



FRIARS' + + + BOOKSHELF



- St. Thomas Aquinas: Papers read at the Celebration of the Sixth Centenary of the Canonization of St. Thomas Aquinas, held at Manchester, 1924.** Pp. viii-148. St. Louis: B. Herder Book Company. \$1.60.
- St. Thomas Aquinas: Papers from the Summer School of Catholic Studies held at Cambridge, 1924.** Edited by C. Lattey, S. J. Pp. xii-311. St. Louis: B. Herder Book Company. \$2.25.
- The Key to the Study of St. Thomas.** By Msgr. F. Olgiati, D. D. Pp. viii-176. St. Louis: B. Herder Book Company. \$1.25.

Among the contributors to the first of these three studies are such men as Fathers Whitacre, McNabb and Pope of the Dominican Order and Professors Taylor and Tout of the University of Manchester. The work affords real intellectual pleasure. Each contributor is so thoroughly familiar with his subject that he betrays his knowledge naturally—even unconsciously—and briefly. Above all there is a delightful absence of general terms and laudatory superlatives. St. Thomas is praised, but we are given definite reasons for each encomium. Among the subjects treated are: the place of St. Thomas in history, the philosophy of St. Thomas, his theology, ethics, mysticism, and scriptural exegesis.

The second volume also shows learning, but is written more for the serious student than for the general reader. Not that the subjects are not treated simply and clearly; but the papers are more lengthy, details are thoroughly entered into, fuller explanations are given. The first may be called a sketch; the latter is a portrait. The subject matter, too, is more extensive, embracing such great topics as St. Thomas and modern thought, the moral, social, and political philosophy of St. Thomas, and his poetry. The list of authors contains names that stand very high in the intellectual life of England and the whole volume does credit to these names. It has unearthed a wealth of valuable matter and indicated unusual possibilities in the practical application of the works of St. Thomas.

The third book is purely philosophical. Its object is to disclose the notion that lies behind the whole synthesis of St. Thomas and to trace this central idea throughout his philosophy

and theology. Since, as he states, this central idea of St. Thomas is that of "being" it can easily be seen to what heights of metaphysics the author ascends and how unsatisfactory the volume will prove to any but a trained scholastic. Hence it is that although the work is a translation of a volume originally intended as an introduction to the study of Thomistic philosophy and theology, its abstract character will place it beyond the reach of the tyro in philosophy.

R. W. F.

A Link between Flemish Mystics and English Martyrs. By C. S. Durrant. Pp. xvi-456. New York: Benziger Brothers. \$5.25.

The Mystics of the Church. By Evelyn Underhill. Pp. 260. New York: George H. Doran Company. \$2.00.

The steadily increasing publication of works on the mystical life indicates an encouraging trend of thought for this ultra-active age. "The conversation that is heaven" is still an influence in the world.

The work on Flemish mystics by C. S. Durrant is truly an estimable contribution to the history of orthodox mysticism. Its scholarly tracing of the history of one of the Church's most influential mystic schools points out a mysticism, not scientific in its expression of the Truth of Eternal Life, but a mysticism of the heart, the very living of that Truth. In this sanctuary of loving service, the foundations of Ruysbroeck, Groote, Kempis and the Windesheimers, the daughters and sisters of English martyrs gave themselves in living sacrifice. A united, loving service thrived in their solitude, yet spread its lustre into the holiness and unity of reform, and as well into the faith and sacrifice of English persecution. Every chapter of this work is an inspiration of profound spirituality and simple service, truly interesting to all.

Miss Underhill's work is misleading, for it attempts to analyse among discordant doctrines a truth that is one, holy, catholic and apostolic. Her wide knowledge of the history of mystical endeavor and her appreciation of lofty spirituality have been earnest, admirable and praiseworthy. Her works show the sincerity of her interest. Yet she can hardly accept the integrity of Christ's mystical body, associating, as she does, the undivided Truth with those separated from its source, placing history's pseudo and philosopher mystics among the pure servants of divine love and service. This however is consistent with the lack of Catholic authority. What is the witness and force of

supernatural grace, this author would make subjective and psychological; a truly natural view in the absence of theological background. This, as Miss Underhill's other works, pays great tribute to orthodox mysticism and even embraces much of its spirit and beauty, but the heritage that is ours will not countenance its misleading viewpoint and conclusions. A. D.

Ozanam: In His Correspondence. By Rt. Rev. Msgr. Baunard. Pp. xxiii-426. New York: Benziger Brothers. \$2.50.

Father William Doyle, S. J., 1873-1917. By Alfred O'Rahilly. Third Edition. Pp. xxiii-565. New York: Longmans, Green & Company. \$5.00.

Life of the Reverend Father Hermann. By Abbe Charles Sylvain. Pp. x-292. New York: P. J. Kenedy & Sons. \$2.75.

If there is a dominant thought which comes to one while reading this life of Ozanam, it is undoubtedly this: "the elements so mixed in him that Nature might stand up and say to all the world, 'This was a man.'" Msgr. Baunard was well advanced in years when this task was suggested to him, but he could not resist the temptation to write about so worthy a person. He made it a labor of love, and his work was not in vain. In tracing the manifold occupations of this truly great man, his reverent hand has pointed out the course of Ozanam's brief and brilliant career. We see him as a youth of eighteen years publicly attacking the St. Simonians; at thirty we find him occupying a professor's chair at the Sorbonne; and it is hardly necessary to speak of him in relation to the Society of St. Vincent de Paul, because the name of Ozanam is synonymous with charity for the poor. These and other labors too numerous to mention carry us on almost breathlessly to the end. They prove to us that Ozanam was great in the intellectual life of his time, but they also show that he was far greater when viewed from the spiritual side. There is not a page in which the character of Ozanam does not unfold itself, and without exaggeration it may be said that this biography has the chief qualification of a good book: it is inspiring.

The fact that Fr. Doyle's life has reached its third edition, is sufficient proof, not only of its popularity, but also of its real worth. In it Dr. O'Rahilly has added some firing line observations of this modern Jesuit. In a way they contribute little to our knowledge of him, because after we have once known Fr. Doyle, all else follows almost necessarily. Its place among spiritual classics is secure.

"Stranger than fiction" is this second edition of the life of Fr. Hermann. Born of Jewish parents, and with a talent for music, he, as a mere youth, set out for Paris to seek fame and fortune. He was, in a true sense, a spoiled child, and his entrance into society did not improve him, as he soon learned. Touched by the grace of God, he turned his back upon those who offered him homage, and embraced Catholicism. But this was not enough. He made the final sacrifice of entering the Carmelite Order, and his soul was at rest. The conversion of this worldling is at once interesting and remarkable, but it is just one more instance of the wonderful ways of God. _____

C. B. M.

The Everlasting Man. By G. K. Chesterton. Pp. xxv-344. New York: Dodd, Mead & Company. \$3.00.

For a long time Mr. Chesterton has threatened to write a really great book on historical and religious matters, and he still insists that he has yet to keep his word. But the fact remains that all the apprehensions and expectations he has aroused are abundantly fulfilled in his most recent and interesting volume, "The Everlasting Man."

In this sketch of the story of man and of religion, Mr. Chesterton has done a wonderful thing—or rather he has done a number of wonderful things and done them all wonderfully well. His issue is with the widespread public opinion that is inclined to skip lightly over or to ignore or to fill up with shadowy creatures of the imagination the chasm that yawns between man and the brute and between Catholicism and paganism. His idea is that just as the coming of man marked the beginning of something new and essentially different, something spiritual in the field of nature, so in the realm of religion Christianity came not as a phase of paganism nor as a synthesis of the best or of the worst of paganism, but as something new and strange and utterly different—something divine. The book is divided into two parts, one On the Creature Called Man, the other On the Man Called Christ. In the first part Mr. Chesterton begins with Man in the Cave and a something to say on what is really known about him and other prehistoric men and about the ancient civilizations, and much to say on what emphatically is not known about them but is quite popularly imagined about them. In the following chapters he discusses the idea of God and the fallacy of comparative religion, mythologies, demons and philosophers and the preparation of the world for a Divine Re-

deemer by the perfect failure of the best of paganism under the Roman Empire. The second part deals with the wonderful story of Christ and His Church. It begins with Bethlehem, with God in the Cave, and there is a chapter on the character of Christ and of His doctrine as revealed in the gospels and one on the sublime story of the Divine Sacrifice. Some of the heretics are introduced as witnesses to the completeness and sanity of the Church, and something of its unique history is reviewed in evidence of its supernatural mission.

This is indeed but an incomplete and unsatisfactory outline of a great book. In breadth of view, in clear, keen knowledge of human nature and human history, in wit and wisdom—especially in “the grand old wisdom of sincerity”—it is a book that is all together admirable and inspiring, a book that is a delight to read and a duty to recommend.

W. H. K.

Joan of Arc. By Albert Bigelow Paine. 2 Vols. Pp. xiv-367; x-379. New York: The Macmillan Company. \$10.50.

Literature on the life of Joan of Arc is vast and somewhat confusing. For the most part, it represents the Maid of Orleans as she and the events of her life appeared to the vivid imaginations and popular prejudices of her various biographers. It is one of our besetting faults that we view the past through the clouded vision of the present contentedly accepting whatever of legend and fable has attached itself to the name and deeds of the outstanding characters of the past. Instances of such distorted and anachronistic treatment are so manifold that it is simply stating a very obvious fact to observe that great heroes and heroines do not always fare well at the hands of biographers and pseudo-historians. Great saints are not exempt from similar treatment.

Mr. Paine has given us something that is a notable exception to the ordinary run of biographies of Saint Joan. He has acquired the historical sense, which amounts to a thoroughly sympathetic acquaintance with the past, by “following in person the footsteps of the Maid,” and by “tracing her story through a maze of official documents, letters, and contemporary chronicles.” These he has coordinated in a smoothly running narrative, a story told by Joan herself, her friends and her enemies. His description of the places which were so familiar to Joan is based upon medieval chronicles and personal observation, supplemented

by gravure illustrations both contemporary and modern. The supernatural character of the Maid's personal experiences is never questioned and, except in a few instances, the author's comments on her life and the procedure of her trial are remarkably unbiased.

At first sight these two large volumes will appear forbidding to the general reader whose preference leans toward digests and summaries. However, even a cursory reading will be a decided antidote to the many false portraits which pretend to be biographies of Joan of Arc. Mr. Paine's Joan is neither the romantic figure of Mark Twain's novel nor the anomalous character portrayed by Anatole France; moreover the details of her life are recorded with a reverence and a dignity that contrast sharply with the travesty of Shaw's drama, in spite of his unctuous preface. Here, then, is a biography worth reading.

C. M.

Jewish Influence on Christian Reform Movements. By Louis Israel Newman, Ph. D. Pp. xxvii-706. New York: Columbia University Press. \$7.50.

This is the second volume, although the first to be published, in a three volume series, dealing with the Jewish aspect of Christian religious history. The theme of the present volume is to gauge the extent of the influence exerted by Jews and Jewish literature on distinctive Christian reform movements. There is a scholarly arrangement of the subject matter, treated under a four-fold division. After a clear-cut definition of what is meant by "Jewish Influence," the author proceeds in the first book to show how far that influence extended in the lives of the early Church Fathers and the philosophers and theologians of the Middle Ages. In the remaining three books, the author deals with particular heresies that have arisen within Christianity, as distinctive and characteristic of Jewish influence in all revolts against Christian authority. In dealing with the Catharist, Waldensian and Passagian Heresies of the thirteenth century, the author discusses many subjects of present day interest, such as The Index, Usury and the Inquisition, in which "the Dominicans constituted themselves the sword of the Church and sought to persecute not only Christian dissent, but Jewish unbelief as well." The third and fourth books consider the Jewish element in relation to John Huss and Michael Servetus and its influence in the Iconoclastic Controversy, Luther's Reformation and American Puritanism.

Mr. Newman must be commended for the zeal and labor he has shown in bringing to light such a wealth of sources to substantiate his theme. However, the value of documents depends on their interpretation, which is often unconsciously colored by preconceived notions and prejudices. We do not always agree with the author's interpretation of these documents, nor with the conclusions he draws from them. The limited space of this review necessarily entails passing over much that is debatable.

The influence of Moses Maimonides on St. Thomas has been greatly over-estimated. On page 115, the author claims "Aquinas copies word for word the arguments advanced by Maimonides" on the question of the 'Eternity of the World.' While there can be no doubt that Maimonides influenced Scholastic philosophy to some extent, St. Thomas made entirely new contributions to the philosophic thought of his age. Maimonides and St. Thomas were somewhat alike in the methods they pursued; the former striving to harmonize Aristotle's philosophy with Jewish theology, the latter, with Divine Revelation. If Aristotle's arguments on the eternity of matter were apodictical proofs, Maimonides would have had to interpret the biblical creation metaphorically. Maimonides showed that Aristotle's proofs were not apodictical, still, since both primary matter and its forms were in time produced by God ex nihilo, he believed the eternity of matter, philosophically considered, was irreconcilable with the dogma of creation. St. Thomas declared that by faith alone do we hold that the world did not always exist, and since, in any event, primary matter must be created by the universal cause of things, the eternity of matter, considered in itself, was not opposed to a creation ex nihilo. St. Thomas was no mere copyist of Maimonides, especially since "being a member of the Dominican Order (he), shared its prejudices concerning Jews and Judaism" (p. 114). This statement cannot be reconciled with St. Thomas' teaching against the forcible baptism of Jews, which the author correctly states on page 365. Foot-note No. 450 on page 115 should read, i, 46, a. 1; instead of i, 45, a. 1.

After thus exaggerating the influence of Maimonides on St. Thomas, the author on page 551 deduces an indirect influence of Maimonides on Servetus, through St. Thomas. On page 560, we read "These views (the Pantheistic views of Servetus) find a parallel in the writings of both Maimonides and Aquinas, the

interdependence of whose doctrine on several points, has frequently been observed." It was precisely on this point that St. Thomas departed from the traditional pantheistic interpretations of Avicenna, Averroes and Maimonides.

We believe, had the author consulted authorities on both sides of this and other disputed questions, he would have produced a much more scholarly work. The book is a real and valuable fund of information on many obscure aspects of history, but the author's conclusions, for instance, with regards to the part played by the Dominican Order in the Inquisition, we cannot always accept, as they contradict the impartial views of recognized historical authorities.

J. A. N.

Has the Immigrant Kept the Faith? By Rev. Gerald Shaughnessy, S. M. Pp. 289. New York: The Macmillan Company. \$2.50.

A History of American Immigration. (1820-1924). By George M. Stephenson, Ph. D. Pp. vi-316. Boston: Ginn and Company. \$2.40.

A much-mooted question in the Church in this country has been the problem of "loss and gain." Assertions bold and frequent have been made to the effect that the present Catholic population is "millions" below what it would be, had not large numbers of immigrants drifted away from the Faith. To such charges Dr. Shaughnessy offers a crushing refutation in "Has the Immigrant Kept the Faith?" The author has made a painstaking, statistical study of Catholic growth, viewing the subject from many angles hitherto ignored. After a careful estimate of the Catholic population of 1790-1820, he presents a thoroughly sane and balanced treatment of the Church's growth by decades from 1820 to 1920, based chiefly on official government records. Seventy-two statistical tables throughout the book help to summarize the author's arguments. His final conclusion, that there has been no enormous, nor even appreciable, loss to the Church in this country, as has been claimed by hostile critics, chiefly of foreign origin, should end decisively the futile controversy over "loss and gain." Particularly valuable are chapters 13, "Alleged Catholic Losses," and 14, "Catholic Leakage," for bringing the results of the present scientific study into sharp contrast with the unfounded exaggerations of previous ill-informed writers.

"A History of American Immigration" is a brief sketch of the whole field of immigration, with particular reference to some of the more obvious effects of immigration on American political life. A rapid survey of conditions in Europe whence

originated both the "old" and the "new" immigration leads to the discussion of the newcomers in American politics. Despite the author's contention that this "aspect of the subject has been much neglected," the fact remains that no other aspect of immigration has been so endlessly discussed as the immigrant in politics. It has long since become a threadbare topic, and what is badly needed is a synthetic account of the cultural contributions of the immigrant races to American life,—which the author here omits "in the expectation of incorporating them into another volume." It is very much to be hoped that this promised volume will soon be forthcoming. In the present work the author adds little to our knowledge of the Know-Nothing, A. P. A. and Klan quackeries; he gives a fair presentation of the immigrant's point of view, but withal conveys the very definite impression that his own sympathies are with the "native American" ignoramuses. There is a very well-divided, select bibliography. A. T. E.

Studies in Rhetoric and Public Speaking. In Honor of James Albert Winans. By Pupils and Colleagues. Pp. v-299. New York: The Century Company.

The radio has inaugurated what seems to be a new era in the history of public speaking, and there will be an increased demand for scholarly and scientific works treating of this art. "Studies in Rhetoric and Public Speaking" is a good example of what such a book should be. Written by pupils and colleagues of Prof. J. A. Winans to signalize his completion of a quarter of a century of teaching public speaking at Cornell and Dartmouth, it is a noteworthy contribution to the study of rhetoric, first scientifically treated by Aristotle, centuries before Christ.

Every important phase of the subject is handled by specialists in their own field of work. There are papers on the rhetoric of Plato and Aristotle, of Francis Bacon, of De Quincey and of Emerson. "Literary Criticism of Oratory" and "Rhythm of Oratorical Prose" are discussed. In the chapters on "Phonetics and Elocution," "Stuttering," and "Speech Defects Other Than Stuttering," the important element of delivery receives scientific consideration. Finally, some valuable and practical hints on the forceful presentation of any topic are offered in the concluding paper, "A Psychological View of Argumentation."

Naturally, though, "A Late Medieval Tractate on Preaching" by Harry Caplan, Ph. D., is the paper which most interests the present reviewer, since it contains a translation of "De Arte

"Praedicandi" a supposed treatise of St. Thomas Aquinas, but which was, very probably, the work of some fifteenth century Dominican. There is no manuscript copy of this work extant, and the first printed edition appeared only in 1473. Eleven more editions were issued between that date and the year 1500, a testimony to the popularity which the book enjoyed in its day. It is to be regretted that the translator did not have at hand a copy of the edition put out by Albert Kunne of Memmingen, Germany, in 1483, since it contains the "Tree," missing in the copy used by Dr. Caplan as the basis of his translation.

A comparison of the two versions shows that the English text is an accurate as well as a very readable rendition of the original Latin. Dr. Caplan deserves the gratitude of all preachers as well as of students of Thomistic literature, for having reproduced this interesting medieval treatise "On the Art of Preaching" in a more popular form.

J. McG.

The Pilgrim of Eternity: Byron—A Conflict. By John Drinkwater. Pp. 408. New York: George H. Doran Company. \$5.00.

From out the welter of fact and fiction which has gathered about the name and fame of Lord Byron, Mr. John Drinkwater has drawn an exceptionally lucid and satisfying study of that poet. It is not a book for the quidnuncs who desire to see nothing in Byron but the gallant, the adventurer in hearts with a turn for sonorous versification. Nor is it a refurbished affirmation of what has already been said time and again. The estimate is complete, entertaining and scholarly, dignified and correctly critical. Mr. Drinkwater has viewed his Lordship from many angles, he has sifted the mountains of evidence which have accumulated during the past century, and in the main his ergotizing is reliable and accurate. Where his personal opinion differs from that which is warranted by the facts of the case, it is so stated and is offered with reservations.

The book is written with a charm and a grace which would make it well worth the reading even were it lacking in that colorful vignette which the meteoric career of the poet affords, and "Abraham Lincoln" excepted, there is probably no work of the author which so honestly deserves commendation and patronage. It ought to go far toward erasing from the public mind the too prevalent and ill-founded notion that Byron was merely a literary swashbuckler who bullied the critics into applause and

startled the early nineteenth century social world with his recklessness and profligacy. There is material for serious reflection in the statement that "taking all things into consideration Byron is, next to Shakespeare, the most famous English poet."

D. B. McC.

Jefferson and Hamilton. By Claude G. Bowers. Pp. xix-531. Boston: Houghton Mifflin Company. \$5.00.

A study of the birth and development of political factions has ever been an interesting one. At present we seem to have reached a transitional period in party distinctions. The Republican and Democratic Parties today have practically abandoned the motives and principles which gave them birth. This year incidentally is the centenary of Jefferson's death, and his "stepchildren," the Democrats of today, propose to celebrate. It would be difficult to give a reason why the Republican Party should not join the festivities.

Surely the appearance of Mr. Bowers' book could not have been more timely. Having previously written on the "Party Battles of the Jacksonian Period," the author speaks with some authority. In his latest book, Mr. Bowers' describes the struggle of Democracy during the critical days of the young Republic. His story is built up around the imposing figures of Alexander Hamilton and Thomas Jefferson, the two greatest antagonists this country has produced. The cause of their disagreement was fundamental—monarchy and aristocracy versus democracy and republicanism. The Hamiltonians were sympathetic toward monarchical France, hostile toward revolutionary France, friendly to England. The Jeffersonians, on the contrary, were friendly to revolutionary France, hostile to the Bourbons, and unfriendly to the policy of Pitt in England. Hamilton furthermore catered to the wealthy and spurned the existence of the "rabble," while Jefferson was "the friend of the people." Such were the beginnings of our Party System.

The author's treatment is as impartial as could reasonably be expected in a purely political treatise. He has written the story of the nascent Republic, shorn of all the myth and fiction hitherto attributed to it by pragmatic historians. We see a purely human institution governed by human beings. The feature of the book, moreover, lies in its excellent character study of political leaders of the time; these are portrayed in a pleasing, captivating style, and afford as much instruction as enter-

tainment. The author depends for the most part on contemporary newspapers, and it is rather amusing to note the decided change for the worse in the methods pursued by our modern press, when contrasted with the press of those early days. The whole story is skilfully manipulated in a clear, pungent manner with characters that live, clothed in flesh and blood. It is a splendid contribution to the "New History" movement, and a revelation is in store for the reader, whose knowledge of American history has been gleaned solely from school manuals and text-books.

U. B.

DIGEST OF RECENT BOOKS

RELIGION: To a new edition of **The Dialogue of the Seraphic Virgin, Catherine of Siena**, Algar Thorold has prefaced a splendid introductory essay on the life and times of the saint. In a few broad strokes, without a tiresome elaboration of detail he has caught the spirit of the saint and fixed the setting of her work. A clear explanation of the critical condition of the Papacy under the "Babylonish Captivity of Avignon" throws the exalted work of the Seraphic Catherine into the highest relief. Of the Dialogue itself, mention need scarcely be made. St. Catherine's rank as one of the great mystics of the Church assures the intrinsic value of the doctrine of the work. The four treatises on Divine Providence, Discretion, Prayer, and Obedience developed through the 148 chapters of the Dialogue are composed, as her translator so truly remarks, "in a style so winning, so sweetly reasonable, as to make her the dearest of friends . . . and a permanent source of refreshment to the human spirit." She succeeds to an extraordinary degree in treating of the practical elements of Christianity in a simple, familiar, yet striking manner. (Benziger, \$4.25.)

We have a testimony of the superior charm and merit of the **Meditations on the Life and Passion of Our Lord**, by John Tauler, O. P., in the second impression of A. P. J. Cruikshank's translation. The considerations on the mysteries of the Redeemer and the Redemption are succinct and exhaustive. The elegance and directness characteristic of this master of the German school of mysticism present a pleasing stimulus to endeavors in mental prayer. (Benziger.)

Retreat masters and retreatants on the lookout for some satisfactory way of drawing more copiously from Sacred Scripture during a retreat will appreciate the work which Rev. George O'Neill, S. J., has done for them in **Scripture Readings for Times of Retreat**. This book contains a series of appropriate and telling passages from the Bible to accompany and help the other exercises of the retreat. By translating directly from the Vulgate and original texts, Fr. O'Neill has achieved a living and vigorous mode of expression. ((Pustet, \$1.50.)

Protestant Christianity, by Rev. Thomas B. Chetwood, S. J., is a small volume of delightful essays, pungent and refreshing in style, about some of the paradoxes within the Anglican Church. "The Virgin Birth of Christ" has been very well written and is deserving of special praise. The chapter, "Dean Inge: Artist and Catholic Apologist" cleverly depicts the real difference between the Protestantism of Dean Inge and the "Great Church," as he calls the Catholic Church. From his own words the difference is the

one that is ever apparent, the difference between the human and the divine. (Reilly, Phila.)

The increasing impetus which has been given, by Catholics and non-Catholics, to Catholicism as a vital force in the spiritual and national life of America has brought its yield of converts from all walks of life. As a result, greater interest is being manifested in that other trend and movement which had such far-reaching results in England—the Oxford Movement. Sir Bertram Windle has given us the fruits of his life-long study and intimate contact with the outstanding figures of that movement in his sympathetic sketch of the period which serves as an introduction to his **Who's Who of the Oxford Movement**. The bulk of the volume consists of brief portraiture of the more prominent characters and contemporaries of that great religious upheaval. (Century, \$2.00.)

PHILOSOPHY: The increase in knowledge of the history of medieval philosophy which the research of the last ten years has effected prompts Prof. De Wulf to publish a new and completely recast edition of his **History of Mediaeval Philosophy**. The first volume of this new work, embracing a period from the Beginning to Albert the Great, inclusively, now appears in English in the translation of Dr. E. C. Messenger of St. Edmund's, England. The change from one to two volumes has made larger and clearer type possible in the new edition and has allowed more extended treatment under the separate headings. The former historical introduction consisting of a survey of the Grecian and Patristic philosophies has been suppressed in the new work in order to give more prominence to the philosophy of the medieval period itself. The Grecian and Patristic references, however, have been scattered through the work in the places where their comparison with the corresponding doctrines of the Middle Ages is most fruitful. The appearance of this carefully revised edition is a significant indication of the alert and scientific scholarship of neo-scholastic Louvain. (Longmans, \$5.00.)

It would be difficult to find a much better summary of the outstanding theories on matter and mind and their inter-relation than C. E. M. Joad gives us in his **Mind and Matter**. The explanations of the opposing systems of Materialism and Idealism, and of the New Determinism are remarkably concise. All is so simply and clearly expressed that the book may quite rightfully be called a "philosophical introduction." He presents each system in its most appealing form and then criticises it. Scholastics will like the book; it will leave them better pleased with their own system. Every objection advanced against these modern systems is a blow struck for Scholastic philosophy, and the only arguments which can in any way be construed against our system are to be found in the brief section on "Difficulties of the Orthodox Theological Conception." (p. 119.) But even here we find that the "orthodox theological conception" to which he refers and against which he brings objections is the pantheistic rather than the true theistic conception of God. The author's own system, "The Theory of Life," which is proposed in the final chapter, is a fanciful hypothesis with no evidence to support it. (Putnam's.)

E. C. Wilm, in **The Theories of Instinct**, has undertaken a study in one particular field of psychology in order to throw new light on the controversy between Mechanism and Vitalism. He selects the problem of instinct as one where the divergent views of these two systems stand out in well defined contrast. In a brief way he reviews the teachings of different schools regarding instinctive acts beginning with the Pre-Socratic period and extending to the time of Darwin. The developments since Darwin's day he reserves for consideration in a second volume. The large number of the schools included has demanded a considerably epitomized treatment,

but the consideration is, for the most part, adequate. (Yale University Press, \$2.50.)

In **French Philosophies of the Romantic Period**, George Boas devotes himself to the consideration of philosophic thought in France during the first half of the nineteenth century. The author has endeavored, as he tells us in his preface, to bring out the relation of the political and aesthetical upheaval then prevalent to the beliefs of the period. After having portrayed the condition of philosophy after the Revolution, he traces the influences of various systems of thought then in vogue, namely, Ideology, Neo-Christian Philosophy, Eclecticism, and Positivism, and from this study concludes that these philosophies had little if any influence on the political and aesthetic aspects of the Romantic Movement. (Johns Hopkins Press, \$2.50.)

DEVOTIONAL, INSTRUCTIONAL: Father Hilarin Felder's volume, **The Ideals of St. Francis of Assisi** comes very opportunely just as we are entering upon the celebration of the seven hundredth anniversary of the death of St. Francis. It is a very impressive work and we feel sure that Father Felder has not failed to catch the true spirit of his seraphic father, for he has given it the thought of many years. It comes after several decades of research and writing upon Franciscan studies and after his own religious life as a Capuchin has extended over a long enough period to make Franciscan tradition a part of his nature. The treatment throughout is ample: almost every religious contact is examined in its relation to "Il Poverello." The style is sober and dignified and copious notes in the appendix fortify the statements made. (Benziger, \$4.00.)

The latest book from the pen of Rev. H. J. Heuser brings new matter to our attention in his familiar and popular style. In **the Workshop of St. Joseph** initiates us into the inner life of the Holy Family after its return from Egypt to Nazareth. We visit the humble home of Joseph, Mary, and the Child Jesus, to witness a heavenly atmosphere of peace and contentment; to meet there friends and acquaintances drawn almost magnetically by the sweetness, charity, and exemplary life of the Chosen Three. We see the model of workmen as he plies his lowly trade in the obscure carpenter-shop at Nazareth, or in Jerusalem, where his skill and workmanship were in demand for the decoration of the Temple during the great Jewish festivals of the year. The book brings out many interesting details often omitted in lives of the Holy Patriarch, and gives an excellent portrayal of the customs and practices of the Jewish people during his lifetime. (Benziger, \$2.75.)

The popularity of M. S. Pine's English translation of the life of the little Visitandine, Sister Benigna Consolata, is well attested by the recent appearance of the tenth edition of this work. This book, **Sister Benigna Consolata Ferrero: A Brief Sketch of Her Life**, taking its title from the saintly religious of Como, Italy, whose life it recounts, gives a glimpse of another of those sequestered souls who, like Therese of the Child Jesus, are even in our own day living in the higher realms of mystical life and opposing a worldly age with redoubled fervor in prayer. (Daleiden, Chicago, \$1.10.)

In the **Poems of St. Therese of the Child Jesus**, translated by the Carmelites of Santa Clara, California, we find a new unfolding of the beautiful petals of the "Little Flower." Those who are especially devoted to her will be charmed by what she calls "pious recreation." Her poems are richly endowed with musical rhythm and radiate the singing soul of the saint. The book is divided into three parts: the first part chants her wonderful childlike devotion to her Lord and Saviour Jesus Christ, the second part to the ever Blessed Virgin and some of the saints, and the third part contains many poems dedicated to the glorious virgin-warrior, Joan of Arc.

The Sisters of Santa Clara are to be congratulated on the felicity of the translation. (Kenedy, \$2.00.)

LITURGY, HOMILETICS: The tenth edition of Fr. Wapelhorst's well-known **Compendium Sacrae Liturgiae** has been somewhat modified in arrangement and has been thoroughly revised in accordance with the New Code. In other respects—typography, binding, and size—it continues its established traditions. The thorough treatment of the liturgy which it affords has long since won it a place as a standard text-book in many seminaries. (Benziger, \$3.00.)

Msgr. H. T. Henry is one of those gifted writers who can make even the driest of subjects attractive. Generally manuals on Sacred Rhetoric are anything but popular reading, but Msgr. Henry succeeds admirably in making a book on homiletics worth reading merely for the pleasure involved if nothing else. His book, **Papers on Preaching**, comprising thirteen papers which have appeared in the "Ecclesiastical Review" together with four printed now for the first time, conveys many valuable hints and much solid advice for the preacher. Several related questions, as for instance, the repetition of sermons, preaching other men's sermons, and the length of the sermon are considered at length. (Reilly, Phila.)

EDUCATION, LATIN: **Zeal in the Class Room**, by Father M. V. Kelly, C. S. B., is principally addressed to the individual teacher of our Catholic high schools and colleges, and has for its primary object the moral and spiritual betterment of our students. Father Kelly rightly reminds us that regrettably the interest and attention of the teacher is only too often placed entirely upon the intellectual and physical development of the student, with little or no thought as to his spiritual growth. The book contains many helpful hints and suggestions. A few typographical errors have been overlooked, as for example the misspelling of "inculcating" several times in the Fifth Chapter, and these should be corrected in a new edition. (Daleiden, Chicago, \$1.50.)

The diocese of Pittsburgh has adopted for use in the parochial schools a supplementary method of teaching religion. This consists of a course of stories illustrative of the principal religious truths that the child should assimilate. This course of stories, written by Rev. Jerome D. Hannan, was first tried out in multigraphed form and now appears in book form under the title: **Teach Tells a Story. Book One**, the first volume to appear, is designed for use in the first grade. It will help the child adjust himself to the new surroundings of the class room and proceeds to unfold in story form the training preparatory for First Holy Communion. This book should be very successful if not used in a more advanced class than that for which it is intended. (Benziger, \$2.00.)

A scholarly contribution to classical philology has been made by Sister Winifred Mary Carmody, O. S. D. In **The Subjunctive in Tacitus** she has analyzed the varied shades of meaning which that Latin historian wished to convey by his use of the subjunctive, and has noted his agreement and differences of usage when compared with other Latin authors. The study works toward two ends: to show to what extent the subjunctive mood had intruded into the sphere of the indicative by Tacitus' time, and to discover whether or not the evolution in Tacitus' modal syntax kept pace with the evolution in his style. It is a thoroughly scientific work and excites our high commendation. (University of Chicago Press.)

Mr. Karl P. Harrington of Wesleyan University pleasantly surprises us in **Mediaeval Latin** by revealing how living and interesting Latin becomes when used for all the practical purposes of life. The selections which go to make up this book have been taken from all types of medieval works, exclusive of the theological and philosophical, and afford an excellent

survey of the literary products of the period. An extensive introduction points out the principal departures of medieval Latin from that of the Golden Age and explains the variations of form that are most frequently encountered. (Allyn & Bacon.)

SOCIAL SCIENCES: The lectures which make up **Starting-Points in Social Science** were for several years prior to their publication, delivered by A. G. Keller, in a freshman orientation course in Yale University. In general he gives a sane treatment of the major social adjustments of human life. He is, however, an evolutionist and obtrudes this theory objectionably in the chapters on "the family" and "religion." (Ginn, \$1.60.)

A study of ourselves as others see us is apt to be interesting and profitable, and Mr. Herbert W. Hornwill's work, **The Usages of the American Constitution**, is no exception. It is a study of the strength and weaknesses of the American system of government—chiefly the Federal government—in the light of the growth and extension of the original Constitution through custom, convention, and usage—a growth not at all provided for in the original document. The book is designed primarily for English readers, to whom the growth of a constitution through usage is of more interest—though of no more importance—than it is to Americans, and for this reason no objection can be urged against the work on the score that it adds little to what has already been said by competent American students of our political system. The study is judicious and well-balanced, offering a convenient, practical, and thoroughly readable analysis of the Federal government, not only to Englishmen but likewise to large numbers of Americans whose acquaintance with the workings of our government could be profitably enlarged. (Oxford University Press.)

A very readable account of the great English Industrial Revolution which followed the invention of machinery and the introduction of the factory system will be found in the second volume of **A Short Economic History of England** by C. M. Waters. Here we have a clear picture of the horrors and cruelties which fell upon men, women, and children employed as "hands" not it seems, as "humans." The attempts at relief through legislation were long unsuccessful and the system of "laissez-faire" triumphed. The growth of one industry accelerated another and the whole face of England was changed. (Oxford University Press.)

FICTION: Sir Philip Gibbs, one of the outstanding Catholic novelists of today, has written a fine book in **The Unchanging Quest**. It is the type that will appeal to those who seek more than mere entertainment in fiction. He has traced world problems through the lives of his characters. Out of the chaos of Russian misery and soviet oppression, of German stolid suffering, and England's struggle during the World War, he has woven his graphic interpretation of an all-embracing search after international fraternity and peace. Doran, \$2.00.)

James B. Connolly, makes his first venture in the field of the novel in **Steel Decks**. Like the majority of his short stories, this deals with the men that "go down to the sea in ships." Though lacking in some degree the conciseness characteristic of his shorter works, the theme is well handled and augurs success for his future in this field. (Scribners, \$2.00.)

A skillfully handled tale of absorbing interest and unusual adventure is delineated by the pencil of Hugh Walpole in his **Portrait of a Man With Red Hair**. Quick action revolves around a shy youth's dealings with a neurotic with "red hair." In successive word-pictures throbbing with realism and life, we see shyness fall from the young man; we behold him manfully relinquish his love for the sake of another; we sense his victory over fear of physical pain; and finally glory in his ability to face his enemy undismayed and unafraid. (Doran, \$2.00.)

SCIENCE, HEALTH: In **The Marvels of Modern Physics**, Joseph McCabe purposed to set forth the more recent discoveries in the science of physics, and their influence on the mode of living of the present generation. He has succeeded in his task. His clear explanations, expressed in non-technical language, make the theories and hypotheses of modern physics intelligible to the average non-scientific reader, as far as that is possible without the use of scientific terms and mathematical formulae. (Putnam's).

The modern agitation for instruction in sex-hygiene in the schools would be entirely uncalled for if parents gave their children the proper instruction at the proper times and in the proper place—the home. Yet many parents are either ignorant of such a need or doubtful about the proper course to follow. They could do no better than read the recently reprinted **Married Life: A Family Handbook**, by Reinhold Willman, M. D. It is a book that confessors may well recommend. All phases of the delicate yet highly important topic of the duties and relations of married life are considered not only from a medical but also from a moral standpoint. The general care of children's diseases, and kindred topics are likewise systematically treated in a simple style readily intelligible to all. (J. S. Hyland & Co., Chicago, \$3.00.)

SOME RECENT PUBLICATIONS

The Vatican Mission Exposition. By Rev. J. J. Considine, Maryknoller. A visit to the exposition held in Rome during the Holy Year. Tersely written and generously illustrated. (Macmillan, \$1.40.)

Points of Church Law, Mysticism and Morality. By Rev. Thomas Slater, S. J. A frank discussion for the layman of numerous perplexing questions which arise from day to day in connection with Church regulations. (Kenedy, \$1.75.)

The Church in the Universities. By David R. Porter. An examination of available ways and means for solving the moral and religious problems of Protestant students at the universities. Incidentally a plea for a (Protestant) Church Universal. (Association Press, 90c.)

A Short Life of Pope Pius the Tenth. By F. A. Forbes. A saintly Pope seen in a short, sober, yet fully appreciative biographical sketch. (Benziger, 35c.)

Dame Elizabeth Barton, O. S. B. By Rev. J. R. McKee. A refutation of the English Protestant tradition aspersing the Holy Maid of Kent. (Benziger, 80c.)

Bab Comes Into Her Own. By Clementia. A charming story about Bab and her girl friends, all of them thirteen years of age or thereabouts. (Matre, Chicago, \$1.50.)

The Marquette Readers: Second Readers. By the Sisters of Mercy. A Catholic reader conformed to all scientific pedagogical standards and equaling the best to be found in advanced public schools. (Macmillan.)

Thoughts and Prayers About the Rosary for Little Children. By Sisters of Notre Dame. A colored picture, a simple explanation, and a childlike prayer for each mystery of the Rosary. (Benziger, 55c.)

The Little Flower and the Blessed Sacrament. By Rev. Joseph Husslein, S. J. Inspiration for greater devotion to Our Blessed Lord in the Holy Eucharist drawn from the life of St. Therese. (Benziger, 50c.)

The Little Flower Prayer Book. By Philothea, a Sister of Notre Dame. An inexpensive booklet for little boys and girls leading along the little Way of Faith, Hope, and Charity. (Ad-Vantage Press, Cincinnati, 30c.)

Religion Hour: Book One. By Rev. J. D. Hannan, D. D. A first grade supplementary reader in religion, illustrated in color. (Benziger, 21c.)

The Mass for Children. By Rev. William R. Kelly. An attractively illustrated Mass-book in big type and simple words. (Benziger, 21c.)

A Short Life of Christ. By Rev. M. V. McDonough. An offering for our country's Sesqui-Centennial, 1776-1926. (Benziger, 15c.)

Rosary Novenas to Our Lady. By Charles V. Lacey. Preface by Rev. R. P. Lawrence. Three novenas, one for each set of Mysteries of the Rosary, in petition, and three novenas in thanksgiving. (Benziger, 15c.)

PAMPHLETS: P. J. Kenedy & Co. have recently published: **A Little Saint of the Modern Home**, by Rev. B. Fuller, S. J. (10c.); the John P. Daleiden Company: **St. Joseph Our Patron**, by Rev. F. J. Bergs (10c.); **Stations or Exercises of the Way of the Cross** (10c.), **Devotions to St. Anthony of Padua** (10c.), **Our Queen's Treasure**, by Rev. F. J. Bergs (10c.); **Sister Benigna Consolata Ferrero**; **The Spirit of a Servant of God**, by V. Rev. P. Duriaux, O. P. (10c.), and **Counsels of Jesus to Sr. Benigna Consolata Ferrero**, by M. S. Pine (5c.); The International Catholic Truth Society: **Another Hour With Jesus**, by Rev. P. O'Mara, S. J.; **Frequent and Daily Communion**, by Rev. F. M. De Zulueta, S. J.; **A Twentieth Century Awakening**, by Frances V. Frisbie (5c.); **The Theory of Evolution**, by Rev. A. L. Fletcher (5c.), and **St. Bernard**, by M. R. Hoste (5c.). From Pittsburgh comes **Advertising the Catholic Church**.

