



The Treasury of the Faith Series. General Editor: The Rev. George D. Smith, Ph. D., D. D.

An Outline of Catholic Teaching. By the Rev. George D. Smith, Ph. D., D. D. Pp. xi-94.

God the Creator. By the Rev. B. V. Miller, Ph. D., D. D. Pp. ix-94.

Jesus Christ, Model of Manhood. By the Most Rev. Archbishop Goodier, S. J. Pp. x-89.

Mary, The Mother of God. By the Rev. O. R. Vassal-Phillips, C. SS. R. Pp. ix-85.

The Sacramental System. By the Rev. C. C. Martindale, S. J. Pp. ix-83.

Christian Marriage. By the Rev. E. J. Mahoney, D. D. Pp. ix-93. New York: The Macmillan Company, each \$0.60.

The Treasury of the Faith Series is a praiseworthy and commendable attempt to publish, in a series of thirty-six small volumes, a concise statement and popular explanation of the "whole body of Catholic teaching." The project will prove invaluable to the faithful, for in affording them a fuller knowledge of the fundamental truths of their religion, their faith will be deepened and strengthened. No doubt many non-Catholics will also welcome these handy volumes, as they will present to them in a brief and lucid form whatever particular Catholic doctrine may either attract them to the Church, or may perchance be a stumbling block to their entrance because of an erroneous understanding of the Church's teaching. Each number is expository in aim, thus clearing the way for the inherent power of the truth to make its own appeal; and although the series is neither apologetic nor controversial, it will, nevertheless, have great apologetical value, precisely because it will set forth the wonderful harmony that exists in the divine truths of Christian revelation. The volumes of the series are being prefaced with introductions by representative and outstanding members of the hierarchy—American and English—a fact which indicates the value of this work to the cause of Catholic truth.

"Man was made by God for God. In this short sentence is summed up the whole philosophy of life." Our present generation has, in a large measure, lost sight of this tremendous fact, but there is a gradual return to the *Why* of life. Much profit will be derived from a careful perusal of the *Outline of Catholic Teaching* which gives us a crisp and living resumé of the entire field of dogma. The author

begins with the Divine Trinity, and going on to God and creatures, our relation to God, the fall of man, his redemption through Christ, the institution of the Church—His Mystical Body, and the Church as it functions on earth—we are enabled to see man in his true dignity, constituted as he is, a child of God and an heir to heaven.

God the Creator calls for good solid thinking. It would furnish an excellent antidote to those who, neglecting the use of their reason, have stifled their spiritual life in the vapors of present-day anti-intellectualism. In brief, Dr. B. V. Miller shows that creation demands a pre-active Intelligence that is eternal and necessary, which having created and being the Supreme Intelligence continues to care for Its creation. The various problems of creation are discussed in order to show that the Genesis account of creation as sanctioned by the Church gives ample freedom for the hypotheses made by the physical sciences. The treatment of the evolution of man's body will be of interest, and the concluding chapter on the problem of evil is admirably done.

Archbishop Goodier's excellent treatise on *Jesus Christ* will be deeply appreciated by Catholic and non-Catholic alike. The Divine Master is presented as the Model of Manhood in whom is found all "the virtues in which many men excel—some of them in this, and some in that—" but in Him all are found perfectly. The non-Catholic will gain a new evaluation of Catholicism when he sees that for us Christ is the central figure of our Faith, the author and inspiration of our life, and withal the "Perfect Man because truly God."

All who have read Rev. A. R. Vassal-Phillips' scholarly and devout treatise, *The Mother of Christ*, will rejoice to know that he has been chosen as the author of *Mary, Mother of God* for the present series. The present contribution will go far to show Our Blessed Mother's place in the great work of redemption, which Protestants have either minimized or totally misunderstood in the past. Mary is shown as Mother of God, the Mother of Christ, the Mother of Christians, and finally in relation to her Divine Son.

Father Martindale has the happy and admirable faculty of being able to bring the most sublime truths of our Faith down to the mental level of the average reader. In *The Sacramental System*, he aims to show us how the spiritual operates through the material since the sacraments are but outward signs of an inward bestowal of grace. The author's recapitulation is masterly. The book should prove a great help to Catholics in attaining the living realization of the sublime realities of their Faith. The analogy indicated between the needs of

our supernatural life and those of our natural life would have been clearer had St. Thomas' explanation in the *Summa Theologica* (IIIa, q. 65, a. 1), been followed.

Christian Marriage, by Rev. E. J. Mahoney, is a splendid summary of Catholic teaching on Matrimony. "It is designed chiefly for the Catholic laity, to help the recipients of this sacrament to understand it better and appreciate it more fully as the sacrament which signifies the union of Christ and the Church." The timely application to actual conditions is met under headings which consider marriage as a sacrament, as a contract, marriage laws, impediments, matrimonial obligations and divorce.

It is our sincere wish that the series will meet with the success which is due to the deserving efforts of the Editor, the Rev. George D. Smith, and his coöperators, who are all able scholars among our clergy. Each book is a gem. "The development of the various theses is reasonably detailed without being prolix; it meets the needs of the learned layman; it is not beyond the understanding of the beginner; nor may it be wisely set aside even by him who is deeply versed in theology. For every reader it will repay careful study and patient meditation."

J. B.

The Little Office of the Blessed Virgin Explained for Dominican Sisters and Tertiaries. By Rev. Charles J. Callan, O. P., and Rev. John A. McHugh, O. P. Pp. 273. New York: P. J. Kenedy & Sons.

Since interest in the liturgy is increasing throughout the Church, Catholics, whose daily obligations include the recitation of some liturgical office, should have not only a great love for the liturgy but also a deep knowledge of it. Realizing this, Fathers Callan and McHugh have published *The Little Office of the Blessed Virgin Explained for Dominican Sisters and Tertiaries*. It is not intended as a substitute for the *Sisters' Office Book*, but rather as a key to its principal part.

The Latin and English texts of the Little Office are printed in parallel columns. At the bottom of each appear the explanations of the verses above. These explanations, historical and spiritual, are logical, concise and interesting; they show clearly the authors' capability for such a work, for it is a difficult task to say much *well* in a few words. The printing, type, paper and general make-up of the book are in harmony with the matter contained.

Our Sisters will be grateful to the authors of this explanation of the Little Office. Dominican Tertiaries too will find it helpful and a means of increasing their knowledge of and love for this "Official Prayer" in honor of Our Blessed Lady.

T. M. S.

The Calvert Series: Hilaire Belloc, Editor

The Catholic Church and The Bible. By Rev. Hugh Pope, O. P. Pp. 106.

The Catholic Church and The Home. By Rev. James M. Gillis, C. S. P. Pp. 116.

The Catholic Church and The Citizen. By Rev. John A. Ryan. Pp. 94.

The Catholic Church and Healing. By Dr. James J. Walsh. Pp. 109. New York: The Macmillan Company. Each \$1.00.

When the first five books of the Calvert Series appeared last year, it was stated that the purpose of the series was the clearing up of many false notions of Catholic doctrine on some of the great questions of life. In the four volumes recently published, this purpose is admirably achieved by men wisely chosen for the task.

In his foreword, Father Pope explains that "in the space at one's command it is impossible to do justice to so vast a question as the relations of the Church and the Bible." In spite of the truth of the statement, one leaves down this excellent volume feeling that the position of the Church as the real defender of Scriptural authority has been convincingly vindicated.

The first part of the book contains a remarkably clear exposition of the fundamentals bearing on the question—the notions of revelation, and infallibility. Starting with the early Church, Father Pope gives an historical account of the relations of the Church and the Bible through the pre-Reformation, post-Reformation and modern times. With emphasis and conviction the author manifests the wisdom of the Church in condemning Modernism, in refusing "to bow down before the last opinion ventilated by some half-fledged professor who will probably change his mind in a short time."

Too long has the position of the Church been misunderstood and, as Hilaire Belloc remarks in his splendid preface, "it is of prime importance for non-Catholics . . . to know exactly how the Church stands; and the work of Father Hugh Pope, our principal English scholar and authority in these things, will sufficiently inform them."

The forceful, vigorous pen of Father Gillis is again brought into play in *The Catholic Church and The Home*. His reputation as a frank, fearless exponent of Catholic belief is well known and not a whit does it suffer in his clear, incisive discussion of the sacredness of marriage, the positions of the Church and the world on divorce, birth control and the family. The author is adept at expressing in unmistakable terms the vagaries of the day, but always it is but to refute them with all the power of his trenchant pen backed by the solid dogma of the Catholic Church. The world seems to be in a muddle. The fog isn't lifting, but *The Catholic Church and The Home* like a powerful torch lays bare the ominous figures parading

as philosophies, strips them of their terror and points the way to a sane foundation of true national security—the rehabilitation of the family.

Whenever there is a discussion of Catholics as citizens or of the relations of Church and State, the name of the Rev. John A. Ryan is usually mentioned. In *The Catholic Church and The Citizen*, he has given us another of those clear, logical expositions of the Catholic doctrine on the duties and rights of citizens. With due respect for the authority of others, Dr. Ryan thinks for himself. His discussion of "Conflicting Loyalties" is a candid, practical exposé of a mooted question. The oft-prevailing exaggerated notion of patriotism is divested of its borrowed finery and in the light of Catholic teaching becomes in fact "the heresy of nationalism." The work is necessarily brief, but it covers the field assigned the author.

Readers of Dr. Walsh's books are familiar with his ability to bring out facts to most of us new and surprising. In *The Catholic Church and Healing*, he continues his excellent work, giving a hurried glimpse at the achievements of the Church in caring for the bodies of men. The part played by the Church and her children in building hospitals, in introducing anesthetics and the practise of segregation as a means of avoiding contagion, in promoting surgery and in many other fields, is indicated, and always with numerous references to authoritative sources for those who would delve deeper into this interesting phase of Catholic activity. Dr. Walsh shows conclusively that the influence of the Church has ever been in the right direction towards sane, efficacious methods of healing. After reading this interesting little history, one can realize that "the nearer clergymen are to the Council of Trent, the nearer they are to orthodoxy in medicine."

M. M. H.

Tractatus de Sacramentis. By Rev. G. Van Noort. Two Volumes: Pp. 408 and 175. (4th edition: edited by Rev. J. P. Ver Haar.) Societas Anonyma Pauli Brand, Hilversum, Holland. Vol. I, 4.75 fl., Vol. II, 3.00 fl.

The first volume of this valuable treatise is the work of Fr. Van Noort, and deals with the Sacraments in General, with Baptism, Confirmation, and the Holy Eucharist, in particular. The second volume is compiled from the notes of Fr. Van Noort by the editor, and comprises Penance, Extreme Unction, and Holy Orders. One would naturally expect a treatise on Matrimony also in such a work, but it is omitted, the editor alleging that it is better treated in commentaries on Canon Law.

In the treatise on the Sacraments in General, Fr. Van Noort purposes, he says, to dwell only on those questions of sacramental theology which require a positive proof from divine revelation or a speculative disquisition. His work, therefore, partakes of an apologetic as well as of a dogmatic nature. As a consequence, also, the book is not practico-moral in its treatment of the great Channels of Grace. The authorities quoted are, in general, the writings of the theologians of the early Church and the constant practice of the Church, and to these are added the authority of speculative reason. The references to patrology, because of their number and detail, are especially valuable.

Fr. Van Noort was an ardent admirer and disciple, evidently, of Cardinal Billot, whose teachings are given a prominent place in the work. In consonance with this, he holds for the Intentional Causality of the sacraments. He does not (a fault found with most partisan writers) explain the Thomist position at length and his refutation of it is summary at best. However, he does admit that the dicta of the Fathers and of the Councils can be very easily explained by the doctrine of Physical Causality. Most of the objections which he places against the Thomist system have been answered often and very satisfactorily by Thomists, a fact of which Fr. Van Noort does not take sufficient cognizance.

The sacrament of the Holy Eucharist is treated from every angle possible in the nature of the work. There is a two-page Latin-Greek concordance of the Words of Institution, with a lengthy explanation. The *ratio formalis* of the Sacrifice of the Mass, he considers, consists in that "Christ is placed in the external habit of death: in so far as the Body and Blood of Christ are exhibited to us by the sacramental action as if they were separated in death."

Although he maintains that two (i. e. Contrition and Confession) of the three acts which form the proximate matter of the sacrament of Penance are essential parts of the sacrament, he holds that it can be valid but uninformed, and, consequently, can revivify. With regard to the objections that non-Catholics might bring against the existence of the sacrament in the early Church, he shows from the Fathers that the practice of Confession was well established.

He explains the infrequent mention of Extreme Unction in the writings of the theologians of the early Church, by a comparison with the infrequency with which it is treated even today. He notes that in the time of the Fathers there existed no systematic and complete *summa theologica*, such as we have today, whose scheme would call

for an explanation of this sacrament. He brings a conclusive proof of its existence in the early Church by referring to its existence among the sects who separated from the unity of the Church during the first few centuries.

Finally, no student can but be pleased with the copious references to the opinions of modern theologians, given in the footnotes.

C. I. McL.

National Shrine of the Immaculate Conception Series:

Story of The Crypt, Book I. By William P. Kennedy, Litt. D. Pp. 283. Washington, D. C., Catholic University, Salve Regina Press. \$3.00.

The Mary Book, Book II. Compiled by Rev. Bernard A. McKenna, D. D., and William P. Kennedy, Litt. D. Pp. 478. Salve Regina Press. \$5.00.

Into the already vast field of literature dedicated to the honor of the Mother of God come these two imposing and significant volumes from the Salve Regina Press at the National Shrine of the Immaculate Conception. They are an indication of the great work that is being done on the grounds of the Catholic University of America, Washington, D. C., in honor of God's Immaculate Mother.

The first volume tells the story of the building and embellishment of the Crypt. It is a singular and inspiring story and one that reveals the many generous hearts and hands that have helped to make the Crypt one of the wonders of the world. And "although it cost a million and a half dollars and is adorned with ornamentation from the far corners of the Catholic world," yet it is but "a corner of this unique temple to the Mother of God—not one-fifteenth of the entire structure." What then must be the grandeur and magnificence that will greet us in the completed building! Truly it will be a noble gift from Catholic America to Our Immaculate Patroness.

The Mary Book, the second volume in this series, is "a Mariana anthology containing more than 800 selections in praise and prayer from the best writers, copiously illustrated by reproductions of famous Madonnas." To Dr. McKenna, so thoroughly acquainted with Mariana literature and art, we are indebted for this excellent selection. Because of its informative and artistic qualities the book should be warmly received by priest and student alike. Teachers too will find in it a handy volume to acquaint themselves and their pupils with many gems of thought in an exquisite setting concerning Our Blessed Mother. A knowledge of the world-famed Madonnas reproduced here—one hundred and fifteen—would constitute a study in itself. In his Foreword Cardinal Dougherty has called it "a treasure that

should be in every Catholic home," while Bishop Shahan deems it "worthy of a place in the select library of good books that every Catholic ought to possess." There are two complete indexes, one of Titles and one of Authors and Artists. N. M. W.

Time and Western Man. By Wyndham Lewis. Pp. xv-463. New York: Harcourt, Brace and Company. \$5.00.

Mr. Lewis is the foremost critic of the philosophy known as "Time-Space" thought. In this book Mr. Lewis attempts an evaluation of contemporary philosophers, of their principles and theories along with an exposé of their influence on everyday life. He proceeds by a vigorous analysis of the leading novelists, doctrinaires and "artistic" cults. He then deals with the philosophers of the "Time-Space" movement, with Alexander, Whitehead and Spengler. The Bergsonian concept of Time and Space, of evolution and relativity, receives treatment, as well as the presentation of these theories under new aspects by Bergson's disciples.

Mr. Lewis has a healthy respect for Thomism but not so much for the Thomists. "Constantly in our criticism," he writes, "we march with the Thomist . . . and the line of argument adopted here has more in common with the Thomist than with Time." He considers the Catholic criticism of "modernity" as "irretrievably historical . . . a time doctrine too." That he has a warm regard for the Scholastic position may be readily seen in his chapter on God as Reality, where he evaluates Catholic thought in a survey of Dr. Sheen's book. The one book he unreservedly praises is a Neo-Scholastic book, *God and Intelligence*, even though he criticizes the Neo-Scholastic attitude as "incurably conservative," and "incurably historical."

Mr. Lewis' book is polemic in character rather than constructive, perhaps because he himself is in a period of transition. He does not give the key to his own position, nor does he lay down the principles upon which he bases his criticism. To just what philosophical standard he is tending is hard to decide,—it may be Idealism or it may be Scholasticism. As regards his own position towards the Church, Mr. Lewis states that: "Outside we can actually assist that church more than we could within it." This together with his appreciation of modern philosophy from a common-sense standard makes *Time and Western Man* a valuable aid to the student who wishes to secure a correct perspective of contemporary thought. S. McG.

Defence of the West. By Henri Massis. Translated by F. S. Flint, with a Preface by G. K. Chesterton. Pp. 260. New York: Harcourt, Brace & Co. \$3.00.

The future of Western civilization is in imminent peril. Having long ago turned aside from the principle of unity and order that created her, the West found herself in 1914 hopelessly divided by "irreconcilable antagonisms" and "murderous hatreds" born of Protestant individualism and Kantian idealism. By failure to reconstruct a shattered world on a unifying basis that would give intelligent and moral direction to her material power, the West has laid herself open to an insidious invasion of Oriental ideas.

Sick of our materialistic conquests and encroachments, disillusioned by the course of events since 1914, the whole of Asia from the plains of Anatolia and the Mongolian steppes to the Pacific is in revolt against the perverted mission of the West. What is worse, Germany, ever "hesitating between Asiatic mysticism and the Latin spirit," has given a note of messianic expectancy to the mutterings of the East; Russia, only artificially tied to the West, has returned with frenzied ardor to the land of her origins. What the consequences may be, since the prophets of the new order have decreed the total destruction of Western civilization, the author leaves to the dark forebodings of lesser minds. His purpose is to avert the possibility of such a catastrophe by organizing the forces of the mind in reestablishing the unity so essential to the West and in directing her mission from its perverted channel into its rightful path—the *Christianization*, not *Westernization*, of the world.

The West has become conscious of her malady. Witness the persistent attempts at religious unity and the growing desire for spiritual realities to relieve the barrenness of modern materialistic civilization! The East has sent her apostles to give us of her spirituality—a mystical pantheism (metaphysically and irreconcilably opposed to Western thought, and all thought for that matter) that has proved an opiate for the miseries of the Orient. It is not surprising that, among men cast adrift from divine revelation, disciples are to be found who eagerly propagate the exotic doctrines. And if the author finds the field fertile for the sowing, it is because the principles of the Revolt of the sixteenth century have all but destroyed the basic ideas upon which our civilization rests. There is no unity of faith, no unity of thought; no order in science or law; and now we are asked to break with our glorious traditions—traditions that are held at once in admiration and envy by the Oriental prophets—for a mysterious Asiaticism. The vast researches of the past hundred years reveal how

far we have wandered from the path of true progress, "for the Middle Ages are perhaps greater by what they might have done than by what they did, and left unfinished." Does the West lack vision to forsake the sterile wastes? Has disillusionment produced such ennui that she lacks courage to take up the work so unhappily interrupted four centuries ago? Then, unless the West soon finds a common bond of unity and a quickening of the spirit, she will collapse of her own folly before the invasion of Oriental ideas that presage a physical assault. Indeed one closes the book with the conviction that the day is fast approaching when the West must definitely decide between chaos and barbarism on the one hand, and Rome and civilization on the other.

The translator has done an inestimable service in making this study of contemporary philosophic and religious tendencies available to American readers, for America is the child of Europe, the inheritor of her culture and civilization, and the heir of her destiny. J. B. W.

How the Reformation Happened. By Hilaire Belloc. Pp. 290. New York: Robert M. McBride & Co. \$3.50.

When Hilaire Belloc speaks on matters historical the world may sit up and listen. He is one of the fortunate few who speak as "having authority." He has authority because he knows Europe—and in some way Europe is, or has been, the center of the world. For centuries Europe has been the common battle-ground of fierce struggles, spiritual and material, religious and political. And undoubtedly the most telling of these on man and nation was the politico-religious affair of the sixteenth century, unjustifiably called the "Reformation."

Mr. Belloc, who has a peculiar fitness for analyzing the causes of things, tells us in his latest publication just *How the Reformation Happened*. Since he knows Europe—historically and geographically—better perhaps than any contemporary historian, and being withal a philosopher and stylist of no mean ability, it is but logical that he should have given us a reliable and very readable account. In tracing the causes, remote and proximate, of the disastrous division of Christendom, he speaks with the freedom of one who has possession of the truth. He is consequently challenging and dogmatic. Whether he is narrating of popes or princes, of clergy or laity, he tells the story honestly, bluntly. The facts are incontrovertible; the interpretation logical and supported by the best critical scholarship.

The scientific student, however, will look in vain for references. There is no reference, no bibliography. But then Mr. Belloc has written a *popular* work, though learned. And the ordinary reader

who desires to know the *Why* of the Reformation, the reason of its success and failure, will find this book satisfying, a reference work in itself, because of the acknowledged position of the author.

We may note a slip of the pen on page 33, where St. Theresa is said to have "brought the Papacy back to Rome." This was the work of the great St. Catherine of Siena, as the author himself had pointed out in the latest volume of his *History of England*. N. M. W.

The Jolliet-Marquette Expedition—1673. By the Rev. Francis Borgia Steck, O. F. M., Ph. D. Pp. xvi-334. Quincy, Illinois: The Franciscan Fathers. \$3.00.

It is difficult for sober historical truth to obtain a hearing in the face of a long-entrenched and generally accepted popular tradition to the contrary, no matter how erroneous that tradition may be. For upwards of two centuries the popular tradition regarding the *Jolliet-Marquette Expedition* of 1673 has enjoyed almost universal acceptance without being subjected to a rigid examination based on the actual facts of the case. That examination has now been made by Dr. Steck in the thorough painstaking manner of the scholar prompted only by a desire for historical truth, and with results that effectively dispel the popular tradition. The author (Preface, p. vii) "proposes to advance the reasons why the enterprise of 1673 cannot be styled a 'discovery' of the Mississippi River, why Jolliet must be considered the leader of the enterprise, and why the narrative of the expedition can not be regarded as having been written by Marquette." When the reader lays down the book at the end, he has no doubt left but that the author has more than triumphantly vindicated his purpose.

While some few passages may be regarded as controversial, they are only by way of setting aright several popular misconceptions. At the same time, when drawing his principal conclusions, the author is unduly modest and restrained, in view of the evidence he has unearthed. Dr. Steck has examined every available source of information, documentary and literary, in this country, Canada, and Europe; has weighed them all carefully with a delicate balance of judgment, and makes no statement that is not fully justified by the evidence. The precision of detail to which he has gone in his quest for the truth at times does not make easy reading, yet it can only delight the student of history.

The volume is enriched with sixteen full-page plates of maps and documents, many of the former being but little known and very rare.

A. T. E.

A History of England. By Hilaire Belloc. Vol. III. Catholic England: The Later Middle Ages, A. D. 1348 to 1525. With 12 maps. Pp. xix-434. New York: G. B. Putnam's Sons. \$3.75.

In his third volume of the History of England, Mr. Belloc treats of the decline of medieval civilization, beginning with the Black Death and terminating on the eve of the Reformation. His ability to portray the past and its march of mighty, living forces, fires the imagination, and if the narration of events in their correlation to one another does not bring the conviction that his view is the correct one, it is not for want of brilliancy in marshalling his arguments. Of course, he holds a thesis, but where is the historian with a philosophy of life who does not? Yet even to those who dissent from his views, it must be a pleasure to break away from the distortions that result from reading history backwards—to see the Middle Ages through medieval eyes.

The Later Middle Ages have a character all their own, especially in England. Following upon the high tide of medieval life there came an era in which advancing knowledge and declining morals strangely intermixed. Through Mr. Belloc's eyes we see the Black Death descend like a hideous pall upon the already troubled waters of medieval society, and in its demoralizing wake the tidal wave of evil comes rolling on through the Lancastrian line and the shipwreck of English possessions on the Continent, gathering strength in the deep sea of ecclesiastical turpitude and decaying political institutions, welling up on the shoals of the new weapons of warfare and the new authority of the printed word, to break with Satanic fury on the shifting sands of English medieval culture under the propulsion of the belated Renaissance and the Tudor despots. Darkness falls on the scene amidst the thunderous roar of the raging surf, and the Middle Ages pass out with the sense of impending catastrophe. One has the feeling that the England that will arise from the ruins of the medieval universe will never be the same.

In this, as in the preceding volumes, Mr. Belloc has not burdened his narrative with references, much to the disappointment of the student; yet we must admire the courage of this eminent medievalist, who, as a jousting lance holds himself in readiness to meet the challenge of all comers. Armed with truth and in the saddle of unassailable logic, he has nothing to fear from those historians of today who avowedly persist in maintaining the traditional and official view despite the burden of modern research. But other tilts will be watched with interest. Assuredly he will be challenged for the break he places in the development of the representative idea in Parliament, yet somehow we feel that he will make good his cate-

gorical statements in his next volume. Surely the Fathers of the Republic went back to the medieval tradition, and not to the eighteenth century Whigs, for inspiration in constructing the American Commonwealth.

Undoubtedly there are more complete narrative histories of England, but for that ensemble, that grand view of mighty forces at work, the reader will hunt far afield for a study so delightful and informative as this latest volume of Mr. Belloc. J. B. W.

DIGEST OF RECENT BOOKS

RELIGION: The first volume of **Fundamental Theology**, adapted from Fr. Brunsmann's *Lehrbuch der Apologetik* by Arthur Preuss, deals with the first stage of the generally accepted division of this science, *viz.* Natural Religion. The remaining treatises on Revealed Religion and The Church of Christ, will appear in separate volumes. The object of the completed work will be to furnish a supplement to the "Pohle-Preuss" dogmatical treatises from which apologetical discussions were purposely omitted. The author follows the traditional method, which is primarily historical and philosophical, but at the same time furnishes the reader with a brief account of various other methods which are sometimes used, together with a criticism of each. This volume is written in a style which is interesting, engaging, and at times absorbing. Though he is never superficial, at times the author covers his ground rather hastily; never, however, omitting essentials. The bibliography of the work is extensive. Supplemented to each chapter is a list of readings. These are, for the most part, nothing more than excerpts from the bibliography. They are of value, however, inasmuch as they bring out the relation between the various divisions of the text and its extensive bibliography. (Herder, \$2.50).

At the request of several of the clergy, Rt. Rev. Msgr. Louis J. Nau, S. T. D., LL. D., has published in booklet form, under the title of **Mary, Mediatrix of All Graces For All Men**, the several articles which he contributed to *The Acolyte* during the year 1927. In his Foreword he tells us the purpose of the book is "to tersely explain and prove the doctrine underlying the title conferred upon the Blessed Virgin as 'Mediatrix of All Graces.'" The author proceeds first by considering Mary's universal mediation "in the Economy of Acquisition," and secondly her universal mediation "in the Economy of Distribution." He then adds a chapter on "Scriptural teaching," in reference to the Blessed Virgin as Mediatrix, and a chapter on "The Traditional Teaching of the Church" on this belief. A final consideration is the "definability" of "this pious belief as a doctrine of the Church." It is evident that this work is particularly for the priest and student of theology. The treatment is necessarily brief, but the briefness only adds to its clearness and suggestiveness. His statements and arguments he supports by constant reference to St. Thomas, to the Papal Encyclicals, particularly to the *Ad diem illum* of Pius X, and to the Fathers and other theologians of the Church. Because of the growing interest in the cult to Our Lady Mediatrix of All Graces it is manifest how timely this little volume is. It should be a "best seller" among the clergy and seminarians. (Pustet: paper, \$0.50; cloth, \$1.00).

P. Boumard, director of Catechism at Saint-Sulpice, in the second of the three volumes which make up his **Formation de l'Enfant par le**

Catechisme, gives us a practical sequel to the theory of the first volume *Pre-Catechisme-Catechisme*, *Theorie et Methode*. This second work proposes plans and questions and is divided into three parts, namely, "Le Petit Catechisme," "Le Grand Catechisme," and "La Petite Perseverance." The treatment of the third part will especially commend itself to those whose viewpoint is other than catechetical. It contains a complete explanation (dogmatic) of the Apostles Creed; lessons on the theological virtues and the social duties of Christians; the sacraments, prayer and the religious life; liturgy in general, places for worship, vestments, ceremonies, devotions, and other matters liturgical. Outside of a few questions the method of treatment is confined solely to the *Outline*, a method which makes this a handy volume for the preacher and student familiar with French, and of course, to the instructor in religion and catechism for whom it is primarily intended. (Lethielleux, 12 fr.).

To help the Catholic man and woman after the glamour of the first few months of their married life has passed away and to show them what married life really is, how they should be patient with one another and self-sacrificing, how they should respect each other and how they can lead each other towards Christian marital perfection, is the aim of Pere Vuillermet, O. P., in **Vers la Perfection Conjugale**. Pere Vuillermet presents his ideas clearly, forcefully and without reserve. The view which he gives of married life is too seldom presented. He is therefore deserving of congratulations and his work should enjoy a wide circulation, not only among married people—to whom it is addressed—but also among preachers and directors of souls. (Lethielleux).

In three small books written in a simple captivating style Sister James Stanislaus of the Sisters of St. Joseph tells us the story of stories, **The Journeys of Jesus**. The series is concerned with the Public Ministry of Jesus. In Book One the scene opens with our Saviour coming forth from His thirty year retreat at Nazareth and closes with the memorable discourse on the "Bread of Life" and His warning to Judas. In Book Two we accompany Him through the third year of His public mission, and in Book Three proceed with Him down through the dark hours of the Passion and Death and thence to His glorious Resurrection and Ascension. Each one of the books is a unit in itself dealing with the events of a definite period. The chapter arrangement is excellent each event being narrated as a separate topic. Questions, which both bring out the moral lessons contained in the text and also provide the reader with an easy method of remembering the Scriptures, are found at the end of each chapter. The descriptions of customs, classes and places which follow the narrative account will prove an aid in attracting the interest of the reader. Add to all this the maps and numerous illustrations, so instructive to children, and we have a work that should find its way into all elementary schools—indeed into every home blessed with children. The Douay Version of the Bible is followed throughout, and to each volume is appended a Biblical Glossary of names with pronunciation and definition. The work has the Imprimatur of Archbishop Glennon. (Ginn, each \$0.72).

St. John the Evangelist concluded his Gospel-story of Jesus Christ by stating that "there are many other things which Jesus did" which he has not narrated. Moreover, when we read the Synoptics we are aware of a regrettable absence of detail in regard to the birth and childhood of Jesus Christ, the life of the Blessed Virgin and St. Joseph. These facts caused some of the early Christians, who were moved by a pardonable curiosity and a misguided zeal, to produce writings full of romantic fables and fantastic and startling details, which were often accepted by the common folk devoid, as they were, of any critical faculty. It became necessary

for the Church to declare which gospels were inspired and which were not. The names of the former constitute the list of canonical books. These gospels which have not been accredited as inspired are called uncanonized or *apocryphal* books. Chief among the apocryphal gospels of Christian origin are *The Protoevangelium*, or Infancy Gospel of St. James, in which is narrated the miraculous birth of Mary, the daughter of Joachim and Ann; the *Pseudo-Matthew*, so called because it is attributed to St. Matthew; and finally *The Gospel of the Nativity of Mary* which is a recast of Pseudo-Matthew, but extends only to the birth of Christ. **Latin Infancy Gospels** is a new form of the apocryphal story of the birth of the Virgin and the birth of Christ, which has been prepared by M. R. James, Provost of Eton and sometimes Provost of King's College. The new compilation contains much that has appeared in the apocryphal gospels mentioned above, but a considerable portion of the matter of the new text is from a source not previously known, namely, the *Hereford MS.*, which the author came upon in August, 1926, "a handsome quarto work of the thirteenth century, in excellent script with decorations that are modest but a good style," and which presumably belonged to the Grey Friars of Hereford; and the *Arundel MS.*, in the British museum, "a small quarto work of the fourteenth century written in double columns of 37 lines, originally the property of the Carthusians of Mainz. These two manuscripts differ so considerably that the author has printed them both in full on opposite pages. The Latin is not difficult. The text is worthy of scientific examination by exegetes, and, in addition, all who are interested in learning the nature of the apocryphal gospels and their relation to orthodox Catholic teaching will enjoy reading a parallel Irish testimony of the new text, the English version of which, by Rev. E. Hogan, S. J., has been placed by Mr. James at the end of his new volume. (Macmillan).

Birth Control Ethics, by Rev. Henry Davis, S. J., is a criticism of a report by a special committee appointed by the National Council of Public Morals in England. The committee favors birth control by unlawful methods in exceptional cases. In refuting its arguments Father Davis brings out very clearly that the means advocated by the committee are unlawful and sinful. To advocate their use in "exceptional cases" is to invite all who desire to use them to consider their own case as exceptional. (Benziger).

The Liturgical Press of Collegeville has extended the Liturgical Apostolate by publishing a **Liturgical Dictionary** by Dom Alexius Hoffmann, O. S. B. The volume is the first of its kind and aims at supplying priests and clerics with something they have hitherto found lacking—a handy lexicon explaining the terms used in the liturgical books of the Church. Many of the laity, and especially college students, will find this lexicon a valuable aid in the better understanding of the Roman Breviary with which they are so generally becoming acquainted in these days, thanks to the Liturgical Apostolate and its sponsors. (Collegeville, Minn., \$2.25).

HISTORY, BIOGRAPHY: The English Catholic laymen who led in the fight for emancipation were called upon to give proofs of their loyalty to their country. When asked if they believed in the doctrine that an heretical king, excommunicated by the Pope, could be deposed by the Pope, or whether the subjects of such a king could be absolved from their oath of allegiance by the Pope, they replied in the negative, led by **The Ninth Lord Petre**, whose great-great-granddaughter (M. D. Petre) tells the story of his part in the struggle for emancipation, and defends Catholics against the calumnies of later generations. The account shows admirable impartiality and broadmindedness and is based entirely upon original

documents. One is reminded of the misunderstanding of the position of Catholics in our own country. (Macmillan).

Worthy of admiration and yet calumniated, often praised and too often despised, and frequently misunderstood, the Society of Jesus has come down from the sixteenth century to our own times. Its progressiveness, its adaptability and flexibility have long been the distinctive marks of the Society as well as targets for the shafts of its enemies. To vindicate these claims, to show the inner life of a Jesuit and his place in the world, Rev. John LaFarge, S. J., has written **The Jesuits in Modern Times**. It constitutes the reflections of a man who, after years of worldly experience and of non-Catholic education, chose the life of a Jesuit with the eye of an impartial observer. The honest treatment and the happily chosen word pictures of Jesuit ideals throughout the one hundred and forty-six pages not only make enjoyable reading but give a closer insight to the workings of a life that has been an enigma to many. (The America Press, \$1.50).

A Portrait of a Man as Governor is a short analytical essay by Thomas H. Dickinson setting forth the characteristics of heart and mind that has made Alfred E. Smith a popular executive. It is an intimate study, revealing the author as a connoisseur of human qualities, and leaves the reader with a better understanding of Governor Smith's ever-growing fame. (Macmillan, \$1.00).

Dr. Thomas Francis Moran, of Purdue University, has re-issued, and at what appears a very apposite time, his volume on the **American Presidents**. He has enlarged the work and brought it thoroughly up to date, taking advantage of the biographical data which the past few years have furnished. It must be confessed that his analyses of our chief executives are almost monotonously favorable, that his character reading is not very searching. At times this is so strongly evident that one gets the notion that Dr. Moran's critical faculties have been hamstrung by his patriotism. The two closing chapters, however, "Why Great Men Are Not Chosen Presidents" and "The Ethics of the Presidential Campaign" are worthy of the perusal of the intelligent voter. (Crowell, \$2.50).

In the **Life of Matt Talbot**, by Sir Joseph A. Glynn, we have the remarkable story of that humble Dublin laborer who died in 1925, and whose "holy life has caught the imagination of the Catholic world" having been told in more than fourteen languages. It is truly a wonderful yet simple story how this rugged working-man cut himself off from the demon of drink and by vigorous response to the graces offered him, by constant prayer and penance, arose to a height of sanctity that reminds us of the ancient Saints of Ireland. This little book should find its way into the hands of the priest and the layman, for it has a message and mission for all, but particularly for the Christian laborer who will see in Matt Talbot a brother and model, in some things to be admired, in many things to be imitated. (Benziger, \$0.75).

The Lord's Minstrel, by Caroline M. Duncan Jones, is a delightful sketch of St. Francis with emphasis on the events in the life of this popular Saint which portray his intense love and joy. As we are told in the subtitle it is a simple history of *Il Poverello*. There are no unnecessary digressions; much of the detailed description is left to the beautiful Italian drawing and illustrations by Estella Canziani. Short paragraphs abounding in interesting anecdotes taken from early Franciscan documents add a special charm for the young for whom the book is primarily intended. (Appleton, \$2.50).

An outstanding biography of the great Italian Saint by a scholar of the same country is **The Life of St. Francis of Assisi** by Luigi Salvatorelli,

translated into English by Eric Sutton. The author is thoroughly acquainted with the history of the Saint and the political conditions of his native land in the twelfth and early thirteenth centuries. There is a detailed account of the Italy of the Communes with its civil disorders and its disagreements between the political and ecclesiastical authorities. In such an atmosphere St. Francis is placed to spread his doctrine of peace and joy and unswerving devotion to Lady Poverty. Signor Salvatorelli describes exceptionally well the closing years of St. Francis in which he suffered so much both from the difference of opinion with his brethren on the rule and from his failing health. There are, however, a few places where the author's over-anxiety to stress some virtue of his subject causes him to lose sight of true history. Such, for example, is the case when he classes Dominic de Guzman with the unsuccessful preachers who attempted apostolic mission work before St. Francis. On the contrary, St. Dominic was quite successful in his missionary labors among the Albigensian heretics. Nor can we conceive of St. Dominic refusing ecclesiastical honors for himself or brethren in a way that "might perhaps have left some opening for a reply." The Founder of the Order of Preachers had refused the mitre on several occasions in terms that would not admit of equivocation. Aside from these and a few wanderings of the imagination the work is substantially correct. (Knopf, \$4.00).

A book by Shane Leslie is always an achievement. In *The Skull of Swift*, an extempore exhumation, he is sympathetic, yet unbiased. He portrays the genius of Swift without being maudlin, he writes of his faults without the nastiness characteristic of many of the latest biographies. Briefly, it is a book which can be judged by its cover: "From the Skull which was excavated in Saint Patrick's a scholar and novelist evokes the mighty genius of Jonathan Swift with its passion, its triumph, its dream and its pain." To many the name Shane Leslie is sufficient recommendation. A similar book in the same strain on the author of *Tristram Shandy* would be more than welcomed. (Bobbs-Merrill, \$3.50).

LITERATURE, DRAMA, FICTION: In *The Book of Modern Catholic Prose*, intended as a companion volume to *The Book of Modern Catholic Verse*, Theodore Maynard has given us selections from the more important Catholic writers of the last hundred years. Although not expecting to please everyone, for what anthologist can, the compiler has produced a very fine list of prose writings in varied moods and on various topics ranging from Newman's "Second Spring" to Smith's reply to Marshall. Some may claim this latter to be too ephemeral for such a collection, but it has at least a vigorous, popular style that makes it distinctive. Two of the finest sections in the book are a condensation of two chapters from Chesterton's *Everlasting Man* entitled "The Riddles of the Gospel" and Michael Williams' description of the San Francisco earthquake, "The City That Never Was." It is advisable to have this book at hand for odd moments of reading. (Henry Holt Company).

If the plays of James A. Herne, recently collected in the volume, *Shore Acres*, ever reach Broadway again, they will be regarded as curiosities. The style in playmaking has changed so radically that these successes of the Nineties have lost their appeal. The plays, "Shore Acres," "Sag Harbor" and "Hearts of Oak," despite their obvious plot and labored technique, are not without their interest. They illustrate the craftsmanship of an acknowledged contributor to American drama, and Herne's name will always be prominent in a history of the theatre of his time. The present volume has been compiled by the author's widow, Mrs. Katherine C. Herne, and is prefaced by a lengthy Biographical Note on the author from the pen of his daughter Miss Julie A. Herne. (French, 2.65).

The genial author, Dr. Heuser, has had the happy thought to collect into a neat volume his very delightful essays on clerical life which have appeared serially in the *American Ecclesiastical Review*, under the fanciful caption **The Archbishop's Pocket-Book**. The "Archbishop" and his "court" to say nothing of his mysterious "pocket-book" express themselves on many topics that are pertinent to the Church, its clergy and its laity. Dr. Heuser has performed his task in such a humorous way that his criticism, even when it prods, carries with it no sting. Priests will undoubtedly find this book enjoyable and profitable. The laity, too, will find it no less enjoyable and, we think, will know their clergy better through their acquaintance with the clerical characters discussed by the author. (Kenedy, \$2.00).

In **The Hill of Triumph** Rev. Leo Murphy has written a book which may be read with pleasure and profit. It is a story that takes us back to the times of Christ and through its pages runs a romance that holds our interest to the end. The character sketches are vivid, the descriptions are rich, but best of all, is that strong contrast that the author paints of the acceptance and rejection of grace. We see this picture, this contrast, in the beautifully simple and unquestioning faith of the blind pagan girl, in the querulous actions of the Roman officer, in the hesitancy of Joseph and Nicodemus and finally in the hard-hearted refusal of the leaders of the Jewish race to accept this gift of faith. (Kenedy, \$2.00).

Aimee Villard, Daughter of France, the first of Charles Silvestre's works to be translated into English is a touching story of French peasant life. With its charming rural setting, it reveals to us the true heart and soul of France. What a beautiful character is Aimee! Left the responsibility of caring for a large family, her unselfish and courageous nature moves undauntedly amidst all obstacles until at last happiness is the reward of her devotion. Would that there were more novelists like M. Silvestre to gladden man in his weary moments. The translation by Marjorie Henry Ilsley and Renee Jardin is worthy of special mention. Only in a few places does it show a lack of acquaintance with the terminology of Catholic ritual. (Macmillan, \$1.75).

Grace Livingston Hill in **Crimson Roses** has given us a love story successfully written, and unbelievable though it sounds, the author has made it interesting without recourse to a single sex question or sex problem that some publishers are trying to persuade the public is indispensable to interest in fiction. Though not Catholic in tone there is nothing the Catholic can take exception to. (Lippincott, \$2.00).

Blue Murder, by Edmund Snell, is a mystery story where adventure and love, entertainingly combined, leap the bounds of imagination. The action centers round a gun that reduces the human target to a heap of blue dust. A crook of international fame and the secret service of all nations are fighting to gain control of it. What more could one ask for two hours of light reading? (Lippincott, \$2.00).

MISCELLANEOUS: Crowell's Dictionary of English Grammar and Handbook of American Usage, by Maurice H. Wesen of the University of Nebraska, has much in it that will appeal not only to the student but to every lover of correct speech. It is a handy volume both for the exacting English scholar and the less informed work-a-day man. Professor Wesen's experience in the class-room has taught him the value and necessity of an acquaintance with the terminology now in use. His *Dictionary of Grammar* does not stop with grammar but includes also terminology of rhetoric and composition in general, as well as the special terminology of literature and prosody. The reader will be made cognizant of the difficulties and problems that confront a teacher of English. These matters

include all of the parts of speech and their various uses, syntax in all its phases, idiomatic uses of English, localisms, colloquialisms, jargon, slang, and in general, word and sentence construction frequently misused. All this the author has treated in a manner at once instructive and entertaining. "Here are listed those crudities of construction that keep us from saying what we mean, those pitfalls of grammar that defeat our ambition to use the mother tongue correctly, and those uncertainties of usage that preplex and haunt us." (Crowell, \$4.50).

Education for Tolerance, by John E. J. Fanshawe, is an essay which endeavors to bring about a better understanding between Great Britain and America. The theme in brief is as follows: the idle sentimentality that is rampant today must give way to a sane and intelligent appraisal of the differences that actually exist between us. It is only in facing things as they are that real cooperation and mutual understanding can be brought about; an issue that is necessary, not only for the welfare of these two nations, but for that of the world. (Independent Education, New York City).

Introducing a new series, the Marquette Monographs on Education, Sister Mary Esther, O. F. M., in **The Christian Teacher** sets a standard that the remaining works might do well to imitate. In this little volume the teacher is something more than a taskmaster and a hireling; she stands out as a personality whose work, character and influence are in some way reflected in the spiritual and intellectual development of those committed to her charge. Self-knowledge and self-discipline are set forth as factors in the life of the teacher whose life work is to mould, form and develop the souls of the young. Seeing their faults and failings clearly expressed in the light of the Master Teacher and finding models in the brilliant sketches of St. Paul, St. Francis and the Little Flower, teachers, both lay and religious, will find real remedies offered and a real understanding of their work in the pages of this little volume. Sister Esther's masterly treatment of the subject is all that could be desired and should find a ready welcome awaiting it. (Bruce Publishing Company, \$1.00).

Teachers of high school physics, who annually face the old problem of getting their students to compose a laboratory note-book which is intelligible and of some use to them, will heartily welcome **A Laboratory Note-book in Physics**, by Sister M. Dafrose, Ph. D., of the Sisters of Saint Dominic, Brooklyn, N. Y. In each of the fifty laboratory experiments which it contains, clear and direct statements of the object, materials required, and method of performance, are given, as well as tables of data, and questions concerning the conclusions deduced; all of which make for efficiency both on the part of the teacher, when correcting and grading the books, and on the part of the student, when reviewing the matter or preparing for examinations. There are appended valuable Biographical Notes on some famous Catholic physicists. (Benziger, \$1.50).

Representative government is often not really representative, yet we like to cajole ourselves into believing that ours is a "government of the people, by the people and for the people." In **The Invisible Government**, a reprint of six lectures delivered by Professor William Bennett Munro at Cornell University and Pomona College in 1926 and 1927, we find a keen analysis of the unseen forces that operate beneath the surface to control our representatives. Political formulas are fallacious, popular sovereignty is a myth, a certain determinism directs what we call "public opinion," and then, of course, we have propaganda, the money power and a growing sectionalism. Many of the author's statements need qualification to say the least. Nevertheless, there is much plain speaking that will make this

thought-provoking book appealing to all who are lost in the maze of our political contradictions. (Macmillan, \$1.75).

Elva E. Miller, author of **Town and Country**, being born and bred in the country writes as one having authority on matters that pertain to the country-town and country life. His admirable little work sets forth in clear and convincing terms the fact that country life need not be on a down-hill grade. He supports his conclusions with facts and examples that leave no room for misconception. Something must be done to better the social and economic relations between people of the country and those of the town, and this work is suggestive. (University of North Carolina Press, \$2.00).

Until one reads Dr. James J. Walsh's book **Laughter and Health** one has not the really scientific reasons and knowledge of the medicinal effects that laughter exerts on the human system. Dr. Walsh shows that the habit of laughter (spirited natural laughter) stimulates the blood circulation, pacifies a worried mind and quickens and brightens an otherwise lethargic and dejected spirit. This work coming from so learned and experienced an authority is worthy of serious consideration and study, especially for those who have a tendency to see nothing in life but misty clouds and blue Mondays. (Appleton, \$1.50).

Edward J. Menge, in his recent work, **The Laws of Living Things**, has made a radical but commendable departure from the stereotyped method of considering the elementary or high-school course of biology. In the language of a story-teller, he unfolds the subject of biology with sufficient completeness to satisfy the student's requirements and in a manner fitted to inspire the reader to desire a fuller knowledge of this field of human thought. It is a volume to command attention in originality, method, and usefulness. (Bruce Publishing Company, \$1.75).

The Conversations at Malines, printed in English and in French, is a report, as made by the Anglican members, of the four conversations of Catholic and Anglican theologians held at Malines in the years 1921-1925 under the presidency of the greatly bereaved Cardinal Mercier. It is divided into two parts each of which was drawn up separately by the conferring parties. Subsequently at a fifth meeting in 1926 the two accounts were discussed and amended by both parties. Although incomplete, since the discussions on controverted points are omitted in deference to the wishes of the great Cardinal, and though the "points of agreement" are vague and indefinite, *The Conversations* should prove of interest to all and especially to those who desire "the reunion of the Christian Churches." The attitude of Christ-like charity with which the conversations were entered into is strikingly manifested and throughout the reader is impressed with the deep sincerity of the conferees. (Oxford University Press, \$1.50).

SOME RECENT PUBLICATIONS

The Vision Beatific. By John D. Walshe, S. J. This is a student's annotated edition of Father Walshe's Dantesque poem on Heaven. (Macmillan, \$0.75).

The Story of St. Francis of Assisi for Children. By Sister M. Eleanore, C. S. C., Ph. D. A child-story worthy of the pen of Sister M. Eleanore. It is richly illustrated. (Benziger, \$0.30).

A Child's Way of the Cross. By Mary Dixon Thayer. Another little book written in a style suitable for children. The pictures of the Stations are large and realistic. (Macmillan).

The Carolina Play-Book. A new publication in the interest of the "native theatre" published by the Carolina Playmakers and The Carolina Dramatic Association. (U. of N. Carolina Press).

The U. S. T. Year-Book, 1928. The Annual of the University of Santo Tomas, Manila, P. I., a worthy successor to last year's excellent publication. The Filipino student is to be congratulated in his success in manipulating the English tongue.

The Opus Majus of Roger Bacon. A Translation by Robert Belle Burke, professor of Latin and dean of the College, University of Pennsylvania. Because of the magnitude and importance of this work we reserve it for an extended review in our September issue. (University of Pennsylvania Press, \$10.00).

Theologische Boekelegger. This is a useful theological index, in Latin, containing in chronological order a list of the Councils with dates; Collections of Canons; a list of the Fathers and Theologians, giving date of death; and a list of the Roman Pontiffs from St. Peter to Pius XI, with dates of incumbency. (Societas Anonyma Pauli Brand, Hilversum, Holland, 0.20 fl.).

PAMPHLETS: **The Queen of May**, by Rev. Patrick J. Gannon, S. J.; **Our Blessed Mother**—Protestant Praise in Prose and Poetry, by Nelius Downing; **Catholicism, The Religion of Moderation and Common Sense**, by Rev. Ronald Knox, M. A.; **Catholicism and Reason**, by Hon. Henry C. Dillon; **My Life—What Shall I Make of It?** From the French of Rev. Victor Van Tricht, S. J., adapted by Rev. Paul R. Conniff, S. J.; **The Lay Apostolate**, by a Capuchin Father; **Your Eternity**, A Heart-to-Heart Chat with non-Catholics, by the Rev. F. J. Remler, C. M. All Pamphlets from The International Catholic Truth Society. Each five cents.

