



FRIARS' BOOKSHELF



A Catechetical History of the Dominican Order. By Rev. John B. O'Connor, O. P., P. G. Pp. 234. Somerset, Ohio: The Rosary Press.

The purpose of this volume is to satisfy a need felt for a long time. Since the Dominican Order has played a significant part in the annals of the Church, it is necessary that its members, first of all, should have a clear-cut knowledge of its history. But in the past this has entailed a great deal of labor because of scattered sources. Father O'Connor has overcome this handicap by presenting seven hundred years of achievement in a comparatively small space. And to accomplish his purpose, he has adopted the catechetical method as the best means of giving a practical knowledge. In this way his book sketches the outlines of Dominican history clearly and concisely, while it leaves to the initiative of each individual the task of becoming more thoroughly acquainted with the vast field. To simplify matters he has arranged his material into chapters, collecting under distinct heads all that pertains to each subject. This feature makes the book, at the same time, a valuable source for ready reference. Unfortunately, no bibliography has been added. This seems necessary not only because of its historical nature, but also as an aid to supplementary reading.

Although the book is intended primarily for novices, it is certain also that many others interested in the history of the Order will find much of value in it. This is especially true of the chapter on the Rosary, for on that mooted question the author has taken an almost impregnable stand.

It is not surprising that a few typographical errors have found their way into the work. Reference is made to Pius XV when the author intends it to be Benedict XV. Also mention is made of St. Humbert of Romans although the latter was never formally beatified.

This history gives but a faint idea of what the author's labors must have been in compiling and coordinating his material. He is to be commended for his zeal, crowned with success, and we feel certain that the novices will appreciate it.

C. B. M.

Medieval Cities: Their Origins and the Revival of Trade. By Henri Pirenne. Translated from the French by Frank D. Halsey. Pp. 249. Princeton, N. J.: Princeton University Press. \$2.50.

Cities are pulse-beats of civilization. From them principally we judge the advance or decline of culture. The country is eternal in its freedom, silence, purity; cities, the testing ground of new ideas, throb with constant reaction at every fresh experiment, and so indicate the progress of human ingenuity.

To judge the civilization of the most colorful period of history, the Middle Ages, a study of its cities is necessary. Henri Pirenne, a scholar of international repute, has recently made such a study of the Middle Ages, and his outline does them justice. With characteristic simplicity and skill, he describes the decay of the old Roman cities and the rise of medieval municipalities. During the centuries that Islam ruled the great Middle Sea, Christian trade and commerce practically ceased. Ports were closed, ships rotted at their wharves, and cities steadily declined in wealth and population. In the ninth century, Christianity awoke from the night of Mohammedan oppression. Warships cleared the seas of hostile craft and merchant vessels began to import the riches of the East. People abandoned the arduous life of farming and flocked to newly-revived trading posts along the coasts. Christian genius in time transformed these struggling marts into flourishing, highly cultured, and progressive cities. The study makes us realize how greatly our modern cities have borrowed and are borrowing from those medieval municipal institutions.

The study receives an added interest from the fact that it shows the Dominicans and Franciscans as Orders whose appeal was essentially urban. Likewise, it proves that while episcopal authority was temporarily weakened by the desertion of old rural sees, the Church received a new vigor when the diocesan seat was changed to the great centers of population.

Altogether, it is a book well calculated to interest the sociological, mercantile, and economic world. The only item that may jar the reader is the repeated references to the author's other works.

P. C. P.

The New Psychology. By E. Boyd Barrett, S. J., Ph. D. Pp. 358. New York: Kenedy & Sons. \$2.75.

Psychology today has two quite distinct branches. One, the empirical, has for its field the facts unearthed in the clinic and laboratory, it approaches its subject in the manner of the other physical sciences of the time, and sums up its discoveries in a descriptive manner. The other, the metaphysical, has for its object the interpretation of physical facts, it handles its subject

in a metaphysical or distinctly rational way, and expresses itself in a definitive rather than descriptive language. It is this metaphysical or scholastic philosophy that has solidly established the great truths of man's spiritual nature; but of course it goes beyond this. Where the two come into contact it is to be remembered that the scholastic has proceeded for the most part on introspective grounds, while the empiricist bases his theories on the facts he has observed externally. Both, but especially the empirical explanations, are but scientific theories that are good as far as they are workable, but are in no sense advanced as the last word on the subject.

In "The New Psychology" Father Barrett sets out to discuss the methods and doctrines of this empirical psychology from a Christian point of view. Assuming the fundamental truths of the freedom of the will and the spirituality of the soul, he interprets his facts accordingly, especially his biological findings. He exposes the theories explaining these facts in a clear and interesting manner, showing how they are in perfect consonance with these truths. Not a small part of the book is devoted to the discussion of mental therapy which Father Barrett gives its due share of praise and credit. He reaches the conclusion, with which every honest reader must agree, that though we do not admit all that psycho-therapists hold in theory we must concede that in practice they have been most successful in many cases. An appendix of scientific terms is added for the uninformed reader.

The aim of the author is to present these latest findings to Catholics in such manner that they may no longer be puzzled by a conglomeration of truth and error which is often positively immoral. It may be safely said that the author has done his work well. The book is thorough enough for the ordinary reader and even for the scholar who will not have time to delve deeply into the new science. At the same time it is an excellent index for the deeper student who is looking for some doctrinal point in a hurry. To anyone whose life work deals in the psychology of men, and what work does not, the book is worth having and worth learning, not merely reading; for here we have the solid learning and scientific observation of one who knows his subject, condensed and offered to us in an easily digestible form.

R. W. F.

Experience and Nature. By John Dewey. Pp. xii-443. Chicago: The Open Court Publishing Co. \$3.00.

It cannot be questioned that Professor Dewey has had a very important part in determining the course of modern philosophy. His influence has been exerted on psychology, education,

and the moral sciences. In all these fields his works are considered authoritative. All who have read and admired his books, especially "How We Think," have eagerly looked forward to the appearance of a work in which he would *ex professo* treat of the fundamental principles of thought and Being. At last he has written "Experience and Nature," designed to satisfy this want. But it will very probably prove to be a disappointment to even the most ardent of the author's legions of admirers.

He proceeds, as does every philosopher worthy of the name, on the assumption that we should make our philosophy conform to nature rather than try to explain nature according to our philosophy. We ought to recognize the world for what it is. Our experience is concerned not only with the good but also with the evil. Our task in life is to overcome the evil by cultivation of the good. This, of course, affords us a truly philosophic attitude which we should take toward life but it is hardly more than stating a commonplace. For the most part, Professor Dewey has succeeded merely in giving names to things rather than explaining their nature and causes. Nor is his empirical method a new departure in philosophy. It forms the basis of Aristotelian and Scholastic philosophy. However, they were not satisfied with the knowledge that good and evil exist. They sought an explanation of why evil exists and they arrived at something more than a superficial explanation of the bed-rock principles of life.

The book abounds in technical terminology. Professor Dewey is very well versed in the history of thought and, unfortunately, he assumes that his readers will have the same amount of information. While elegance of style should not be demanded in a work of this nature, clearness through preliminary explanation of terms, may reasonably be expected. Professor Dewey would be far more intelligible had he made more frequent use of definitions.

R. S. G.

The Dogma of Evolution. By Louis T. More. Pp. 387. Princeton: Princeton University Press. \$3.50.

The Case Against Evolution. By George Barry O'Toole, Ph. D., S. T. D. Pp. xiv-408. New York: The Macmillan Company. \$3.50.

The first of these timely works, with a significant title, was undertaken, the author states, because there is urgent need for a critique of biology. For biology is the science which is furthest out of its field, and its influence on life and thought is more direct and readily seen than that of the physical sciences, and consequently may be more pernicious. To the question of whether we can use the conclusions of biological evolution as a

guide to conduct and as a rational system of philosophy Professor More replies in the negative, and he supports his case by tracing the various applications of evolution, by testing the validity of their claims and by showing their effect on thought.

In unequivocal terms the author reveals his own stand on evolution as a biological theory. He accepts some general doctrine of evolution of organisms because he considers it the best rational theory to account for the undoubted relations between existing flora and fauna. But he holds that many facts will always be irreconcilable with the theory of evolution, and affirms that our acceptance of any such theory must be, in the end, because of a slight preponderance in the balance of facts for and against it.

The evolutionary idea, however, has not been confined to the realms of biology. Popularly considered as certain there, although it is merely an hypothesis, it has spread widely and infected nearly every branch of thought. Darwin set in motion a process that has changed in the minds of a multitude the whole idea of God and nature, of man's physical, mental and moral make-up and of all human history. It is this spread of the evolutionary idea that the author especially regrets, not only because there is not the slightest foundation for it in fact, but also because it is tearing down what it can never replace, namely, moral ideals. In striking at these it is blocking the way of progress and retarding the advance of civilization, for, as Professor More expresses it, morality itself is the supreme goal of progress, and the highest civilization is one in which the highest moral characteristics are displayed by the greatest number of individuals.

The author characterizes the evolution of man from the lower animals as purely a matter of guess, and passes over a universal organic evolution as the easy solution of the thoughtless mind. He shows that biologists have not bridged the gap between the organic and inorganic worlds, and that they are not prepared to explain living processes as physical force and energy. Finally, biological evolution as a guide to human society is a delusion; it cannot be applied with success to the problems of man's mental and spiritual nature.

With all of these conclusions we most heartily agree, and on closing the book should devoutly say Amen, except for the fact that Professor More has not confined himself to these questions of science and philosophy. To him Catholic thought is non-existent in the present and incomprehensible in the past. He has brought up such problems as revelation, faith and authority in religion, and the relations of reason to them—problems of the

greatest importance, the delicate balance of whose answers he is as yet unable to appreciate, and frankly says so. We regret that he even mentioned St. Augustine and St. Thomas, for he could not do them justice since he does not understand them. If he would understand the mental state of those who subordinate reason to faith, he must first grasp what they understand to be the functions of reason and what are the limits that bound the high field of faith. He must understand their fundamental distinction between the natural and the supernatural. It is failure on this point that closes to Professor More the great minds of the Catholic Church—a circumstance that is the sadder since their aims in leading men to happiness through moral goodness are in harmony with his own, they beginning where he has left off.

More restricted in its scope and far more detailed, but equally emphatic, is the protest of Dr. O'Toole that organic evolution cannot be accepted as an established law of nature. Proceeding on the assumption that a genuinely scientific theory should be able to withstand the test of searching criticism, he aims at setting forth the side of the question that is at present generally suppressed, due to the fact that most modern works are partisan in their treatment and regard evolution as a reality which admits of no debate.

To consider organic evolution as a possibility, as an hypothesis useful in the study and correlation of phenomena, is one thing, but to assume it as a certainty is quite another, and this is precisely what many of the evolutionists are doing. Admitting that they know nothing of the causes of evolution, admitting that there is no argument for evolution that is not beset with serious objections, still of the existence of some law of evolution they have not the least doubt. As Bateson has expressed it, their faith in evolution is as unshaken as ever. In this learned work Dr. O'Toole shows how ill founded is their certain trust and how anomalous is their position as men of science. He marshals a host of facts drawn from genetics, morphology and geology against every theory of evolution, and then points out the utter failure of experimental science to solve the problem of origins, either of life or of the human soul or of the human body. In a word, he affirms, the safest attitude toward evolution is the agnostic one, for it is the attitude of simple truth. The author has kept in mind the baneful moral effects that have followed in the wake of mechanistic evolution and monistic philosophy. His work is of real value, especially to students of philosophy and biology.

W. H. K.

A Manual of Moral Theology: For English-Speaking Countries. Fifth Edition. By Rev. Thomas Slater, S. J. 2 Vols. Pp. xii-367; ix-352. New York: Benziger Bros. \$9.00.

To meet the demands for a clear, scientific treatise, in the vernacular, of the common moral teachings of the Church, this manual was first introduced. Four editions of the work were released to the public prior to the promulgation of the New Code of Canon Law and not only met with standard recognition, but were accorded hearty appreciation. The New Code, however, has brought many changes in ecclesiastical discipline, and to a great extent has clarified the practical relationship that must exist between conscience and civil laws. In order to give confessors and students an opportunity of acquiring, in a succinct, clear, and yet scientific manner, the knowledge which is now necessary for the efficient, practical application of the rules of morality, this noted English author has revised his former work and brought it into conformity with present day legislation.

As in his former editions, Father Slater has given special attention to English and American laws. Where questions are still unsettled he points out the various tenable opinions. It is to be hoped that this manual in its revised form will meet with even greater appreciation than that which was so generally given to the former editions.

G. W. R.

The Indestructible Union. By William McDougall. Pp. 249. Boston: Little, Brown & Company. \$2.50.

The History of American Idealism. By Gustavus Myers. Pp. 349. New York: Boni & Liveright. \$3.00.

Professor McDougall's work is of importance in that it brings before the reader's mind the various angles of many important questions in our national life, without attempting to force his conviction. Such puzzles as the negro, immigration and bureaucratic problems are handled with skill and clarity. His observations on the tendency toward one unified state, centred at Washington, with the local state governments as mere adjuncts and assistants, are thought provoking. We are, however, surprised at his calling the Reformation, in his historical resumé, "a step in the struggle between reason and instinct." Professor McDougall should know better. Likewise when he says "The Klan seems to be composed in the main of solid, seriously minded and patriotic Americans whose chief defect seems to be a lack of the sense of the ridiculous," the Professor runs the risk of falling into that class himself. Another instance where he lacks his usual perception is in claiming that a danger might ensue, were the Catholics ever in the majority.

In spite of these defects, the book, taken as a whole will be interesting to those who are looking ahead to the problems looming up for America in the near future.

In former works Mr. Myers has criticised, in no gentle terms, certain classes and groups in this country. In "The History of American Idealism," dealing with the people as a whole, he goes to the other extreme. The book is bound to cause much talk, for what may seem ideal to one person may, by another, be considered the reverse. It is written in a popular style and presents most interestingly American history in its most important national and international endeavors. Though perhaps, in a few instances, too laudatory, for nations as well as individuals are subject to imperfection, it will help to counteract the diatribes of the petty Mencken-apers from whom we have heard too much in late years.

C. C. R.

Mrs. Meynell and Her Literary Generation. By Anne Kimball Tuell. Pp. 286. New York: E. P. Dutton & Co. \$2.50.

The roster of the literary lights of the present generation must certainly include the name of Alice Meynell, not for the bulk of the work she has chosen to have preserved, but because of its excellence and its significance to English literature. In three small volumes of prose and a single sheaf of poetry she has left us what Alfred Noyes has called (in reference to her poetry) "only masterpieces." While others have written their names in the shallow waters of an ephemeral popularity Mrs. Meynell has chiseled her memory in the marble of enduring approbation.

A proper estimate of the value of Mrs. Meynell's contribution to modern literature cannot be had from a single essay nor an isolated poem. A full appreciation of her work requires a knowledge of the background which called forth her best talents in the exercise of her facile pen. Miss Tuell has transferred that background and indicated its high lights in a complete and critical appreciation of Mrs. Meynell's verse and prose. The author's work is notable for the forcibleness with which she has thrown the central figure of her critical study upon the screen along with a careful knitting into her narrative of the various circumstances, literary and social, that influenced her very active generation.

Miss Tuell, in her study of her whom Coventry Patmore proposed for the Poet Laureateship of England, speaks as one having authority. She discussed the present volume with Mrs. Meynell and has carefully examined and evaluated the scattered, unpublished portions of her writings. In analysis and comment

she reveals an insight and discrimination worthy of the great poetess herself. Her praise is reserved and guarded by a restraint that merely acknowledges merit and indicates defect. Thus she avoids the pitfall of flattery and boisterous enthusiasm into which her intimate friendship and a natural preference might have led her. An attractive feature which gives the reader a broader view and a many pointed perspective is her choice division of the various chapters; we like especially to think of Mrs. Meynell in connection with "Merry England" and as "Among the Religious Poets." This volume is certain to please lovers of Mrs. Meynell's verse and prose and will undoubtedly increase the number of her admirers. C. M.

Barbara's Marriage and the Bishop. By Esther W. Neill. Pp. 243. New York: Macmillan. \$2.00.

The Bishop's Granddaughter. By Robert Grant. Pp. 298. New York: Chas. Scribner's Sons. \$2.00.

The Rector of Wyck. By May Sinclair. Pp. 258. New York: Macmillan. \$2.50.

Faith of Our Fathers. By Dorothy Walworth Carman. Pp. 311. New York: Harper & Bros. \$2.00.

Here are four books dealing with clergymen—two of them with bishops and incidentally with matrimonial problems, and two with the vicissitudes of a parson's life. Even in these days of flooded literary markets one does not often find published at nearly the same time, so many and such parallel discussions of any one subject.

"Barbara's Marriage and the Bishop" is the story of an unfortunate marriage that eventually ends well although sadly through the high-minded sense of duty of the wife, who, when love seems to have gone, attempts to re-create the happiness of her home by her own self-sacrifice. She is helped out to a great extent in her successful endeavor by the bishop in the case, who makes a good uncle but is unconvincing as a bishop. Except for some slight abruptness at times in the manner of its telling, the story is entertaining, and it is also to be commended for its attractive presentation of the good Christian view of marriage and its responsibilities.

The dominant note of "The Bishop's Granddaughter," the account of an Anglican bishop's short and astonishing visit to America, is its pessimism. The prevalence of divorce and the apparent light attitude of Americans toward it, are supposed to constitute the principal factors in the bishop's astonishment. It is a strange but true paradox that a visitor from the land of Henry the Eighth, and an official of the religious system that had its root in the easy divorces of that much-married monarch,

should display so much pained surprise at the American development of the evil. In literary style the book is too heavy, the language too involved, to be quite enjoyable, and the quasi-happy ending is not a development of the plot but is something merely accidental to the story—tacked on.

"The Rector of Wyck" is the third clergyman but the story deals not so much with him as with his wife, who is truly a remarkable woman. In the narration of her intense labors for the people of the parish one gets only the seamy side of English village life and no glimpse of the beautiful that must be there. Her "poor" are an ungrateful and sordid lot, and the "quality" given over to gossip and scandal. The rector's wife commences married life disbelieving some of the most necessary doctrines of religion, and when he assures her that she does not need to bother about them the discussion is closed. In the end she dies without our learning whether she has become a Christian in heart as well as in name. Aside from this disappointing subordination of what ought to have been the prime motivation of the story, the book makes good reading.

The "Faith of Our Fathers" is not a reprint of Cardinal Gibbons' masterpiece; its hero is a Methodist parson. This hero, who can hardly be said to measure up to the name, is a self-proclaimed idealist, censorious of his more worldly-minded clerical brethren, yet he spends a great deal of his time wondering whether he will get a better church at the next conference, and catering to rich old ladies, one of whom might "leave him comfortable in her will—so many rich old ladies, if properly cherished, did that." He thinks, too, that "a breathless little joke about God is great fun." The further we progress into the book the less enthusiastic we become over such a hero. An extreme flippancy characterizes the story, and few of its personages seem to have any capacity for treating holy things in a holy manner. Two great exceptions are Daniel Bloom, a parson of the old school, and his wife Worthy. They are the bright spots in an assemblage of rather drab beings.

A. McL.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: For the individual who is intensely in earnest in the spiritual progress of his soul and in its quest for a more intimate knowledge and love of God, any new book on the mystical state arouses keen expectancy. So much of the literature on this branch of theology is of such confusing nature, that the seeker is always on the alert to find something new, clear, and comprehensive on the subject. Canon Auguste Saudreau, in **The Mystical State: Its Nature and Phases**, defines mysticism by studying the teachings of some of the great mystics.

Although he gives a brief survey of the whole history of the subject, beginning with the Early Fathers and continuing through the Doctors of the Middle Ages, it is particularly to the more recent mystics, St. Theresa, St. John of the Cross, and St. Francis de Sales, that he devotes his attention. Dominicans will naturally regret the scant attention which has been given to the great Dominican mystics. Canon Saudreau's position regarding the possibility of attaining the mystical state is between that of Pere Poulain who contends that the mystical state is extremely rare, few attaining to it, and that of Dom Louismet who affirms that it is a state ordinarily attained by souls fully faithful to grace. To Canon Saudreau the mystical state is an eminent grace, but not an extraordinary favor. While his frequent recurrence to this polemical question somewhat mars the book, it will not destroy its appeal. (Benziger, \$2.25).

La Perfection dans la Vie Chretienne—II contains the final and crowning set of conferences on Catholic Moral Theology delivered in 1924 at the Cathedral of Notre Dame, Paris, by the noted Dominican preacher, Pere A. Janvier. For twenty-two years Father Janvier preached the Lenten conferences at this world famous cathedral. During the last two he devoted his entire courses to a demonstration of the superiority of the purely contemplative over the purely active life. In this first volume we find preserved the sermons delivered during the closing year. The contemplative life is shown to be superior by its elevation, by the independence of spirit which it brings, and by its very nature. It is an admirable justification of the contemplative state and will prove valuable not only for religious but for laymen who seek the reason for the pursuit of this intense life of perfection in spite of the active tendencies of modern life. (Lethielleux, Paris, 10 fr.)

Etudes sociales et psychologiques, ascetiques et mystiques, by Father E. Hugon, O. P., continues the plan adopted in the recently published "Responses theologiques a quelques questions d'actualite." In this volume, however, he gives his attention to social and psychological problems, rather than to those of a theological character. A study of outstanding interest is that on the League of Nations, "La vraie Societe des Nations." This is not an historical treatment, nor an examination of the functions of the League, but rather an attempt to point out, following St. Thomas and the great papal encyclicals, those fundamental principles which alone can insure efficacy and permanence of any such institution. As regards psychology, we have a detailed consideration and criticism of the modern theory of pathological states, and of the psychology of conversion. In treating the Mysticism of St. Thomas, the author finds it necessary to sum up the defects of the tenets of Americanism, especially with regard to the insistence on the so-called "passive virtues." He here gives a good resume of the chief trends of this condemned system. (Tequi, Paris, and Libraire St. Michel, Boston, 5 fr.)

A complete treatment in English of Book II of the New Code, canons 215-486, is contained in **Constitution of the Church in the New Code of Canon Law**. This work, the latest volume in an excellent series of commentaries by Rev. H. A. Ayrinhac, S. S., D. D., the President of St. Patrick's Seminary, Menlo Park, California, treats the subject of "Clerics" with reference principally to the powers of jurisdiction they exercise or the offices they hold and consequently the place they occupy in the organization of the Church. The book gives a clear and comprehensive view of the Church's entire governmental system and is so well subdivided, indexed, and typographically arranged that quick reference to any point is always possible. (Blase Benziger, \$3.00).

In **Divorce in America Under State and Church**, Rev. Walker Gwynne, an Anglican, has given us a book that merits being read by all thinking Americans. At a time when divorce, than which perhaps no greater evil threatens our social and civil life, is on the rapid increase, it is well to have the case set clearly before us. The evidence of the witnesses is examined. The question is considered in its relation to the State, and again in its relation to the mind of Christ. In the light of reason, right understanding, and good common sense, we are forced to accept the indictment brought against our unfortunate national state of marital affairs. Dr. Gwynne's presentation of the situation should convince anyone of its malignancy. As Catholics we cannot accept every phase of the author's attitude, for instance, the position he takes on pages 113-121, where he is willing to meet the Modernists half way by basing his argument upon the authority of Christ as a man, not as God. Chapter XIII might better have been placed in the appendix. However our hope is that the book will help to exterminate this evil in America. (Macmillan, \$2.00).

George Bernard Shaw, H. G. Wells, Freud, Conan Doyle, Nietzsche, Haeckel, Mark Twain, and Anatole France are the **False Prophets** so vigorously assailed in the book of that title by Father James Gillis, the able Paulist writer and Editor of the "Catholic World." Father Gillis has a virile style and once his attack is launched he grants no quarter. Shaw he denounces as a universal iconoclast and an unmitigated pessimist, Doyle as a voluntary dupe, Haeckel a demagogue, Mark Twain a misanthrope, and the others he stigmatizes in a similar uncompromising manner. He marshals his arguments well and drives home his conclusions. Every chapter will provoke much more than mere superficial perusal. (Macmillan, \$2.00).

Impressed with the important part character should play in our everyday life, Dr. Edgar Pierce in his work entitled **The Philosophy of Character** purposes to lay a philosophical foundation for a scientific study of character on which, it is hoped, a psychology, which will give practical aid in the development of character, may be reared. Keeping before his mind some generally admitted conclusions of science, the author lays down his hypothesis, a theory of monads, which, he believes, will preserve the scientific value of these beliefs and will reconcile them with the teachings of religion and ethics. Furthermore, he gives reasons why his Pluralistic Idealism merits the consideration of men competent to judge of its validity by showing that it would give a plausible explanation for the genesis of knowledge, the physical world, the relation of body and mind, and for the facts of evolution including the influences of heredity and environment. While admitting the necessity of ideals in the training of character, we as Catholics cannot subscribe to the extreme idealism herein advocated. Nor is the author's monadic theory of reality acceptable to us. We hardly believe that this work will appeal to Catholic readers who disagree with the writer in fundamentals. (Harvard Univ. Press, \$4.00).

INSTRUCTIONAL, DEVOTIONAL: In **Catholic Customs and Symbols** the Rt. Rev. Msgr. Hugh T. Henry, Litt. D., is the guide who conducts his readers through a cathedral and explains both the beautiful symbolism of the structure itself and the significance of the services therein. It is not a hackneyed guide book. It gives not the high-pitched monotonous chant of the professional cicerone, but an informal, intimate, friendly explanation of topics with which we have been long familiar but never intimate. The journey is a light joyous one, an excursion with an entertaining and interesting friend who is thoroughly familiar with all the scenes and loves each one of them. Happily, the book fulfills one require-

ment often missed in works of this character: it is small, almost pocket size and the topics treated, while numerous, are never long-spun or exhausting—yet they satisfactorily answer the eternal query "why." (Benziger, \$1.90).

Much solid information on numerous other ecclesiastical subjects is conveyed in a pleasant form in **The Chaplain of St. Catherine's**, by Rev. Herman J. Heuser, D. D. "Father Martin," a scholarly curate at the Cathedral steps on the Archbishop's train and wins exile. His St. Helena, however, turns out to be St. Catherine's a Sisters' convent and a place precisely fitted to his scholarly tendencies. Once safely installed, he spends the remainder of his life in learned discourses with his friends and visitors. This cultured company discusses ecclesiastical politics, testimonials and receptions to pastors, the theology of gardens and the symbolism of flowers, the sacristy and sanctuary, and other kindred topics in a penetrating yet genial manner. (Longmans, \$2.00).

Another book of similar nature and by the same author is: **Autobiography of an Old Breviary**. "B. R. Totum" is a venerable Roman Breviary which speaks for itself. Any book could probably tell an interesting story, but when one with such an ancient lineage and constant activity as has the breviary speaks, an astonishing amount of fascinating information is brought to light. Besides telling us much about its "anatomy" and family history, "B. R. Totum" also makes frequent excursions into the fields of Apologetics, Hymnology, Scripture, and allied subjects. Priests, religious, and even laymen will enjoy the quiet humor of this "Autobiography" which acts as a foil to its learned discussion of matters pertaining to the Divine Office. (Benziger, \$1.75).

The Rosary Year, by Rev. Thomas M. Schwertner, O. P., is an excellent little volume showing the practical adaptation of the mysteries of the Rosary to the liturgical seasons of the year. The author divides his book into twelve chapters, treating in each the particular devotion of one month of the year, and revealing in a delightful manner how the Rosary is the embodiment of them all. He concludes with a catalogue of Rosary Indulgences to be gained on the principal feasts throughout the year. (Rosary Press, 25c.)

Chats on Christian Names, by Rev. A. M. Grussi, contains short talks on three hundred and sixty-six Christian names. The signification and historical account of each is given, and a practical application of its meaning is made according to the teachings of the Catholic faith. The book has been so planned that it may be used for daily spiritual reading not only in the home but in parochial schools, colleges, and academies. The brief accounts of the saints who bore each name adapt the book to this purpose. It will also serve as a welcome guide book to those who must help to name the next baby. (Stratford, \$3.00).

EDUCATION, SOCIOLOGY, ECONOMICS: The supply of good Catholic books for the teacher is being rapidly augmented, and among the number, the latest contribution, **Talks With Teachers**, from the pen of Sister Marie Paula, Ph. D., is sure to win a high place. The book is written by one who understands the problems of teachers, particularly those in girls' colleges, through actually sharing them herself. She has set down her observations on certain practical phases of the work, for instance, the teaching of history, theme work, a college education for women, college athletics, measuring the mind, education or information, and other topics of similar moment. The book will encourage teachers to redouble their efforts and will helpfully direct them toward effective specialization. (Benziger, \$1.50).

Roads to Social Peace, by Edward A. Ross, Ph. D., is an attempt to promote social peace through an examination of the issues of sectionalism, sectarian strife, bitterness between nationalities, class struggle, and town-country conflict, and the proposal of specific remedies to be applied in each case. Unfortunately the author's misunderstanding of the Catholic viewpoint on spiritual jurisdiction, stability of doctrine, and Catholic education negatives the value of part of the book. The tendency of the work is toward extreme liberalism which at times leads the author to a position characterized principally by sentiment and compromise. (Univ. of North Carolina Press, \$1.50).

For years Mr. Carl D. Thompson, Secretary of the Public Ownership League of America, has been assembling, comparing, recording, and pigeon-holing facts and figures on public ownership of public utilities. He has reached into that store-house of information and offered in **Public Ownership** an excellent resume of the entire field of public owned utilities from schools to super-power. Mr. Thompson is content to separate the facts from the fiction and to record the extent and results of public ownership without indulging in any theories or advocating any particular policy. His work should command wide attention for the various phases of public ownership are rapidly demanding important consideration in our city, state, and national life. (Crowell, \$3.00).

SCIENCE: The aim of Professor J. Arthur Thompson in **Science and Religion** is "to show with concreteness and circumstantiality that modern scientific formulation in terms of the Lowest Common Denominators can not be antithetic to religious interpretation in terms of the Greatest Common Measure." By this he means that science does not close to the individual the approach to religious experience, nor does it exclude from the universe the need of a Creator. He proves his thesis, first from the necessary limitations of science itself. Science works with irreducible "counters" such as electricity, life, mind, which are not self-explanatory. It can not penetrate to the beginning which lies beyond any of these irreducibles. Moreover, an examination of the concrete scientific conclusions, in physics, chemistry, biology, and psychology, shows that they severally and collectively admit of religious interpretation. We agree with the Professor's thesis in general, but there are many important points on the nature and origin of religion and its relation to science to which we cannot subscribe. We do not think, for example, that religion "in pinning its faith on some particular form of doctrine which trenches on the concrete" need be afraid of insulting the modern scientific mind. (Scribner's, \$2.00).

The science of the heavens, treated from the point of view of descriptive astronomy, is unfolded to the beginner in **The Heavens**, a translation made by Dr. E. E. Fournier D'Albe from the French of the noted Catholic naturalist, J. H. Fabre. The value of the work lies in that it is more than a mere dogmatic statement of the facts; it prefaces each new revelation with a thorough explanation of the processes of reasoning and experimentation by which the findings were reached and proved. In this easy exposition Fabre excelled. Nothing is taken for granted, and each new term is carefully explained for the untrained reader. Various chapters treat with the greatest lucidity such questions as the size, distance, and mass of the sun and planets, the solar and sidereal year, the reform of the calendar, and the dimensions of the universe. It is a book that will serve ideally to introduce one to the mysteries of the skies. (Lippincott, \$5.00).

The Einstein Theory, Explained and Analyzed, by Samuel H. Guggenheimer, is a book intended for readers with a college education or the equivalent. It stands midway between the popular expositions of the the-

ory of relativity and the mathematical treatises on the subject. The author explains the theory from a philosophical standpoint, mathematics being reduced to a minimum, and thus makes it possible for a person with a fair education in philosophy, but without the mathematical knowledge necessary to understand the scientific expositions of the theory, to comprehend Einstein's relativity to a certain degree. Due to the intrinsic difficulties of the subject this is no easy task, but this book makes the way smoother. The author's philosophy, however, leaves much to be desired. He holds that the only certain knowledge we can have is the knowledge of phenomena. He also leans toward Pantheism holding that the noumenon is one and self-existent; and he suggests that as matter seems to be proved as merely a manifestation of energy (in which he errs), this energy is the same as spirit, and therefore that all things, spiritual and material, are one. (Macmillan, \$2.50).

ESSAYS, STUDIES: A well-chosen collection of concise and informative papers on literary persons and subjects by the eminent litterateur, Sir Arthur Quiller-Couch is gathered together in **Adventures in Criticism**. In these papers, which were originally published in English literary magazines and journals, every topic touched upon is treated in an engaging and captivating manner; each is replete with deep thought, appreciation, and, at times, kindly criticism. Indeed, Sir Arthur is a diplomatist of no inferior ability in the art of literary criticism. Ofttimes the offensive and harsh manner in which criticism is offered creates a heightened sympathy for the author and a lessening of respect for the critic and his views. But this Cambridge professor, in pointing out seeming defects, adopts an unoffensive style that leaves no rancor or bitterness behind. The instructive essays on Goldsmith, Stevenson, Zola, Bjornson, and Stockton, will, perhaps, make a direct appeal to the American public. (Putnam's, \$2.50).

Sister M. Madeleve, C. S. C., hitherto known to us for the excellence of her poetry, now reveals her ability in prose work by the publication of **Chaucer's Nuns and Other Essays**. Of the five essays included, the one devoted to the "Prose of Francis Thompson" equals if not surpasses the one from which the volume takes its title. The book shows a keen appreciation of true values in literature, touching with sober, critical appraisal Stevenson, Patmore, Chesterton, Lamb, and other leading spirits of the nineteenth-century literary world. It is a work of sound scholarship and sympathetic insight. (Appleton, \$1.50).

Few are willing to call country life beatitude, but "Rusticus" dares to do it in no uncertain voice. In the six essays, Blessed be the Dog, the Pig, the Hen, the Cow, the Horse, and the Garden, which constitute his **Bucolic Beatitudes** he gives glimpses of joys that we poor city folk have never known. The peace and charm of rural life pervade the volume and it will not be surprising if some of its readers are detected in the act of taking a furtive trip to some one's country home this summer. (Atlantic Monthly Press, \$1.50).

Chateaubriand at the Crossways is a scholarly character study of that illustrious Frenchman in the light of his "Essai sur les Revolutions." The author believes and points out in his study that there is no work in which the true nature of Chateaubriand is so manifest as in the "Essai." As the "Essai" was written at the darkest period of Chateaubriand's career when suffering, poverty, and exile combined to make him pessimistic and illogical, Dr. Spring finds in it the obvious contradictions and varied mentality which at that time marked the intense emotional side of Chateaubriand's character. Besides this he has added at the close a valuable chronological table and bibliography. (Columbia University Press, \$2.50).

POETRY, DRAMA: It is a happy day for poetry lovers whenever Aline Kilmer releases a few more fluttering leaves of her exquisite verse. To her "Candles That Burn" and "Vigils" she now adds a third slender volume: **The Poor King's Daughter**. It possesses her usual charm of style. Delicate, simple, and natural, these latest poems touch us by their unaffected loveliness. In a few short lines they catch the soul of a laugh or the depth of a sigh. There is a something there hard to miss, but harder yet to define. (Doran, \$1.25).

Lennox Robinson has rendered a signal service to the cause of Irish poetry by the compilation of **A Golden Treasury of Irish Verse**. A wide selection of authors includes such diverse names as Goldsmith, Congreve, Thomas Moore, James Stephens, Padraic Colum, and Katherine Tynan. While it is, as Mr. Robinson himself admits, extremely difficult to satisfy everyone in an anthology, yet many may feel justifiably aggrieved that the poets of Easter Week 1916 receive such scant recognition. The intellectual Ireland of the future will render equal homage to Francis Ledwidge and Thomas McDonagh though Ledwidge died by a German bullet while his friend McDonagh stood up before a British firing squad. Except for this shortcoming, the volume is highly satisfactory. (Macmillan, \$1.75).

To many, Father Daniel A. Lord, S. J., will need no introduction as a Catholic dramatist. In addition to numerous smaller undertakings, he has written and directed several pageants of national celebrity. But for those still unacquainted with his talent, we can recommend no better introduction than his new book, **Six One-Act Plays**. The plays contained therein are new, wholesome, of literary value, and well adapted for Catholic academies and colleges. While Catholic in tone, they are not of the "preaching" type. Their Catholicity is simple, unaffected, and sensed rather than complacently paraded about. (Benziger, \$1.75).

FICTION: "Jasper Shrig" was no ordinary detective. But then, more than an ordinary detective was required to unravel the tangle of **The Loring Mystery**. Jeffery Farnol gives us in this combined mystery story and romance of England in the early nineteenth century a tale that is absorbing from the outset to the end. The true heir of the Loring estates returns from Virginia to dispossess his uncle, the wicked Sir Nevil. The crafty nobleman is not inclined to surrender his unlawful possession without a struggle and trouble and mystery develop rapidly in all directions. The book is wholesome throughout, character development is not neglected, and aside from a few passages in dialect reading is easy. (Little, Brown, \$2.00).

Rafael Sabatini's first American novel, **The Carolinian**, is a story of turbulent Revolutionary times. The plot centers about the awkward situation of one Harry Latimer, a wealthy young planter and rebel who woos and marries the daughter of an arrogant old Tory. Mr. Sabatini proceeds with bold strokes of heroic proportions to take his hero through terrific dangers and then bring him out again. Perhaps it all could have happened to one individual, and then again perhaps not; but if we do not insist that Mr. Sabatini be as historical in his characters as in his back-ground we shall be better satisfied with the book and shall be ready to take it for what it is—adventure of the most dashing kind. (Houghton, Mifflin, \$2.00).

Philip Gibbs is always a skillful story teller and **The Reckless Lady** in plot and character description certainly does not depart from his wonted standard. It is the romance of a young English girl, whose mother has placed the family in rough waters, and the son of a wealthy furniture manufacturer from Grand Rapids, Mich. It is precisely here that the rub

comes. This international situation proves too big a temptation for Mr. Gibbs and he sets determinedly to the task of cementing Anglo-American relations. Naturally the movement of the story is retarded by these digressions; however, those who know how to skip judiciously will find the story in itself enjoyable. (Doran, \$2.00).

The Ghost of Glen Gore is another book about the squatter-folk of the Lake Cayuga district in central New York. The author, Grace Miller White, has already made the locality famous in her novel: "Tess of the Storm Country," and now she introduces us to a new heroine, little Peg. A pleasing story is woven about the queer life of these unusual people. The strange method employed by the ruling family to retain its sway, and the superstitious fear which keeps the governed in subjection furnish the frame work for the story. The book will greatly please those who are interested in the fantastic life of this gypsy-like settlement. (Macaulay, \$2.00).

Not Under the Law, by Grace Livingston Hill, is a story different from the ordinary. It is a simple pleasant tale of an old-fashioned girl who is modern enough to make her own way when the selfishness of her relatives proves unendurable. A total stranger, she secures a place as school-teacher in a small suburban town and receives an amazing amount of kindness from every one she meets. A spirit of deep religious fervor, though Protestant in tone, pervades the book and distinguishes it from the average modern novel. Indeed, the story seems to have been inspired by the author's strong distaste for the doctrines of the Modernist element of her church. (Lippincott, \$2.00).

Red Riding Hood does not belie the promise held out by Elizabeth Jordan's former novel, "The Lady of Pentlands." The double life of Mrs. Schuyler's secretary, who is by night a governess in a most unconventional household, provides a fitting groundwork for a sane but satisfying mystery story. Her terrifying dreams in which she, as Red Riding Hood, is pursued and devoured by a human counterpart of the fabled wolf, prove as bewildering to the reader as they were to her employer. An atmosphere of suspense is perfectly maintained throughout the book, and it is only in the last few chapters that a plausible guess at the denouement is possible. Both from the viewpoint of theme and technique, "Red Riding Hood" is a product worthy of a Catholic author. (Century, \$2.00).

BIOGRAPHY, HISTORY, TRAVEL: The name of Sun Yat Sen has again been brought before the public eye by his connection with the latest Chinese revolution and also by his death at Peking on March 12. Sun Yat Sen was but a name to some who read these accounts; to others, he was known as the first president of the Republic of China and a most significant figure in Chinese politics during the last thirty years. Judge Paul Linebarger, an intimate friend of Dr. Sun Yat Sen, has written a biography of the Chinese reformer. In this work, **Sun Yat Sen and the Chinese Republic**, the author's treatment of his subject, his explanation of Chinese customs, history, social and political conditions, make the life of Sun intelligible to Occidentals. The part played by Sun in the overthrow of the Manchu Dynasty, is the main topic of the book, and interesting reading it is. The author's exposition of the character of the Chinese reformer, however, smacks of hero worship. Sun's good traits are stressed, while his weak points, such as his theoretical acceptance of radicalism, are overlooked or minimized. The book will be appreciated by all who desire a knowledge of conditions in present day China. (Century, \$4.00).

The thesis of Dom Hugh G. Bevenot, O. S. B., in **Pagan and Christian Rule** is that civilization must return to the ideals and philosophy of the

Catholic Church or be destroyed. The proof of this thesis is evident from the history of the world during the past twenty centuries. The author discusses successively pagan rule at its best, viz: under the Emperor Augustus at the time of the birth of Christ; the titanic struggle between the ideals of paganism and Christianity, which reached its peak intellectually in the days of Theodosius and St. Ambrose; and finally, the full-blown flower of Christian rule in the thirteenth-century Christian states. A fourth section gives a clear exposition of the application of the lessons derived from this history to the more important social and political problems confronting the world today. Within a limited space Dom Bevenot has sketched with telling strokes the broad features of Christian history, in a style and manner at once satisfying to the scholar and acceptable to the average untrained reader of history. (Longmans, \$1.75).

Christian Monasticism, by Ian C. Hannah, F. S. A., is a survey of religious life in the Catholic Church from the days of the Fathers of the Desert down to the present day. Its main theme, however, is the influence which the Religious Orders of the Latin Church exercised on western civilization since the rise of the Benedictine Monks. The author, who is Professor of Church History at Oberlin College, is not a Catholic, but he professes himself to be "a great admirer of all that is best in the monasticism of the Christian Church." His volume bears out this assertion, yet certain passages give the impression that he has failed to understand completely the genius of the institution he is studying. (Macmillan, \$2.50).

In an effort to have academies and high schools benefit by the latest conclusions of scientists and historians, J. S. Hoyland has written a text-book for them, entitled "**A Brief History of Civilization**." It is a handy little volume, ably describing in nine short chapters the main developments of man from lower to a higher standard of living. In fact it is a digest of Wells's "Outline of History." Unfortunately, Mr. Hoyland has followed Wells too closely. What are still theories in the scientific world are arbitrarily assumed as proved facts. His biggest fault is his failure to apply his own accurate distinction between culture and civilization when contrasting the Arabian and Christian contributions. (Oxford Univ. Press).

The story of how the Jesuits ruled the South American Indian in Paraguay during the seventeenth and eighteenth centuries is told in **A Vanished Arcadia** by R. B. Cunninghame Graham. This writer, who although a Scottish laird, is also a Spanish grandee, knows Paraguay like a native son and it has been his delight to delve into obscure phases of her history. The arcadia he pictures is the happy semi-communal state of the Indians under their Jesuit missionaries, a situation which was rudely cut short, never to be restored, by the expulsion of the Society in 1767. The peace and happiness of that pastoral existence is known there today only as a happy legend. The present edition of this book is a handsome reprint of the original work published twenty-five years ago. (Lincoln MacVeagh-The Dial Press, \$3.00).

The sub-title of **The English Speaking Nations**, by G. W. Morris and L. S. Wood, gives a fair idea of its scope: "A Study in the Development of the Commonwealth Ideal." It is a text-book in political science for English colleges and high schools, sketching—as all text-books on such a vast subject must necessarily do—the development and consolidation of the British Empire during the last three centuries. One chapter of eighteen pages is devoted to the origin and growth of the commonwealth ideal in the United States, with a fair and accurate outline of American political history. Exception must be taken, however, to the omission of all reference to the religious clause in the Quebec Act as one of the contributing

factors in the revolt of the Colonies from the mother country in 1775. The numerous illustrations and maps will prove of great service to the student. (Oxford Univ. Press).

The purple rim beyond which E. Alexander Powell conducts us in his latest travel book, **Beyond the Utmost Purple Rim**, is the serried crest of the mountain range which forms a pallisade around the plateau of Abyssinia. This little-known land he finds one of strange contrasts. It is a country with one foot in the Dark Ages and the other in the League of Nations. Its political institutions are essentially feudal and serfdom still survives. It has been a Christian nation since the fourth century, but pronounced traces of Judaism still linger and the lineage of its kings is traced to the Royal Prophet, David. Col. Powell knows how to convey a great amount of information in a most readable manner. Although occasional repetitions seem to indicate that the book was written in installments without reference to previous sections, it is never tiresome. The book is rounded out with short accounts of visits to several of the neighboring lands. Over a hundred illustrations and two maps supplement the text. (Century, \$3.50).

AN INTERESTING MISCELLANY: **Broadcasting, Its New Day**, by Samuel L. Rothafel (Roxy) and Raymond F. Yates, will be a thought-provoking book of great interest to all connected in any way with radio. The authors, men of experience and high ideals, have written of the present state of broadcasting, its possibilities and its limitations. They discuss the cultural, educational, and scientific aspects of radio, showing what it has done, what it can do, and the best methods of doing it. The chapters—International Aspects of Broadcasting, and The Future of Broadcasting, are not only extremely interesting, but they also show the immense part radio will play in the future, especially in international relations. (Century, \$2.00).

If you have never had a hobby or if you are still feeling around in search of one, **The Book of Hobbies**, by Charles W. Taussig and Theo. A. Meyer, is the book for you. As the sub-title indicates, it is "A Guide to Happiness." There have been other books written which describe some particular type of hobby, but this book parades fourteen different hobbies before our gaze so that we may intelligently compare them and make our choice. Some consist of sports like Angling and Golf, others like Radio and Photography have a practical turn, and still others like Philately, Glass, and Book Collecting are fundamentally of the acquisitive class. The book is written in a manner that arouses enthusiasm and numerous drawings and diagrams give apt illustration to each topic. (Minton, Balch, \$3.00).

Charles G. Harper starts his volume, **Haunted Houses**, with an epigram of Madam du Deffand. "Do you believe in ghosts?" she was once asked. "No," replied that witty lady, "but I am afraid of them." That seems to be the attitude of many persons, and it may be the explanation for the universal popularity of ghost stories. Mr. Harper has collected a number of accounts of English ghosts—England always did seem to have the greatest supply—and has filled a bulky volume. To accompany these tales of the supernatural he has drawn numerous sketches of the old haunted English castles, and these artistic drawings are in themselves worth the price of the book. (Lippincott, \$4.50).

RECENT PUBLICATIONS

- Our First Communion.** By Rev. Wm. R. Kelly. An excellent booklet for the first communicant of tender years. It contains all the essential instructions thrown into story form and numerous striking illustrations help visualize the lessons of the text. (Benziger, 25c.)
- Sodality Conferences: Second Series.** By Rev. E. F. Garesche, S. J. A book to help the sodality director. This volume treats principally of matters concerning the personal devotions and the activities of sodalists. (Benziger, \$2.75).
- The Story of the Little Flower.** By Rev. D. A. Lord, S. J. A beautiful little booklet which tells the life story of Saint Therese of Lisieux in an all-absorbing way. (Benziger, 15c.)
- Psychologie et Psychotherapie educatives.** By Abbe Arnauld D'Agnel and Dr. D'Espiney. Education as a science based on the study of the child's mind in itself and the mind as united with the body. (Tequi, Paris, and Libraire, St. Michel, Boston, 13 fr.)
- The Roman Index of Forbidden Books.** By F. S. Betten, S. J. A pamphlet edition of a book which has enjoyed wide popularity for fifteen years. (Loyola Univ. Press).
- Thy Kingdom Come. Series II: Under the Chancel Light.** By J. E. Mofat, S. J. The second booklet of a new set similar to "My Changeless Friend." (Benziger, 30c.)
- The Our Father.** By Rev. A. M. Skelly, O. P. A pamphlet containing five discourses on the Lord's Prayer. (I. C. T. S., 05c.)
- His Cross.** A new way to make the Stations of the Cross, by Mother St. Paul of the House of Retreats, Birmingham. (I. C. T. S.)
- The New Missal for Every Day.** By Rev. F. X. Lasance. A students' edition at a reasonable price of a book which has already made its mark. (Benziger, \$1.75).
- Une Mystique Dominicaine.** By M. R. Jeune. A life of the Ven. Mother Agnes of Langeac (1602-1634), a Dominican nun who rendered great assistance to M. Olier, founder of Saint Sulpice. (Tequi, 6 fr.)
- L'Apostolat Missionnaire de la France.** The first series of conferences given (1923-24) before the Catholic Institute of Paris detailing the foreign mission work of France throughout the world. (Tequi, 7 fr.)
- Gabriel Deshayes.** By Msgr. Laveille and Abbe Collin. The biography of an indefatigable priest who founded three religious congregations and acted as superior general, restorer, or benefactor to half a dozen more. (Tequi, 13 fr.)
- The Marquette Readers: First Reader.** By The Sisters of Mercy. At last—a school book which is as alluring as a story-book. (Macmillan).
- Pontifex Maximus.** By Mary Raymond Shipman Andrews. An imaginary pope finding his confinement in the Vatican unendurable takes an incognito excursion under very unlikely circumstances. However, the story is well told and evinces a sincere attempt at a sympathetic understanding of the lot of the "prisoner of the Vatican." (Scribner's, 75c.)
- The Villa by the Sea.** By Isabel Clarke. A new novel portraying a childless woman's unscrupulous devotion to her adopted son. (Benziger, \$2.00).
- Sandalwood.** By Fulton Oursler. The eternal triangle, this time in the sick-room. (Macaulay, \$2.00).
- One Hour and Forever.** By T. E. Harre. One more problem novel in psychology. A clever though rather candid portrayal of certain too common types. (Macaulay, \$2.00).

- Boy: The Story of Missy's Brother.** By Inez Specking. A faithful but deeply sympathetic study of boyhood in a Catholic American family that will bring laughter and perhaps an occasional tear to grown-ups. (Benziger, \$1.25).
- The Last Lap.** By Fergal McGrath, S. J. Action and adventure at boarding school told in a way to please boys immensely. (Benziger, \$1.50).
- Webster's New International Dictionary.** The latest edition of this great American institution. (Merriam, \$16.00).
- Let Us Pray.** By Rev. F. X. Lasance. A new prayer-book containing only the essentials, and truly vest-pocket in size. (Benziger, 25c.)
- The Summa Theologica of St. Thomas Aquinas Index.** Translated by the Dominican Fathers of the English Province. The index to all the biblical references, the Fathers, the Doctors of the Church, the Popes, the Councils, and the other authorities quoted by St. Thomas in the Summa. This volume is the twenty-second in this great English edition of the works of the Angelic Doctor. (Benziger, \$3.25).

