in the elemental quality of their natures. The hearts that beat within the lean sun-tanned bodies under the bleached and tattered clothes are at grips with fundamental problems and emotions, starvation, love, sickness, the struggle for a better life. Montaigne said that every man carried within him the entire design of human condition. Here is seen transparently, unclouded by the superficiality, camouflage and complexity of city life, the stark grandeur and misery of man.

Yet it is not a book of case records, but a story of life and people who are real, endearing and unforgettable. It is true and honest, even

to the author's own vague unrest at the majesty of the seasons which come and go imperturbably, caressing the denizens of earth but offering them no promise of permanence. Mrs. Rawling's refuge is oblivion, consolation in the fact that life will go on, and in the hope that the individual will find repose at last enfolded and engulfed with its endless cycle. She views with tender distress the endless domestic triangles of her colored folk which reduce each successive generation to the handicapped irresoluteness of the previous one. We regret that she procures the means for a poverty-stricken mother to prevent further additions to her family. We hope that her sincere devotion to and affection for her fellow-man will be rewarded by the heartening truth that no torment of the body can destroy the soul which does not return to Mother Earth but is destined to live forever with God. We hope also that she will come to a knowledge of enlightened principles which will bring hard-won but imperishable joy to herself and those she loves.

P.H.C.

Fast by the Road. By John Moody. The MacMillan Company, New York. pp. 308 with index. \$2.50.

Those who read and enjoyed Mr. Moody's *The Long Road Home*, published over ten years ago, will not be disappointed with this sequel to it. Mr. Moody still retains a facile pen for producing what is readable, instructive, and withal inspiring. He is still quick to defend his faith, but experience has hardened him against disappointment when men are slow to accept the truths of his defense.

Anecdotes are the author's forte, and fortunately he realizes his strong point, for the book is crammed with a host of pleasant ones. His stories, as Fr. Gillis points out in his Preface, are ". . . not for jokes' sake . . . but quiet merriment woven like the woof into the warp of a substantial piece of spiritual autobiography . . . Just at the moment when you might fear that he is about to slay you or bore you (to bore is to slay) with a theological argument, he sidles away into an anecdote with an ingratiating "That reminds me." When the anecdote is finished you have both the amusement and the lesson."

The stories are rich in variety and humor. Naturally, many of them center about Wall Street and Wall Streeters, for that is the author's stamping ground. The reader may get some comfort out of the fact that the inhabitants of the famous street do worry aloud now and then about things eternal, but he may also be startled to learn that so many financial giants are spiritual dwarfs. The tragic consequences are poignantly expressed by Mr. Moody: "For fifty years I have watched them; and if I here jotted down the names of all the

suicides in the business and professional worlds I have personally known, the list would more than crowd this page." (p. 202)

Only when the author dwells at any length on the doctrines of the Church, does his deftly light touch seem to desert him. They are neatly done, but they do tend to become "heavy." The notable exception to this is in his treatment of the Sacrament of Penance where he intertwines personal experience and doctrine so expertly as to make it a high point in the book.

Keenly observant of Catholic life, he depicts it in a way which savors of the inspirational. We re-live with him that night on Merriewold Lake when, drifting aimlessly in a boat, he went through the mental struggles of a man on the threshold of the faith. Whether he goes to see humble Brother Job John, the negro convert, or has an audience with the Pope, he makes sure the reader is accompanying him by his vivid recounting of the event.

Perhaps, this may seem rather fulsome praise of *Fast by the Road*, but the reviewer does not stand alone. Even so careful a critic as Fr. Gillis in his Preface has gone all out to say: ". . . I think I have never previously come across a volume that describes so entertainingly what we Catholics believe and think and do . . . He (Mr. Moody) has given us theology with chuckles." A.S.

Mr. Churchill. By Philip Guedalla. Reynal & Hitchcock, Inc. 1942. Second Printing. pp. i-vii, 1-338. Compendium of Sources. Index. Illustrations. \$3.00.

Philip Guedalla's latest book is a brilliant, panoramic study of English history during the last half-century, as that history has affected or been affected by one person—England's man of the hour. Mr. Churchill's gigantic political figure looms even more massive and more significant under Guedalla's pen than the usual sources, including rank propaganda, would have us believe.

This very interesting treatise covers the Prime Minister's career from the cradle to the Atlantic Charter. He is seen successively as the "small, red-headed pupil, the naughtiest boy in the class," soldier, author, editor, politician, and world-traveller. Each phase of his life is recorded in Mr. Guedalla's inimitably brisk and often witty sentences that insure pleasant reading.

Within the Empire, Mr. Churchill has ever been tilting with windmills of mediocrity. His father was brought to an early grave due to his inability to cope with the same factors. Winston has thrived on the competition. Adversaries have long since learned to respect their "colleague who persisted in thinking (and acting) for

himself in all directions." Even the most rabid "Axians" must tread lightly on his toes.

Whatever faults are to be found in this book may be traced to the author's attempts to stand on Churchill's shoulders to do a bit of preaching of his own. This is particularly the case as Mr. Guedalla subtly strives to whitewash the Prime Minister's stand on the Russian question. His Churchill levels "his anathema (at) Trotskyite Communism." But as Mr. Churchill has a mind of his own, and makes "no effort to conceal his sympathy," why not let him speak for himself? "The British Empire existed on the principles of a family and not on those of a syndicate"; again, "a monstrous and imbecile conception" is the striving for collectivism as a general principle.

The author seems to delight also in snapping at the heels of King Leopold, Petain, and Weygand. Perhaps the perspective that only time can give will prove Mr. Guedalla's words somewhat premature and erroneous. One wishes the author had refrained from the strong temptation to force his own opinions through the biography entitled *Mr. Churchill*. Fortunately, such opinions do not manifest themselves throughout the book. By the time the reader has come upon them, he will be fully aware of the speaker's identity, whether it is Mr. Churchill or Mr. Guedalla who has the floor.

Where Mr. Churchill is himself, the reader cannot help but enjoy and profit from an interesting and well-written biography of the man whose aim is victory, "for without victory, there is no survival."

Q.McS.

Dearly Beloved. By Harry Sylvester. Duell, Sloan & Pearce, Inc. pp. 262. \$2.50.

Readers of the *Commonweal* and *Collier's* will be more than slightly amazed to discover that Mr. Sylvester, the writer of many dramatic and innocuous short stories, has grown up into such a frank and realistic novelist. Many of his short story characters were noble men of the earth. Only a few of these have edged their way into this novel. For the most part this book records the sayings and doings of slimy-minded, dirty-tongued rascals. It is not a very flattering picture of an old Catholic Maryland town.

The novel is triple-pronged, and, though two of the points are sharp, the whole effect is dull. Underlying the structure of the story is the deep distrust and hatred of the whites for the colored folk. This hatred is aimed not only at the Negroes, but also at any one who attempts to help them. Fr. Kane, a stuttering, sincere, hardworking Jesuit bears the brunt of many verbal attacks by the hard-drinking

habitués of Calverton's barroom. His fellow Jesuit, Fr. Cornish, young, zealous and imprudent, works hard at setting up a co-operative. His toiling and sweating are all in vain. This main theme of the story, however, is badly blurred by the romance of John Cosgrove and Jane Saunders. For some unknown reason much of the story centers around these two, and Jane, to say the least, is a rather wobbly peg on which to hang a love tale.

There are moments of dramatic interest; there are sharply drawn characters; there are excellent descriptions of the locale, and yet the whole effect seems lacking. One wonders what is the real point of so much vulgarity, so much sensuality, so much holiness. It is a picturing of life and its ingredients, but a novel demands more than that. The newspapers are full of life at its worst and best, still they are not classed as literature. Mr. Sylvester must have more to say. He cannot have said everything he wanted to say in *Dearly Beloved*. It is as unsatisfactory as a telephone conversation which has been suddenly cut off.

J.P.S.

And Down the Days. By Rev. John Louis Bonn. MacMillan Co. pp. 306. \$2.50.

This is the second biographical novel by the author of *So Falls the Elm Tree*. Elsa St. John Eckel, daughter of the infamous Maria Monk, is a subject to provoke interest from the outset, and Fr. Bonn's treatment of it merited the selection of the Catholic Book-of-the-Month Club for April.

As a child, under the influence of a thoroughly wicked mother, Lizzie got off to a poor start in life. When trouble became unbearable she fled, made a successful marriage and was soon widowed. She went abroad and won for herself a position of influence at the court of Napoleon III and Empress Eugenie. Charming and witty, she made unscrupulous use of her friends to amass a considerable fortune. However, through her devotion to her daughter and her love for the Viscount de Laferriere, she was drawn by the power of the Church and was converted to the Catholic Faith. Returning to the United States, she matured spiritually amidst the trials of declining fortune. Her last years were spent in Amenia, N. Y.

The author has chosen an interesting subject for his novel. No writer could desire better and more dramatic material, and Fr. Bonn has mastered his medium enough to make very good use of it. His knack of bringing every situation to a head quickly and passing on to another, makes for sustained interest. Nor does he pause to ser-

monize though there is plenty of opportunity. For all who like a good story with a Catholic flavor, this is recommended.

F.L.O'C.

In No Strange Land. By Katherine Burton. Longmans, Green & Company. 1942. pp. vii-xix, 1-251. Bibliography. \$2.50.

As vast as the difference between an ordinary snapshot album and a photographic salon is the difference between the ordinary volume of collected biography and *In No Strange Land*. The snapshot album is at times a mess of pictures glaring with photographic errors. The salon is something far different: it is a collection of prize winning prints which have been thoroughly planned, carefully taken and artistically finished. Too often, collections of biographies are of the snapshot type. It is delightfully pleasing to find an exception—a prose portrait salon between covers.

Mrs. Katherine Burton, well known writer of the biographies of the Dominican religious, Mother Alphonsa (*Sorrow Built a Bridge*), and of Mother Seton (*His Dear Persuasion*), presents in her latest book an attractive and well-unified collection of short biographical sketches of some nineteenth and twentieth century American Catholic converts. Each of the fifteen vividly drawn sketches proves again and again that clear thinking men and women, when entering the Catholic Church, do not have to turn their backs to American traditions of culture and do not find themselves in a foreign land, as many of their Protestant contemporaries believed. Rather, they find themselves in the "universal church of mankind, not of Italy, but of the world."

Mrs. Burton's book includes pen portraits of Levi Silliman Ives, at one time a leading figure among the Protestant Episcopal clergy and first Bishop of North Carolina, lay champion of Catholic Charities in New York; of Ira Dutton, "Brother Joseph," as he was affectionately known on the Isle of Molokai, where he was Father Damien's assistant for thirty two years; of Mother Alphonsa, daughter of Nathaniel Hawthorne, who founded a community of Dominican Sisters for the purpose of caring for the incurable cancerous poor; of Mother Catherine de Ricci, (Lucy Smith) also a Foundress of a Dominican community, whose work lay in spreading the Retreat Movement. As one studies these lives, and all the others, too, one cannot help noticing the golden strand of charity running through each of them. Illumined by the True Faith, they were inspired to heroic practise of the love of neighbor.

Every one of these biographical word pictures is in focus, care-

fully and sharply depicted. Each is well composed to give a single dominant impression of the character, a fact which makes every chapter enjoyable reading. If the brevity of these lives is considered a fault, it is quickly to be forgiven, because every chapter is an invitation to further reading about the character described.

In No Strange Land is undeniably a book Protestants and Catholics alike can and will enjoy. Furthermore, Catholics will find therein excellent examples of what vital appreciation of their precious Faith implies. Nor will non-Catholic readers gain less profit from a careful reading of this book. If they should be prompted to reconsider their position, they may be sure of one thing: they will not be led into a strange land. A.M.J.

Directions in Contemporary Literature. By Philo Buck, Jr. Oxford University Press, New York. 1942. pp. xiii 353, with index. \$3.00.

This is not a work of literary criticism, but of general criticism. The author has chosen to investigate the writings of outstanding contemporaries (most of them literary) in order to present their criticism of life and what hope they hold out to us for its betterment. The criticism offered by these authors is not at all pleasant; the promises of a hopeful future are rather cold and unattractive. Most of the writers are suffering from the very diseases they diagnose; since they are unaware of their own state, their prognosis is highly dubious.

Mr. Buck chooses a text from Jules Romains on which to base his expositions. "What must we have to keep us safe from fear?" It is a very good text, giving rise to other reflections than those of the author. We cannot always feel too sorrowful about the plight of our contemporary writers. Misled by naturalistic scientists, they have felt only contempt for their fear-ridden primitive ancestors and for those queer Christians who still believe in hell. It now appears that one who fears hell, fears little else besides. Perhaps the concentration on one definite evil, conceived as undoubtedly the worst that could befall a man, frees one from all other fears.

The author's presentation of his witnesses is adequate and faithful. He shows keen insight in the chapter on the Indian poet and dramatist, Tagore. He sees that Tagore, as a creative poet, must compromise with the traditional Indian doctrine of *Maya*, that all reality around us is illusion. No poet can accept such a doctrine.

The chapters on Hitler and T. S. Eliot are not so satisfactory; The author recognizes the fact that he is not entirely justified in his method. The chapter on Hitler is written in Old Testament language; Hitler's demand for unity of thought and action, his preaching of the

Kingdom of the Chosen German People, are expressed in terms of God's relation with the Jewish people. Probably Hitler's hatred of the Jews made such an exposition of his thought too tempting to Mr. Buck.

T. S. Eliot is chosen as the representative of the New Catholics, although Mr. Buck realizes that writers like Maritain and Gilson are better representatives of the Catholic intellectual revival. This choice is especially unfortunate, since, as the author admits in comparing Eliot with Dante, the former has his *Inferno* and his *Purgatorio*, but no *Paradiso*. There is also a misconception of Dante's *Inferno*. It is not a place of expiation preparatory to Purgatory.

According to the author, the final word of consolation to be found in most of his writers is this: "Hope until hope creates out of its own wreck, the thing it contemplates." We can have hope, but not in hope. Eliot, in *The Waste Land*, tells the story of a knight who visited the country of an ailing king. Because of his neglect the land had become a wilderness, and as long as the knight failed to ask the right question the land remained a waste. The allegory is pertinent; it applies to all the writers discussed by Mr. Buck. J.M.E.

The Language of Poetry: Four Essays. By Philip Wheelwright, Cleanth Brooks, I. A. Richards, and Wallace Stevens. Princeton University Press. pp. 125. \$2.00.

To meet the skeptical trends of modern thought, there has arisen a new hybrid science, *semantics*, which is endeavoring to determine the truth value of language. The present volume is concerned with the semantic problems of poetry. Lovers of poetry will be horrified to learn that the modest conclusion of these collegiate lectures is that "poetry, though not science, is not nonsense."

Mr. Wheelwright's essay, *Poetry, Myth, and Reality*, sets in opposition to the scientific sphere, the sphere of myth. Tangible phenomena are observed, measured and reduced to formulas by scientists. By *myth*, the author means those traditions formulated by the "community mind" in contact with the mysteries of the universe. From this spring the poet sups. It contains that nectar of truth which is utterly alien to scientific analysis and formulation and finds apt expression only in poetry. That the scientific sphere is strictly limited, that truth has a broader field, many are willing to concede, but this essay neither demonstrates it nor delineates its full scope. We are dismayed at the supposition that it can be established independently of a sound philosophic foundation. However, the thesis that poetry feeds on community traditions about the mystery of life and

the cosmos, is highly provocative, but wants much more clarification. As set forth, the notion of myth has some sinister implications (Is Christianity a myth?) which may not be intended by the author.

The second essay suggests that broad paradox lies close to the heart of poetry. By paradox the author seems to mean unexpected and startling contrast. Using his idea as a critical tool, Mr. Brooks analyses poems of Wordsworth and Donne. That they survive the analysis indeed does credit to the author's critical insight and gives weight to his thesis.

Mr. I. A. Richards, perhaps the best known critic of this group, discusses the interaction of words by means of which the poet strikes new sparks of meaning from them, hammers and bends them to his poetic will. Kindred poems of Donne and Dryden are contrasted by way of example.

Mr. Stevens, in the final essay is hardly intelligible. Flippancy substitutes for clarity, a superabundance of references to great names takes the place of true scholarship. His arguments are difficult to evaluate because it is not clear just what he is trying to demonstrate.

To the hasty reader, this volume contains many paragraphs and pages which will be mere verbiage. Closer attention, however, is rewarding. There are many passages which sparkle with sound critical perspective. The main theses are ambiguously worded and their development is anything but clean-cut. The several poems analysed were, to the reviewer, the highlight of the work. G.P.B.

Latin Literature in Translation. Kevin Guinagh and Alfred Paul Dorn, eds. Longmans, N. Y. pp. xviii and pp. 822. \$4.00.

Time was when students sweated over difficult passages from the writings of classic Latin authors endeavoring to work out a meaning from their juxtaposed phrases even after they knew the meaning of each word in the passage. The use of a "pony" was not only frowned upon but was considered a major scholastic sin. The general opinion of professors in those crude old days when the opinion was still prevalent that "there is no royal highway to learning," was that to know and appreciate Latin or Greek literature the student had to translate it himself.

But today all this is changed. Now educators frown upon making things difficult for the student. The most common educational doctrine is that school and labor should never be associated terms. As a result there are few classical majors in college today who really know Latin and Greek in the original. As a matter of fact, it is a sound wager that there is many a doctorate in the classics who knows

little more than the rudiments of Latin and Greek. Many are acquainted with these languages only through the medium of translations, books like the present volume dedicated to a clearing of the road to learning. Doctors Guinagh and Dorjahn make a specious defence of the modern educational theory and practice in both of their prefaces.

The book is well bound and attractive. Its contents are of uneven value. The editors, in many cases, could have chosen better translations. For example, in the selections devoted to Horace, we would prefer the delightful English renditions of F.P.A., published in *The Conning Tower*. The works lack uniformity in the *esprit* of the translations. Some of the pieces are stilted, sticking close to the original Latin in words and phrases but not in spirit. Others are too free, overshooting the mark in an attempt to catch the author's spirit as well as his meaning and to that end employing an illegitimate use of American expression. William Abbott Oldfather's translation, into American Midwestern vernacular, of Terence's translation of Meander's *Adelphi* is a case in point.

We suggest that if the authors desired to use the translations of authors who flourished during the different periods of English literature, they could have obtained more uniformity for their work if they had confined their selections of the older English authors for the older periods of Latin literature and the more modern English writers for the "modern" Latin. The result would have been more than a "thing of paste and scissors." However the book is meritorious in that it brings into one volume selections that are scattered through many, and some of which are not to be found in any book published in modern times.

R.C.

The Dictionary of Philosophy. Edited by Dagobert D. Runes. Philosophical Library and Alliance Book Corporation. pp. 344. \$6.00.

Serious readers will welcome this first attempt to catalogue the Babel of philosophical terminology. It represents an elaborate effort at complete coverage; all schools, every branch, and in all periods, with special emphasis on the contemporary. A representative group of seventy-two contributors have submitted the definitions of their proper schools and where there is overlapping, two or three acceptations are listed for a single item. Neo-scholasticism is represented by several well-known professors. There is no doubt that this work is something of a daring venture. Precision and consistency are not strong points among writers of modern philosophy.

The sections devoted to scholastic phrasiology are, on the whole,

poor. The fault lies principally with the editor. The items are parceled out to the contributors indiscriminately, without any consideration for their specialized abilities. Thus we find Professor Hart, an excellent metaphysician, doing the work of a historian of philosophy; and Professor Allers, a psychologist, delving into all fields from logic to metaphysics. The contributors should be restricted to the subjects upon which they can speak with authority.

The coverage also is far from exhaustive or even adequate. Only those terms are defined which scholasticism uses in common with other schools. The biographical sections make no mention of such ancient venerables as Cajetan, John of St. Thomas, Alexander of Hales, Vittorea, Molino; nor of such modern notables as De Wulfe, Mercier, Gilson, Allers, Phelan, to mention only a few.

Individual items are often very poorly defined. *Cause and effect*, written by different men, are not exposed in the light of each other. *Object* is not treated scholastically. *Nescience* is positively incorrect. The result is that scholastic terms are frequently placed in a derogatory light, especially when the same terms are also treated by a modern. Generally speaking, the demands of space are no excuse for inadequacy because that defeats the purpose of a dictionary.

Since criticism is invited by the editor we have felt little constraint. On the whole, the Dictionary is a step in the right direction but we look for some drastic revisions in future editions if the publishers are sincere in their protestations of scholarly disinterestedness. College libraries may find a handy nook on their shelves for this work but its limited utility and high price will offer little inducement to individual students of scholasticism. P.B.

Plato's Theology. By Friedrich Solmsen. Cornell University Press. pp. 193. \$2.50.

In this work Mr. Solmsen undertakes the difficult task of collecting together and ordering the whole of Plato's religious teaching, and, moreover, of relating that teaching to the central tenets of Platonism and Greek thought in general. As a unified exposition of Plato's theology, it is valuable. In Plato's own works those teachings are scattered and not well related to one another. Mr. Solmsen does trace definite developments in Plato's thought and succeeds in showing its major phases. The authenticity is carefully indicated by quotations from Plato himself and by numerous references at the end of each chapter.

Unfortunately the style of this work is heavy, pedantic, and monotonous. As a result, the reading is often tedious. This is true

both of the sections which present Plato's religious teaching and of those which are merely historical background. These latter are much too detailed and cumbersome. This collection necessarily lacks final unity because of the confusion in Plato's own teaching; and this, of course, hardly makes the work more presentable.

In the final chapter, the author goes too far in estimating Plato's influence on Aristotle and Christian theology. Aristotle, as a matter of fact, utterly rejected the foundations of Platonic philosophy in general and theodicy in particular, by insisting on the supremacy of *Being*. Consequently, the two systems differ altogether in essentials. Christian theology is not remarkable for its Platonism. Origen, named by the author as greatly indebted to Plato, was much more than a Platonist; he was decidedly eclectic in philosophy. The only "canonized" Christian theology, Thomism, is very decidedly not Platonic.

T.U.M.

BRIEFER NOTICES

Concordance to the Bible. By Father Newton Thompson and Mr. Raymond Stock. Herder Book Company. pp. 1255. \$7.50.

At long last, English speaking Catholics have a complete concordance of the Douay Bible. Obviously a staggering amount of labor was required to produce a work of this kind. Due to the division of labor—Fr. Thompson for the Old Testament, Mr. Stock for the New Testament—one finds a few words not completely treated, e.g. justice, just, wife, woman and a few others, which have only New Testament references. Still the Concordance gives the answer to all who have ever asked, "Where did I read that text?" Any passage can be located by any one of its principal words. Moreover, orderly arrangement makes the book a handy thesaurus, facilitates the study of particular ideas, and helps trace their growth through the history of their revelation. The Concordance is an indispensable tool for all preachers, theologians and writers, and demands a place in the library of every studium, rectory and religious house. The print, though small, is clear and well-spaced; the binding is heavy and durable.

A Gospel Harmony. By Rev. John E. Steinmueller. Wm. Sadlier, Inc., N. Y. 1942. pp. xi, 1-166 with index. \$2.50.

This volume contains the four Gospels arranged, wherever possible, in parallel columns. Of interest is the fact that this Harmony features the Confraternity Edition of the New Testament. Following the plan of his former professors, Fr. Hetzenauer and Msgr.

Ruffini, Fr. Steinmueller builds his Harmony around the Gospel according to St. Luke, a choice with which all will agree. But the greater number of modern students will disagree with the author when he states that the public ministry of Christ lasted for over three years, that Christ was past forty when He died, and in this treatment there is an historically inaccurate statement concerning the position of P. Lagrange on the question of our canonical Matthew.

The format of this work deserves special mention. The binding, print, paper, and disposition of the text is admirable. But the introduction is not entirely satisfactory. It would have gained much if the arguments there had been more clearly weighed and thought out and then presented clearly. It contains nothing at all on the latest development in Gospel study, i.e., Form Criticism.

Rig for Church. By Captain William A. Maguire, (Ch. C), U. S. N. The MacMillan Co., N. Y. 1942. pp. 251. \$2.00.

During these troublesome days, the eyes of the nation are focused on those valiant men who defend it on the land, in the sky and on the sea. Stories of heroic stands against overwhelming odds cause heartbeats of pride and hope. Here is a story of a man who has served the men who defend our lives. A dramatic story it is, too. Fr. Maguire has lived a full life and his recollections of it are as vivid as this morning's newscast. He has been in the Navy nearly a quarter of a century. As a student, he was caught in Belgium during World War I; he knew Joyce Kilmer, met Admiral Dewey; he was at Pearl Harbor on December 7, 1941. The friend who suggested that he write these memories will be thanked by all who read this book.

Radio Replies. Vol. III. By Fathers Rumble and Carty. Radio Replies Press. pp. 335. \$0.50.

Fathers Rumble and Carty have done it again. The present volume takes its place beside its excellent predecessors in a series that has placed the authors among the front ranks of modern apologetes. The thousand controversial queries here treated represent as many stumbling blocks for non-Catholics. One is amazed at the clarity, brevity and vigor which characterizes the replies throughout. For the benefit of study clubs, the whole work is carefully indexed. It represents a distinct challenge to every layman, seminarian and priest. If you have a fund of historical facts, contact with all varieties of

modern religious thought, clear grasp of theology and above all a consummate skill for making a point, then this book will not be of value to you. Otherwise you will be well repaid for the small outlay.

The Catholic Church in England. By Rev. John J. O'Connor. MacMillan Company. pp. 100. \$1.00.

The *Christendom Series*, of which this is the third volume is designed for popular needs. It is producing a group of historical studies, sound but readable, which will give the layman an intelligent grasp of the position of the Church in the modern world. The subject of this volume is an apt choice. Even educated Catholics have but a smattering of information about the period which it treats. A look at Newman and Wiseman, and an inkling that Newman and his great contemporary, Manning, were at logger-heads, is about as far as it goes in too many instances. For that reason, Father O'Connor's little book is a welcome addition to popular informative literature.

The century covered (1770-1892) witnessed the re-birth of the Church in England, a remarkable growth from a mere sixty thousand to nearly two million. The author ties his subject in three neat little bundles: the time of emancipation which brought a measure of tolerance, the age of Wiseman which saw the re-establishment of the hierarchy, the age of Manning which was a period of conversions and difficulties between the old and new Catholics. In the light of this outline, the book presents a whole picture, easily and completely intelligible. With such a handy little volume available, there is little excuse for ignorance on the part of Catholics.

Modern History. Fourth Edition. By Carlton J. H. Hayes and Parker T. Moon. MacMillan Company. pp. 937 xi-xxxviii. \$2.50.

With the publication of the 4th edition of *Modern History* by Hayes and Moon there appears the most up-to-date and complete textbook on the history of the modern world in use in the schools today. Since its first appearance in 1923, experience in teaching it and its several editions attest to its proved worth and utility. Countless students have employed it as an interesting and authoritative guide in their desire to know the truth about the decades which sired our own.

This work remains substantially the same as the previous editions. What is notably different about the 4th edition is that an entirely new viewpoint or perspective of the period consequent upon the 1st World War has had to be recorded. New facts about old events have come to light; old hopes have had to be abandoned and unwell-

come fears have been fully realized. It was the effort to reinterpret recent periods in the light of these truths that prompted the present edition. The succinct presentation of the march of events in all parts of the globe leading to the present war and the summary delineation of its crucial years deserve special mention. Although written in textbook form, non-classroom students will be pleased by its attractive style and orderly presentation of essential facts and policies relating to modern times.

Light Before the Dusk. Recollections. By Helen Iswolsky. Longmans, Green & Co. pp. 248. \$2.50.

The "Light" about which this book is written, was the widespread and intense spiritual and social revival of France. It was overshadowed, as an organized movement, by the "Dusk" of Nazi Conquest. The author's recollections are first hand observations covering the period from 1923. She was an active participant in some of its phases, and on intimate terms with many of its leaders. A French priest has said that France, now for the first time in her history, has truly great *Catholic* writers. Through the author, one makes a vicarious acquaintance with the lives and influence of Maritain, Péguy, Bloy, and other lesser lights.

This is undoubtedly a work of interest to all militant Catholics. It is pervaded by the vital spirit of Catholic Action in pre-war France and inspires the reader to enthusiasm. One wishes that the equal of it might be developed here in America. We especially recommend this book as an antidote to the current half-truth that the French are a decaying people.

Is Modern Culture Doomed? By Andrew J. Krzesinski, Ph.D., S.T.D. Devin-Adair Co., N. Y. 1942. pp. i-viii, 1-158 with index. \$2.00.

Dr. Krzesinski, Polish priest and scholar, has written a timely book for serious students. It differs from most discussions of this nature in that he has avoided dangerous generalizations as well as the extremes of optimism and pessimism. He wisely makes clear the distinction between materialistic culture and the traditional Christian culture built on the knowledge of God and of His plan, on the nature and destiny of man. With this distinction the grounds for the author's optimism are understandable. It presupposes a policy of courageous opposition to modern materialistic culture and is based on his belief that people are coming to the realization that their only salvation lies in a speedy return to Christian culture.

The Heresy of National Socialism. By Irene Marinoff. P. J. Kenedy & Sons. Present Problems Series. pp. 159. \$1.25.

Miss Marinoff, no purveyor of second-hand knowledge, presents a thesis not found in the mass of popular literature about Nazi Germany. She points out that Nazism has definitely assumed the form of a *heresy* and as such is an open foe to true Christianity. Hitler's task is to remould the heritage of the past so as to satisfy the desire for dogmatism. This he has done through a new sense of community and a totalitarian conception of life. The *creed* of National Socialism consists of a strange blending of poetical and philosophical elements drawn from the philosophies of Kant, Fichte, and Hegel and the humanism of Goethe. It is to Nietzsche, however, that this new *heresy* is greatly indebted for its complete ignorance of spiritual values and deification of the superman. The author concludes by predicting inevitable defeat for this heretical revolt against the Christian Faith.

Why Does God Permit Evil? By Dom Bruno Webb, O.S.B. P. J. Kenedy & Sons. Present Problems Series. pp. 128. \$1.25.

Since that day in Paradise when Adam fell from grace, men have been perplexed by the dilemma of evil in the creation of omnipotent Goodness. Don Bruno contributes this little volume to the *Present Problems Series* with the average reader in mind. Basing himself on sound Thomistic foundations, he presents aspects of the problem that will be new to many. Traditional doctrine is set forth, clothed in language that will offer no difficulties to the intelligent layman. The climactic chapter is the one entitled "Felix Culpa." Surely after reading this volume, Catholics should have a larger and providential view of the paradox of evil and a finer appreciation of the Incarnation.

Man's Suffering and God's Love. By Very Rev. Msgr. J. Messner. P. J. Kenedy & Sons. Present Problems Series. pp. 126. \$1.25.

This book is nothing if not timely. Human suffering, always a hovering spectre, has become intensely horrifying in a world at war. We in America, who have hitherto been but spectators, now are beginning to feel its torturing hand in our personal lives. Now more than ever, we have need to be reminded of the true Christian perspective.

There is only one answer to the problem of suffering, the answer

of Christ's Cross. Human misery and divine charity are two motives which are woven together in a sublime symphony. One separated from the other is unintelligible, but together they form a harmony more exalted than that of the singing spheres. This is the theme that Msgr. Messner develops and applies to modern problems. In light of it, personal, social and national sorrows find their only correct evaluation. Here is no academic dust, but a consoling message that rolls on in a flood of simple yet intense rhetoric.

New Things and Old. By Rev. Joseph G. Kempf. Herder Book Co. pp. 165. \$1.75.

The seeking of perfection is not at all the vague thing that many people consider it. The religious knows very well that perfection consists in union with God through charity. These words slip easily from the tongue, but the attainment of the end is much different from the mouthing of a formula. Doctor Kempf has written a remarkable book, in this regard, that is full of sound, practical good sense. In seventeen chapters, he treats of subjects about which religious know very much, and yet a slight twist here and another there brings a little brighter light on the matter. Most nuns will find this a cheery companion on journeys or in their rooms. Aspirants for the Sisterhoods might be steered to it without embarrassment. All will find it spiritual reading of a superior sort.

Blessed Are They That Hunger. By Father Richard Graef, C.S.SP. Translated from the German by Sister M. Hildegard. Frederick Pustet Co., Inc. pp. 175. \$2.00.

Not unlike his previous popular volume *Yes Father*, Fr. Graef once again has given us a book that is written in simple style. No attempt is made to please through novelty. Rather, Catholic truths are painted in colors that are discernible to those unschooled in technical theology. The medium of presentation is the purposeful use of scripture and an abundance of example. All this is placed in an excellent framework of outline which will enable the reader to keep himself orientated. As the title suggests, the book is written for all who hunger after the blessed sight of God. In bold phrases, the hungry are warned not to expect relief in vacuous quaffs of religious sentimentality. Their true food and strength must be drawn from the font of grace, Christ himself.

As a labor of love, dedicated to Mother Katherine Drexel, Sister M. Hildegard has rendered a clear and intelligent translation.

March Into Tomorrow. By John J. Considine, M.M. The Field Afar Press. pp. 87. \$2.00.

A thrilling chapter of missionary activity in war-troubled China is being written into the great volume of the Church's labors by the very young society of Maryknoll. This book reviews a generation's toil among the Asiatics. In all there are eleven chapters which touch briefly on the history of foundations, the type of people and the men who make the work go. The book is amply illustrated and much that the printed word might omit is ably captured by the camera. People who are interested in foreign missions will gladly receive this compact volume. Maryknoll has been blessed and can justly be proud of the part it is playing in the spread of the faith. Today, as the Maryknollers contemplate the past, they have, also, an eye to the future. They are preparing well for the "march into tomorrow."

Gates of Brass—A Poem. By Donald R. Fletcher. Presbyterian Press. pp. 44. \$1.00.

A young Protestant seminarian, in his first fervor, gives us the story of Christ's Passion in blank verse. The treatment is simple, the doctrine acceptable. Many of the natural and biblical figures of speech are striking. The poem gives rise to a hope and a fear; fear that false theological doctrine will debase the seeming purity of the poet's grasp of the Gospels—and a hope that he will realize that his fervor can find true safeguard only within the Catholic Church.

National Liturgical Week 1941. Benedictine Liturgical Conference, 528 High St., Newark, N. J. pp. 257. \$1.50.

The liturgical movement in America came of age over a year ago with the first "Liturgical Week" held in Chicago. The present volume is an account of the proceedings of the second, held at St. Paul. It contains eighteen scholarly papers and the transcript of the discussions from the floor, together with the sermons on liturgical themes delivered by distinguished prelates. Together with its preceding companion volume it will have a permanent historical value. It forms a storehouse of information and inspiration for all militant Catholic actionists.

Do You Know Jesus? By Sabine du Jeu. Translated from the French by Rev. Charles H. Doyle. Saint Anthony Guild Press. pp. 76. \$0.50.

All children should learn to know Jesus as soon as possible. They should be taught not only the story of His life on earth among men,

but also that He is still living among men as Head of the Mystical Body. *Do you know Jesus?* teaches just this in a simple, appealing manner. Each of the chapters, which affords a reading for every day of the week, is divided into three sections; first, an interesting narration of a pertinent Gospel incident, then, a fitting application of the truth to the life of the child, and finally, a short exhortation.

The older child will gain a clearer knowledge of Christ from reading this book, but the younger child, to whom the illustrations would appeal more strongly, might not benefit by the text, unless it were read and explained to him.

BOOKS RECEIVED: DEFERRARI, ROY J. *Essays on Catholic Education in the U. S.* Catholic University of America Press. \$4.50.

WERFEL, FRANZ. *The Song of Bernadette.* Viking Press. \$3.00.

GAFFNEY, REV. MARK A. *Psychology of the Interior Senses.* Herder Book Co. \$2.00.

VON HILDERBRAND, DIETRICH. *Marriage.* Longmans, Green, and Co. \$1.25.

O'CONNOR, REV. WILLIAM R. *The Layman's Call.* P. J. Kenedy & Sons. \$2.00.

PRINDEVILLE, REV. CARLTON A. *Our Lady of the Miraculous Medal.* Herder Book Co. \$1.25.

DOWSETT, REV. GEOFFREY N. *The Betrayal; a Passion Drama.* Samuel French. \$1.50.

HOEVER, REV. HUGO H. *I Pray the Mass, Sunday Missal.* Catholic Book Publishing Co. \$0.35 to \$3.50.

LESCAZE, WILLIAM. *On Being An Architect.* G. P. Putnam's Sons. \$3.00.

MARMONTEL, MARIE J. *The Greatest of These.* Catechetical Guild. \$0.50.

PAMPHLETS RECEIVED: *What is Wrong and How to Set it Right.* BY REV. JAMES M. GILLIS, C.S.P. National Council of Catholic Men. \$0.15.

More Friends of Happiness. BY REV. ALBERT H. DOLAN, O.CARM. Carmelite Press, Englewood, N. J. \$0.10.

Quizzes on War. BY FATHERS RUMBLE AND CARTY. Radia Replies Press, St. Paul, Minn. \$0.05.

Sunday Compline; English and Latin Texts. The Liturgical Press, Collegeville, Minn. \$0.08.

Maryknoll Bookshelf. Maryknoll P. O., N. Y.

Way of the Cross. \$0.10. *Novena to St. Francis Xavier.* \$0.10.

America Press, New York City.

No Pope Can be Wrong in Teaching Doctrine, This is My Body, Why Confess to a Priest? Divorce is a Disease which Destroys Marriage, BY REV. MARTIN J. SCOTT, S.J. \$0.10 each.

St. Anthony Guild Press, Paterson, New Jersey.

Life of Christ, Part I. Instructors Manual. \$0.15. *Bank Account in Heaven* BY REV. FRANCIS J. REMLER, C.M. *Contardo Ferrini, Modern Hero of the Faith*

BY MARION A. HABIG, O.F.M. *Why Penance?* BY ALEXANDER WYSE, O.F.M. *Half the Young Men* BY FR. ISIDORE O'BRIEN, O.F.M. \$0.05 each.

Our Sunday Visitor Press, Huntington, Indiana.

Indulgence Aid BY REV. FRANCIS J. MUTCH. \$0.05. *A Catholic Daughter to Her Protestant Mother* BY RUTH DE MENEZES. \$0.05.