



**Der Heilige Dominicus.** Von Herbert Christian Scheeben, mit Geleitwort von Angelus Walz, O. P. Pp. 459. St. Louis, Mo.: Herder and Company. \$4.25.

"The best monograph that has been written on St. Dominic," such is the appraisal of Father Angelus Walz, O. P., Archivist of the Dominican Order at Rome. Easy-flowing, well written and amply documented, this volume must claim the attention of all interested in the life of the great Apostle and the Founder of the Order of Preachers. The power and influence of his personality and the importance of the founding of his Order in the thirteenth century are carefully delineated. St. Dominic is shown not only as an intellectual genius but also as an organizer of intellectual and spiritual life. He has well been called the father of all apostolic Orders. This distinct contribution of St. Dominic is brought forth in five parts that deal successively with "The Youth of St. Dominic," "His First Public Appearance to the Foundation of the Order (1206-1214)," "The Founding of the Order of Preachers," "The Spread of the Order to the year 1221," and "The Saints." The picture of the Saint in the last mentioned part is depicted by a critical historian in masterly strokes which add to his glory and sanctity rather than lessening St. Dominic the Saint.

St. Dominic has not been permitted to stand in bold relief in the lives that have been written of him heretofore. The author has accomplished this by attempting to approach as closely as possible the St. Dominic of history and to set forth, not only his own life, but also the development, within his own life-time, of the dominating idea of the Order of Preachers. It is not always the good fortune of the great that their lives are enhanced by critical study, but such has been the case of St. Dominic—"God is indeed wonderful in His saints."

Hitherto men have spoken of Dominic as the Founder of the Rosary, as the Apostle of Calaroga and have thought their narration complete. It has been overlooked that he was one of

the greatest reformers of the Catholic Church, an intrepid innovator of the thirteenth century, who as champion of the most modern ideas established a mighty camp that overthrew the ravaging heresies of the Middle Ages. With no exaggeration we may say that a careful study of the problems that he encountered will afford a key to the problems that are confronting us today.

The entire work is written from the point of view of the critical historian. For this reason traditions intimately associated with the name of the Saint, but not historically established, are referred to in the notes or are only mentioned in passing.

J. B.

**Cardinal O'Connell**—A Biographical Sketch. By the Reverend John E. Sexton, D. D. Pp. 356. Boston: The Pilot Publishing Company.

Whatever the reason, biographies are fascinating; and the bigger the character and the more diversified his activities, proportionally interesting is the literary picture of his ways and days. When, therefore, we are offered the churchman, statesman, scholar and priest all in one, the volume becomes engrossing. A dip in the first few pages of this sketch of the Dean of the American Hierarchy does not disappoint. For, without delay, we are brought face to face with the first prominent role that he has played in the history of the Church: rector of the American College in Rome. Then his appointment to the See of Portland, Maine, and the manifestation of that remarkable quality of organization that has stood out so strikingly in his labors there and in the archdiocese of Boston. Here too came into evidence that loving zeal and apostolic concern for the social needs of the lower circles of society. It was while Bishop of Portland that to him was entrusted the grave mission of nuncio to Japan, which resulted in his being decorated with the highest honor ever bestowed on a foreign diplomat—the order of the Golden Treasury. Coadjutor Archbishop of Boston, then Cardinal—an epochal event in the annals of the Boston archdiocese—his efforts were crowned with success in every venture for the spiritual, social and educational betterment of his beloved flock. Not alone, however, to the confines of his people were his efforts limited, for his support, advice and services were utilized by others throughout the country. The foreign missions found him a staunch friend and benefactor. And all the while the civic affairs of city, State and Nation were claiming and receiving the benefits of his counsel and assistance.

Looking back over his life, we see stand forth in actuality two principles which have been his from the start; obedience to one's lawful superiors, and never seek promotion and never refuse it when offered, but trust to God's Providence for His grace to fulfill the duties.

Doctor Sexton has done his work well and has portrayed the man, not an angel. When years have spun their course and these days are fairly seen, this prelate, citizen, author, and above all, priest of God, will be enrolled among the true heroes of America and the great men of his Church. L. M. C.

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**An Introduction to the Study of Experimental Medicine.** By Claude Bernard. Pp. xix-226. New York: The Macmillan Company.

This volume is a translation of a work first published in France in 1865. The name of Claude Bernard is indissolubly linked with the foundations of experimental physiology and medicine. Himself one of the keenest of observers and most fruitful of experimenters, his work and his influence have profoundly affected the progress of scientific medicine because of the clear conception of the aims and method of science in the realm of living phenomena to which he attained well in advance of the biologists of his day. *The Introduction to the Study of Experimental Medicine* is a classic exposition of the method of experimental science and its application to the problems of physiology and pathology, and in addition it is an intimate revelation of the great scientist himself, of his habits of thought and his work. The author treats here mainly of fundamentals, and hence his volume is of perennial interest.

Two lamentable defects, however, stand out to mar an otherwise admirable treatise on the experimental method applied to physiology. One is his frequent and unfair reference to scholastics and the sterility of their method in comparison with the method of rigid quantitative experiment. He does not realize that between scholasticism and science contrast is more in order than comparison. Scholasticism is a philosophic method, and as such is admirably adapted to the discussion and elucidation of philosophic problems. Obviously it cannot, and by the best scholastics was never intended to be, applied in the scientific study of nature. It is amusing to note that the author himself embraces as truth what he ridicules as error in the scholastics, namely, the absolute certainty of one's first principles and of

the conclusions validly derived from them. The whole difference, which he failed to grasp, is that more can and must be deduced from first principles in philosophy than in science. The scientist deals with material phenomena, whose immediate causes are many and varied, and hence he must advance by minute observation and careful experiment in his quest for the immediate and necessary conditions of phenomena. But the philosopher, with his universal view-point and seeking for ultimate causes, can proceed in his most important problems with logical reasoning alone, or rather with logic aided by such gross observation as any man can make for himself. This, however, does not mean that philosophy must remain stagnant. In many respects scientific investigation is of benefit to philosophy, and it will develop on the generalizations of science. On the other hand, the grand conclusions of metaphysics are not inimical to the progress of science, and they can no more be destroyed by experimental science than mathematics can be destroyed by physics.

The other defect is perhaps even more serious. It is the supposition that the phenomena of life can be completely explained as physical and chemical action. At the present time this materialistic conception is rejected by nearly all biologists. The same physical and chemical laws are indeed observable in living matter as in non-living matter. Many so-called vital phenomena can be understood in the light of chemistry and physics as well as non-living phenomena are understood. But the unity of the organism and the purposefulness of the action show clearly that life is something real and distinct from the physics and chemistry that are its necessary conditions.

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W. H. K.

**A History of England.** By Hilaire Belloc. Vol. II. Catholic England, A. D. 1066 to 1348. With 15 maps. New York: G. P. Putnam's Sons.

In this volume of his projected four-volume history, Mr. Belloc carries the history of England from the Norman Conquest in 1066 to the Black Death in 1348. It is the story of Catholic England while the Middle Ages were rising to their climax, and while England was gradually settling down to be one united kingdom, independent, politically at least, of France. That England during this period was culturally dependent on the Normans of the Continent is the thesis vigorously propounded by Mr. Belloc. The novelty of this thesis may serve to bring it only ridicule from critics not thoroughly conversant with this period

of English history, yet to the thoughtful reader Mr. Belloc's interpretation brings only conviction.

Much space is devoted to political history, and the fortunes of the Plantagenet dynasty, at times over-balancing the social and cultural elements, yet a one-volume general history of three crowded centuries must cover the period in broad strokes, and the political theme is probably the best adapted to this purpose. Pedants will miss seeing the welter of footnotes, quotations, and bibliography characteristic of conventional history-writing, but the average reader will not fail to discern the deep study and research that lie behind the book. Mr. Belloc makes twentieth-century readers appreciate medieval England as a period of living characters, viewed, it is true, from the vantage-point of the present day, but judged by the standards of their own times, and not by those of today. It is precisely this happy faculty of presenting history in the setting of its own time, rather than in a picture colored by the prepossessions of such historical shibboleths as the myth of "Nordic superiority" that has brought upon Mr. Belloc vehement denunciation from critics who are less historical scholars than they are religious bigots.

Like the preceding volume, this one is excellently printed and bound, and deserves a place in the library of all who would be well-informed.

A. T. E.

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**Reality: A New Correlation of Science and Religion.** By Burnett Hillman Streeter, D. D. Pp. xiii-350. New York: The Macmillan Company. \$2.50.

To a question which is as yet eliciting more discussion among the philosophers and scientists of England than of America—the question of the relationship between Religion and Science—Canon Streeter, following the attempts of such men as J. Arthur Thomson and A. F. Whitehead, essays a solution of his own. Yet while he avowedly seeks a new correlation between Science and Religion, a surprising amount of what he has here written is old—old as Scholasticism, and, in places, old as Peripateticism. This Anglican divine wittingly or unwittingly has incorporated much sound Scholastic teaching in the philosophical portions of his discussion. He has, however, re-phrased the old in the language of the moderns and he has been at pains to make contact with the most recent views of Science as put forward by scientists themselves. Herein lies the value of his book. Until Catholic writers turn their attention to this new type of Apolo-

getics, we shall be under obligations to such able Christian, although non-Catholic, philosophers as Canon Streeter.

He has drawn up an excellent refutation of materialistic philosophy in his opening chapter. He acutely points out that Materialism is based on one dazzling metaphor: the metaphor of a machine. But as a machine is not a thing existing in Nature, but merely a construction made by man, Materialism in applying the conception to Nature in anything like its original sense is guilty of an anthropomorphism in a double degree. It is a point neatly turned and has been well developed by the author, although the mere cursory statement of it is all that we can give here. In presenting his own Theory of Knowledge (for which he suggests the appellation, Bi-Representationism) Dr. Streeter introduces a rejection of Behaviorism and all Determinist philosophy in the form of a *reductio ad absurdum*. In his chapter on God he brings his critical powers to bear on Bergson and the Idealists with equally devastating result. On the other hand, he successfully defends the validity—nay, the necessity—of a restrained anthropomorphism in our study of Reality. In climacteric succession he shows the necessity of a God that is living, personal, and loving.

Yet we would not convey the impression that the author is thoroughly Thomistic nor that his ultimate position accords in its totality with Catholic theology. Occasionally he exhibits strong traces of Platonic and Kantian influence, and in many of his statements regarding Christ (personal views of his own) he is decidedly heterodox. He maintains, for instance, that Jesus was not convinced of His Messianic mission until His baptism by John (p. 181). Again (p. 200), "There was a moment when He despaired of God, when to Him—as to so many since—it seemed that the Power which determines all things is in the last resort indifferent to the triumph of right or wrong. . . ."

On the specific point, the correlation of Religion and Science, he bases his solution on the premise that Quantity and Quality being diverse aspects of Reality, cannot be known in the same way. Pure Science conceives Reality in terms of Quantity; Quality is the special province of Art and Religion. Scientific knowledge, he contends, is a *Representation* of Reality which may be compared to a diagram; while "Religion is similarly a *Representation* of Reality, only it is one comparable, not to a diagram but to a picture. The religious apprehension of Reality may be

likened to Turner's picture, 'Sunrise in Venice,' the scientific to a ground plan of the canals and streets. Representations of both kinds are requisite" (p. 24). Or, to avoid the figurative and to express it philosophically: "Scientific knowledge is a Representation of Reality in terms of quantity. But *if* quality as well as quantity is an ultimate constituent of Reality, then Reality in Its qualitative aspect can only be known if this can be expressed in some adequate Representation. Any such qualitative representation must be capable of being correlated with the quantitative representation given by Science, but we should antecedently expect it to be of an entirely different order. . . . A qualitative Representation of Reality of this character is, I maintain, to be found in Religion" (p. 39). In a later chapter he endeavors to show how and why a two-fold path to knowledge is required by the constitution of the human mind.

If he has not given the final answer to the problem, he has at any rate contributed much new and constructive thinking; he has vigorously cleared the way for further thought and debate and the discussion will be the richer for his work.

P. A. S.

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**The Sacrifice of the New Law.** By the Reverend J. B. Brosnam. Pp. viii-261. New York: Benziger Brothers.

Discussion has been rife in our theological magazines concerning a new theory of the Eucharistic sacrifice which the Right Rev. Alexander MacDonald and Père Maurice de la Taille, S. J., have propounded respectively in their books "The Sacrifice of the Mass" and "Mysterium Fidei." The theory set forth in these scholarly works "involves the destruction of a great tradition of the Church—namely, the tradition that the sacred Passion from the Garden to the Cross is itself the *absolute* sacrifice of redemption, and as such in no way derives sacrificial character from the Last Supper." In succinct and brief form Rev. J. B. Brosnam gives the teaching of St. Thomas on Worship, Sacrifice, Sacrifice of the Cross, The Last Supper, and The Mass. The recent theory as advocated by Père de la Taille and Dr. MacDonald is given in brief together with objections raised against this theory. The objections that are raised against the traditional theory are also considered. The conclusion reached is that "the common interpretation has not been disproved, nor has that of the learned writers (as of Dr. MacDonald) been established." The author is firm in his conviction that the latter is

neither proved by tradition or the teachings of St. Thomas, whereas the common theory and interpretation of the Eucharistic sacrifice which underlies the tradition and common teaching of the Church is fully substantiated by the true and genuine teaching of the Angelic Doctor. This new contribution will be welcomed by priests and others, who, though cognizant of the current discussions, have been unable to arrive at a clear-cut view of the issues involved or the conclusions resulting therefrom.

J. B.

**Tractatus Dogmatici.** Ad Modum Commentarii in Praecipuas Quaestiones Dogmaticas Summae Theologiae Divi Thomae Aquinatis. By the Very Reverend Edouard Hugon, O. P., S. T. M. Fifth Edition. In three volumes. Pp. xiv-858, viii-833, viii-967. Volume I—De Deo Uno et Trino, Creatore et Gubernatore, De Angelis ac de Homine. Volume II—De Peccato Originali, De Gratia, De Verbo Incarnato. Volume III—De Sacramentis in Communi et in Speciali et de Novissimis. Paris: P. Lethielleux, Editor. 150 francs.

When Pope Pius X stated in the Encyclical *Pascendi* that Positive theology should be given more attention than it had been receiving, but in such a manner that Scholastic theology suffer no detriment, he furnished the *motif* for the Course of Dogmatic Theology which we find presented in these three volumes by Père Hugon. The eminent Dominican theologian, who has for a number of years been a member of the faculty at the Angelico, the Dominican International College at Rome, has succeeded admirably in realizing concretely the wishes of the late beloved Pontiff. He has written with a view to the needs of present day theological students, and as Cardinal Bisleti, Prefect of the Sacred Congregation of Seminaries and Universities remarks in a prefatory letter to Volume One, Père Hugon has given us not only a clear, profound, and precise commentary on the *Summa* of St. Thomas, but a "complement" as well, inasmuch as he here unites to the accustomed Scholastic treatment of the questions in St. Thomas, those contributions of Positive theology which were presupposed by St. Thomas himself, but which cannot be presupposed in our students today. This harmonious association of the Scholastic and Positive methods has never been better effected than is here done by Père Hugon.

Briefly, Father Hugon's procedure in attacking each question has been this: first, from the positive point of view he gives the status of each question, historically expounding the various errors and opinions of past and modern times; then he sets forth the arguments drawn from scriptural and patristic sources, to which are added vari-

ous authoritative definitions of the Church. Finally he presents the Scholastic section, using the very arguments of St. Thomas in proving the conclusions and in replying to objections. Questions and articles of major importance he has treated at length. Others which seemed of lesser value he has condensed into a more compendious form, taking care however to preserve in its integrity the doctrine of the Angelic Doctor and to cover without omission a complete dogmatic course.

Anyone familiar with Père Hugon's *Cursus Philosophiæ Thomisticae* will know what simplicity and clarity of Latinity they may expect in this second monumental work. Such clarity of expression is, as in the case of St. Thomas, but the natural outcome of the author's directness and lucidity of thought. P. A. S.

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### DIGEST OF RECENT BOOKS

**RELIGION:** The fact that mystical science has come into favor in the twentieth century and is studied with enthusiasm, renders valuable the translation into English, by E. J. Strickland, of Canon Auguste Saudreau's **The Life of Union with God.** Canon Saudreau portrays "the traditional doctrine on the nature of perfection" most effectively by presenting, in an interesting and analytical way, the views and methods of "the great masters of spirituality" from Clement of Alexandria to the mystical writers of the eighteenth century. The resume includes such familiar names as St. Teresa, St. Bonaventure and Blessed Henry Suso and in addition many less widely known mystics. The arrangement of the paragraphs would warrant the volume being termed a catechism of the history and methods of contemplation devoid of the monotony of catechetical arrangement and the book will be appreciated as a means of encouragement by those who are anxious to advance through the various stages of perfection to union with God. (Benziger Brothers).

Holy Mother Church is surely indebted to the author of **The Defence of the Catholic Church**, Rev. Francis X. Doyle, S. J. It is a textbook embracing a wealth of material for the defence of our Faith; is clearly and concisely written and presented in a style befitting this type of work and worthy of the cause which the writer has espoused. One has only to scan the index to recognize the vast field covered by Father Doyle in this volume. He takes the student over that immeasurable expanse of Catholic doctrine, pointing out and explaining in a very systematic manner those truths which we hold so dearly, but which are so often the object of attack and ridicule. He introduces the student to the Divine Professor by prefacing each lesson with the study of an incident from His life; correlates the life of this Master with doctrinal teaching, and thus weds the doctrine to the Teacher—a method deserving of much praise. The work abounds in many other features, not the least of which are the copious footnotes taken from reliable and authoritative sources; and an appendix containing the Four Gospels emphasizing in bold type all passages referring to the Divinity of Christ or His Church. With this textbook the student will study Christ continuously, become acquainted with His doctrines, and arm himself with those weapons so necessary in the defence of our Faith, so useful in the spread of the Church of Christ. (Benziger, \$2.75).

**Readings on Fundamental Moral Theology**, by the Rt. Rev. Louis J. Nau, S. T. D., is a supplementary work to the moral theology of Sabetti-Barrett. To be acquainted with only the more practical phase of theology should not be the goal of the student of the science. The author wishes to stimulate interest in the study of the principles upon which the accepted conclusions are based. To accomplish his end he has devoted his work to the consideration of a few of the fundamentals of moral theology. The book is scholarly, yet not too academic, and demonstrates that further study along these lines would, not only not be dull, but decidedly interesting. (Pustet).

In the routine of daily life the busy priest will often find it difficult, sometimes indeed may even entirely neglect, to reflect on the high significance, meaning and privileges of his priestly calling. Yet, such reflection is invaluable to his own sanctification as well as to the sanctification of those whose spiritual guide and father he is. A work calculated to aid the priest in this respect is **The Romance of a Priest**, by the Rev. Paul A. Kelly of the diocese of Scranton. The title is misleading. It has a flavor of the world about it. But the reason is because our notion of "romance" is somewhat twisted. Father Kelly lays down in his first chapter a definition of romance as he applies it in his work—a work "written to allow a glance into certain phases of the love of the priest with his God." A few chapter headings will help to indicate the nature of the work: "The Culmination of the Priest's Romance—Ordination," "The Daily Embrace of Christ," "Value of the Priest to Man," "The Levite's Mother," a priestly tribute to our Blessed Mother. Unfortunately the chapters are short, some very short, but yet sufficient to arouse in the mind of the priest, seminarian or intelligent lay reader, a fuller realization of the dignity, power and high privilege of the priesthood. (Kennedy, \$1.75).

**Religions Past and Present**, by Bertram C. A. Windle, F. R. S., is a scholarly and popular study of comparative religion. Herein we find that in every age of man the human heart has craved for its God; the creature has recognized its dependence upon some Supreme Being. To us of this more enlightened period, the propitiatory rites and ceremonies of the so-called primitive races and their immediate posterity may seem strange and even repulsive, but they clearly illustrate one great truth, viz., that man is primarily a religious composite and that such a thing as atheism, strictly speaking, is not only unscientific and unphilosophical but also the quintessence of folly and irrationality. This timely volume is a study for all, the ordinary layman as well as the university student or man of professional life. Such a book may be read with real pleasure, not the gusto that has its satisfaction in the moment, but the charm that begets knowledge and stamps us for what we are—intelligent and reasonable creatures. (Century Co., \$3.00).

**HISTORY**: Professor D. S. Muzzey of Columbia University has supplemented his former popular text books in American history with a new and more complete volume, **History of the American People**. His clear analysis of the political, social and economic phases of our national life should be easily grasped by the average college preparatory or high school student. The chapters dealing with the great problems that confront the nation today are exceptionally well done and free from political bias. The bibliographical references appended to each chapter are ample and well selected, and the special topics should be of great assistance to the teacher in assigning outside work. We are glad to see that the author has avoided that subtle "hands across the sea" propaganda that has in recent years sought to palliate the wrongs that lead up to the Revolutionary War, and from which his revised edition of *American History* was not entirely free (Ginn, \$2.12).

**A Short History of Civilization**, by Lynn Thorndike, Ph. D., is another modern work which may be appropriately termed an "Outline." For such it is. The author has attempted to give us on the screen of some six hundred pages a panoramic view of the struggles and progress of man from prehistoric times to the present day. He has succeeded with varying success. In his preface, he tells us, that he has especially endeavored "to show the actual, not the fancied or sentimental, antecedents of modern civilization." Many of his conclusions, however, particularly those drawn from the theory of evolution, we cannot reasonably accept. But "science" will insist on drawing conclusive evidence from probable premises. His reference to the origin of Christianity as "one of these several oriental religions" is quite at variance with the accepted historical account. Misleading, too, is the statement that the "Irish monks and British clergy were for a time cut off from relations with Rome . . . but later gradually returned to papal control." And, of course, Catholics and some Protestants still believe in the existence of a "personal devil" (p. 414). Aside from several such erroneous statements and interpretations, Professor Thorndike has drawn a creditable review of civilization. He has written in a popular style, and has endeavored to present facts, as he saw them, in an impartial manner. The whole work with its complete bibliographies and appendix indicates the author's extensive research and study. (Crofts & Co., \$5.00).

**Forerunners of Saint Francis And Other Studies**, by Ellen Scott Davison, depicts the social and economic life of the common people in France during the twelfth and thirteenth centuries. Miss Davison did not live to see this work completed. From the material and notes she had collected for a series of books on social life in the Middle Ages, devoted friends have completed the work and offer us a lasting memorial to her scholarship. The material divides itself into two groups: the one centering around St. Francis of Assisi, the other dealing with studies in mediaeval life. In this field of history, Miss Davison's studies are especially graphic and interesting. It is sober history written after the most careful investigation of original sources. Had Miss Davison finished this work, we should have had a distinct contribution to the social history of Europe previous to the Franciscan movement. To Gertrude Richards, the editor of this book, all students of this period of history and admirers of St. Francis owe a debt of gratitude for carrying the work to completion. Whether Miss Davison would revise some of the generalizations, which at times are too broad, or whether the enthusiasm of the compilers led them beyond the limits of sound logic, is hard to determine. For instance, in the consideration of Arnold of Brescia and contemporary heresies, the conclusions seem entirely too broad for the facts that support them. Although the effectiveness of the work is weakened by these few lapses, its historical value and its treatment of social political and economic conditions during this period recommend the book to students of Medieval History. (Houghton Mifflin, \$5.00).

The Discalced Carmelites of Boston and Santa Clara have added a new glory to the history of their Order and of the Church in America in giving us a revised and augmented edition of **Carmel, Its History, Spirit, and Saints**, compiled from approved sources. What a glorious history is that of Carmel, extending back through the ages even to the time of the holy Prophet Elias to whom the Carmelite Order traces its origin! And the spirit of Carmel—it is "the double spirit of Elias, the spirit of prayer and contemplation," that spirit which has produced the great St. Teresa, the mystic St. John of the Cross, and in our own day, the wonderful "Little Flower." The present volume treats more extensively of the Nuns of the

Order and in particular of their foundations in the United States. Interesting data is given on the devotions of the Order, and a fairly comprehensive account of Carmel's Saints and Blesseds. (Kenedy, \$3.00).

With the widening of our participation in world affairs and the broadening of our international relations the citizens who would acquire an intelligent grasp of his country's present position should know her major policies in this field in the past. **A History of American Foreign Relations**, by Louis Martin Sears, is designed to present just such a foundation. Written in a most interesting style, it portrays the shifting scenes of our diplomatic policies and our influence in world affairs from colonial times down to the present administration. The author attempts, and with success, an impartial resume of our international conduct and proves his points of view with evidence from many sources. A bibliography, a chronological table and a fine index complete this worth-while book. Though primarily intended for a textbook, it should find a place on the shelf of any American desiring a comprehensive survey of our foreign relations and who would seek the roots of present problems in the deeds of the past. (Crowell, \$3.50).

A work which deals with the traditions of the foundation and early days of any ancient institution, secular or religious, is always of moment to the members of that organization. Those who are interested in the history of the early days of Christianity will find **The House of Martha at Bethany**, by Rev. Herman J. Heuser, D. D., well worth reading, for we learn from the introduction to this work that the author has endeavored "to illustrate from accredited sources of tradition, without entering into didactic argument and scientific exposition," those early days of the Church sketched in the Acts of the Apostles by the inspired historian St. Luke. The style is simple and interesting. The reader is made to feel as though he lived in the days of Lazarus, Martha and Mary, so real is the story written about them and the early Christians. Although these traditions have been proposed in story form, material is furnished which will be of use to the student and the teacher. This volume is a fitting sequel to Dr. Heuser's former publication *In the Workshop of Saint Joseph*. (Longmans, Green & Co., \$1.50).

**La Patrona de America**, a small volume, in Spanish, from the prolific pen of the Very Rev. Luis Getino, O. P., Provincial of the Spanish Dominicans, is a valuable addition to the literature on the "first Flower of sanctity in the New World," St. Rose of Lima. The work is of special interest in so far as it is not merely a biography. The author has endeavored, by means of some newly-exposed authentic documents with which he has become acquainted in recent years, to portray a phase of the spiritual life of the Saint which heretofore seems to have been neglected, namely, her mystical *intellectuality*. Various quotations are advanced to prove that St. Rose of Lima should occupy in America a position similar to that of St. Catherine of Siena in Italy and of St. Theresa in Spain. Several photostat reproductions of original drawings by St. Rose, illustrative of her mystical science, add to the excellence of this little volume.

**EDUCATION:** Two recent monographs from the Department of Education of the Catholic University of America are **The Week-Day Religious School**, by John Philip Archdeacon, O. P., M. A., and **Blessed Giovanni Dominici on The Education of Children**, by Arthur Basil Cote, O. P., M. A. Both were written for the degree of doctor of philosophy. Dr. Archdeacon's dissertation deals with a phase of Catholic Education which is becoming more important and vital every day, namely, the instruction of public school children apart from the regular Sunday School. His is the

first Catholic work on the subject and brings out many enlightening points regarding the extent and present progress of our Catholic Week-Day Religious Schools. Through extensive correspondence and personal interviews with those engaged in week-day religious instruction throughout the United States, the author has gathered together a notable array of facts and figures. The work is well done and a real contribution to the field of Catholic Education. In the second of these treatises Dr. Cote begins with an introduction treating of the life and times of Giovanni Dominici and then passes on to a translation of his theory on the education of children as found in the fourth part of *The Regola Del Governo Di Cura Familiare*. The volume is a welcome one at a time when so much time and attention is being given to methods and schemes of child education. Though written in the fifteenth century, it has many helpful suggestions for our modern educators. The translation is faithful, yet without sacrifice of that force and earnestness which characterized the style of Giovanni Dominici.

L. V. Koos in his latest work, **The American Secondary School**, has produced a "coherent and systematic" treatise on the subject of secondary education. Professor Koos is considered one of the leading authorities on secondary education in this country. This book with his other two works, *The Junior High School*, and *The Junior College Movement*, form a trilogy of basic treatises on American secondary education. This book is admirably suited for a textbook in courses in secondary education at teachers' colleges and universities. The author covers the history of the American secondary schools from their beginning to the present day. Charts, questions and problems, together with selected references make the book as interesting as it is scholarly. Those to whom the moulding of modern youth is entrusted have here a veritable guidebook of methods and practices. The Catholic student or teacher, however, will look in vain for any mention of the relation of religion to our educational program. Except for this error of omission, the book recommends itself to those who are interested in the field of American secondary education. (Ginn, \$2.80).

In their **Principles of Secondary Education**, L. A. Williams and G. A. Rice of the University of California, offer to the student of secondary education a comprehensive view of the entire field. The book was written for beginners who desire to know what professional preparation concerns itself with. The selection and organization of material are based on the classroom experience of the authors. Student reaction, adaptability in actual classroom procedure and group judgment of instructors, have served as criteria of evaluation. In all these respects the work is worthy of consideration. It is when the authors try to bolster their system of education with the philosophy of James and Dewey that we observe the first signs of an early grave. The "new education" cannot live long on the almost-dead philosophy of Pragmatism. What is to be regretted most of all is the total disregard for the education of the spiritual side of human nature. No mention is made of the primary object of all education. In the place of God and man's eternal welfare, we find health and citizenship occupying the highest place. Again, in passing from Aristotle to Luther, these authors display an incredible ignorance of one of the greatest periods and one of the greatest educational forces in world history: namely, the thirteenth century which saw the rise of the universities, and the Catholic Church which preserved the culture of Greece and Rome and made a scholar out of the barbarian. It is always well to consider the contributions of antiquity in building the edifices of the future. (Ginn, \$2.00).

Not the least important addition to *The Loeb Classical Library* is the recent volume **Aristotle—The Poetics; "Longinus"—On the Sublime**, translated from the Greek by W. Hamilton Fyfe; and **Demetrius On Style**,

translated by W. Rhys Roberts. Aristotle, the philosopher, considers the great poetry of Greece, inquiring into its origin, its divisions, its qualities and the underlying reasons. Longinus and Demetrius consider more the forms of expression, effective discourse, the genius of eloquence, the "sublime." The translation is faithfully done, yet with a certain grace and freedom which avoids that heaviness so characteristic of classical translation. (Putnams, \$2.50).

**DRAMA, POETRY:** To write a play, a successful play, to become a playwright, is the praiseworthy ambition of many an energetic youth. But strong and natural as this desire may be, yet, to realize it one must know *how*, how to begin, how to continue, how to succeed. Playwriting as ship-building is a science and an art. It has its own peculiar laws and technique with which the playwright, generally speaking, must have a thorough acquaintance. But where is the uninstructed, the beginner, to find this necessary knowledge? Perhaps nowhere in a more simple, concise and practical manner than in the recent publication **How You Can Write Plays**, by Mark Swan. Here a "veteran dramatist" tells in a matter-of-fact style how to build a play from the "germ" of the story to its logical development into acts, and acts into scenes. The author gives particular instruction on the writing of "dialogue," and in general, extensive technical advice and information invaluable to the beginner and amateur playwright. (Samuel French, Inc., \$2.85).

Cleverly constructed and alive throughout is **The Barker**, a play of carnival life in three acts, by Kenyon Nicholson. But the frequent irreverent use of the name of God is grating and offensive—even though coming from the supposedly vulgar lips of a carnival character. (Samuel French, Inc.).

Those who are interested in school and college dramatic circles or parish clubs will find some note-worthy productions in **One-Act Plays for Stage and Study** (Third Series). This is a compilation of "twenty-one contemporary plays, never before published in book form, by American, English and Irish writers." Some noted authors represented are George Kelly, Lady Gregory, Padraic Colum, Percy MacKaye, Harriet Ford. However, we hasten to say that we do not agree with Percival Wilde who suggests in his preface that we find the authors here "at their best." But they are good. "One of Those Things," by George Kelly carries you on to the end; so does "The Betrayal," by Padraic Colum, and "Papers" by Clare Kummer has more than a humerous punch. (Samuel French, Inc., \$3.15).

Poets like children are affected by environment. Hence, in this industrial age so much modern verse has a touch of the industrial about it—soulless, lifeless. The whir of the engine and the roar of the mill have shut out "the skylark and the sky." It is refreshing, then, to read such living and inspiring verse as that contained in **Parvulus and Other Poems**, by Sydney E. Jerrold. There are things of beauty in this slender and unobtrusive volume. The pen-name is misleading, but the poems are not. They breathe devotion that speak of the cloister, a tender yet virile devotion akin to that in the Psalms and the Magnificat. One may indeed meet a line here and there with a peculiar stiffness, but there is always the thought that elevates, the idea that inspires. Such warmth and fragrance of poetry we welcome as against the icy-cold of present-day materialistic verse. (Germantown, Pa., Academy of the Assumption).

**ORATORY: The Cause and Cure of Speech Disorders** by James Sonnett Greene, M. D., and Emilie J. Wells, B. A., is devoted almost exclusively to the diagnosis and correction of stuttering, stammering and minor speech disorders. It stresses the statement in the preface, that, "an independent clinic devoted solely to this work can only bring the desired results." It devotes several chapters to the psychology of speech and to the anatomy

and physiology of the vocal organs. There are a number of excellent cuts and line drawings illustrating the various parts of the voice mechanism. The chapters dealing with "Voice and Speech," and "Care of the Voice" contain material that should prove helpful to the public speaker. (Macmillan, \$4.50).

A book that has many useful suggestions and aids to more effective public speech is **Purposive Speaking**, by Robert West. It is a work intended as "a college textbook for courses in public speaking." In the first four chapters the author brouses "quite widely in the general field of human behavior," or behavioristic psychology. Here he considers various principles and theories to which he frequently refers in the succeeding chapters which deal more directly with actual speech effectiveness. We must note that in his consideration of human action the behavioristic psychologist leaves no place for the supernatural and places the motives impelling man to good rather in expediency than in morality. There is also a noticeable lack of clear-cut definition. And the author's notion of a mediaeval saint must have been gathered from the faded brush-work of some amateur artist. (Macmillan).

**Oral English for Secondary Schools** (revised edition) by William Palmer Smith is a work "adapted to meet the needs of high-school pupils" in the course of Oral Expression. The book falls conveniently into two parts, the first, the theoretical, which treats of the elements—formal, intellectual, emotional, technical—of oral English; the second, the practical, which consists in appropriate selections from various authors, with practical suggestions for oral composition. The whole work is admirably done, and in particular the section devoted to phonetics. (Macmillan).

**FICTION:** A "blood-and-thunder" story with a setting amidst the "wild hills of the Canadian Rockies" is **The Wolf Pack**, by Ridgwell Culum. The author makes his characters stand out in all the ruggedness of their tempestuous lives and surroundings. He has a clever way of placing situations, is skilful in dialogue, and no doubt can write a much more satisfying novel than the present. (Lippincott, \$2.00).

"To depict the ardent and disturbed life of the sons of St. Francis in the period immediately following the death of the saint," is the purpose, the author declares, of **Brother John, A Tale of the First Franciscans**, by Vida D. Scudder. The story centers around the young English lord of Sanfort who abandons all his honors and wealth to follow, like Francis, the lowly Lady Poverty. Few non-Catholic pens write so sympathetically and interestingly of the times and followers of St. Francis as that of Miss Scudder. She has a pleasing style and at times delineates with dramatic effect scenes and personages of the period she portrays. (Little, Brown & Company, \$2.50).

A true and real boy-story, vivid and thrilling, is **Lost in the Arctic—Adventures of Two Boys**, by the Rev. Jon Svensson, S. J. In a preface-note to the story we are told that the elder of the boys, who was then eleven years old, was none other than the distinguished author himself, Father Jon Svensson, S. J. This is an adventure tale of boyish pluck and daring that should have an especial appeal to the American boy. (Kenedy, \$1.00).

Mysterious deaths with absolutely no clues, gruesome shadows at night casting terror into the hearts of strong men thrill the reader in **By Night**, by Robert Clay. The experiences of Neil Gascoigne, who was unexpectedly become heir to the Abbey, move rapidly through the story and each one leaves both him and the reader more puzzled than before. Minus the master-mind detective the plot seems in a fair way to remain

unsolved, when circumstances force the issue and end what is a fascinating and an unusual tale of unseen enemies. (Lippincott, \$2.00).

**Death Comes for the Archbishop**, by Willa Cather, is a story of the Southwest, of the country along the Rio Grande and of two missionaries who spent the greater part of their lives on horse back trying to keep alive the spark of faith in a diocese whose boundries enclosed thousands of miles of the most rugged and arid land in all the Southwest. It is written in a style that carries one through difficulty after difficulty with ever increasing interest. Here is Catholic history in a popular form. (Knopf).

The author of *Green Forest*, Nathalie S. Colby, has again dipped her subtle pen into the intricacies of social and family life, and thus gives her second attempt at fiction in the **Black Sream**. Vanity, false pride, lust, and avarice, mingling with a desire for social position, make the *Black Stream* that poisons the life of Jim Brazee "the mystery man" of Wall Street, and sweeps away the life ambition of Dr. Farraday, the man of science. The style is splendidly adapted to the story, which flowing with the relentlessness and cruelty of the *Black Stream* itself, steadily increases in power and vividness to the very end. (Harcourt, Brace).

**MISCELLANEA: Science—The False Messiah**, by C. E. Ayres, is an investigation into the role modern science plays as the saviour of present-day civilization. The author describes religion as folklore; its ceremonies as folkways. But his chief concern is with the practical sciences, which with many a rapier-like thrust of his ironic hand, he also reduces to the questionable field of folklore. He assumes argumentatively the improbability of a complete reconciliation between Science and Religion, and scorns those who would attempt to confirm doctrines of religion with science. In a literary way this work is arresting, but as a scientific contribution it lacks particular distinction, since its arguments for the most part are wanting in sound reasoning and a number of its pet tenets fall far short of the truth. For example, religion is a folklore, and the latter is herein defined as a body of truth verified by repetition and sanctified by faith. Truth is, according to the author, dependent upon repeated acceptance by a people. And the statement that "arguments of theology are sentimental. They proceed by blandishment to the heart," is a gross misrepresentation of the doctrine held by Catholics. (Bobbs-Merrill, \$3.00).

There is probably no greater need today than that of sincere, fervent prayer, for only through prayer the individual can attain a true knowledge of self and an intimate union with his Creator. But the world, in a large measure, seems to have forgotten the art of prayer. Prayer is on the decline. Protestantism has been content to live mostly on the momentum of the past. There is a prevalent notion that prayer is altogether an act of petition, hence tends to make man abject and servile. In **The Life of Prayer in a World of Science**, by William Adams Brown, Ph. D., the author quoting innumerable Catholic sources and citing the writings of God's chosen friends, the saints and mystics, points out that God "wishes Himself to be the life of my soul, the soul of my soul, the all of my being; He wishes to glorify Himself in me and to beatify me in Himself." The author's argument for the efficacy of prayer and for the existence of God are largely based on an appeal to experience—seek and ye shall find. The work may do a good service among non-Catholics; Catholics can dispense with it in favor of Catholic works that are already classics. At times the author shows a lack of appreciation or understanding of Catholic doctrine and practises, or perhaps this is due to an unconscious desire to interpret Protestantism as favorably as can possibly be done. (Scribners, \$2.25).

A most versatile pen is that of John Erskine. Dramatist, poet, essayist, the author of the popular "best sellers"—*Galahad*, and *The Private Life of Helen of Troy*, Professor Erskine has already gained fame in literary America. An idealist by temperament he is also a shrewd observer in the world of affairs. In his study of **Prohibition and Christianity**, he draws us along through fifty pages of convincing argument with a jauntiness that lends keenness to the edge of his reasoning. He finds the two—Prohibition and Christianity—incompatible. The remainder of the present volume is devoted to a number of other "paradoxes of the American Spirit," all written in the same pleasing style that entertains while it instructs. Yet it must not be forgotten that, particularly in this latter group of essays, professor Erskine's own "preoccupations are with art." And since the theories of the esthetic and the idealistic are not always to be interpreted as practical findings we need not be surprised that in reading them an interrogation point often rises in the mind. (Bobbs-Merrill, \$2.50).

Extensive information, of interest both to the Catholic and non-Catholic reader, lies in the pages of the **Popes and Cardinals in Modern Rome**, by Carlo Prati. The author skilfully and reverently delineates the daily life of the Pope, particularly touching on the lives of Pius IX, Leo XIII, Pius X, Benedict XV, and our present Holy Father, Pius XI. Two important paragraphs are those dealing with "The Secretaries of State and the Church," and "The Cardinals of Curia." At times the style becomes chatty, delving into child-like incidentals, but the work as a whole is highly commendable, and should help in no small way to clear away the cloud of ignorance which still exists with regard to the life and acts of the august Prisoner of the Vatican. (The Dial Press, \$3.50).

From the Dominican University of St. Thomas, Manila, P. I., comes a unique and impressive publication—the **Annual of the University of Sto. Thomas**. It is the first complete annual in which all the faculties of the University are represented, and for a first effort in the field of the *Year Book* it certainly reflects credit on its editors and compilers. Artistic in design and format this book has many attractive points. It is, in particular, an indication of the good work that is being accomplished among the Filipinos by this ancient and venerable Institution. Unfortunately, there are not a few printer's errors, especially in the English sections. Despite this, however, and some strange idiomatic phrases, the efficiency of the Filipino student in the use of the English language is worthy of note.

