



The Immaculate Conception: History, Dogma, Devotion. By the Rev. Bernard A. McKenna, D. D. Pp. xv-654. Washington, D. C.: Catholic University of America. \$10.00.

The subject of this volume is one dear to the heart of every true Catholic but especially to the Catholics of the United States who are in a particular manner dedicated to the Blessed Mother of God under the title of the Immaculate Conception. We, above others, should be solicitous to know about this doctrine for our own enlightenment and benefit as well as for the enlightenment of many not of our belief who stumble over this dogma of Catholic faith. This volume carries an appeal that cannot go unheeded. It contains doctrine and teaching that we should know. It appears at a particularly happy time in view of the coming celebration of the diamond jubilee of the declaration of the dogma of the Immaculate Conception.

Dr. McKenna has divided his work into four parts; the first, on the dogma, certain aspects of its history and devotion, entirely in English; the second, on the same subjects in foreign texts; the third, historical documents, classical works and bibliography; and the fourth, appendices of true devotion to the Blessed Virgin, the Vatican mosaic of the Immaculate Conception, and the Chair of the Immaculate Conception at the Catholic University of America. The first part, one hundred and seventy-seven pages, contains an English translation of the *Ineffabilis Deus*, the encyclical of Pius IX, in which he declares and defines the dogma of the Immaculate Conception. This letter of Pius IX sums up the teaching on Mary Immaculate from the Scriptures, the Fathers, the Popes, the Council of Trent, the Faithful in general, which culminated in the proclamation of the Dogma. Here are found two pastoral letters, one by Cardinal Wiseman, and another by Archbishop Dixon of Armagh, in which they, as eye-witnesses, depict the ceremonies and events of December 8, 1854. Other selections in this part are: "St. Thomas and the Immaculate Conception" by D. J. Kennedy, O. P., S. T. M.; "Scotus and the Immaculate Conception" by Vincent Mayer, O. M. C.; "The Voice of the Holy See" by Archbishop Ullathorne; "Mary the Second Eve" by Cardinal Newman; "The Immaculate Conception" by St. Alphon-

sus; and a learned discourse on the same subject from the eloquent Father Tom Burke, O. P.

The second part takes on an international aspect, where various tongues vie, as it were, to honor her who is Queen of all nations and all peoples. Here we have the *Ineffabilis Deus* in Latin with corresponding Irish text. The Spanish, the French, the Italian and German are also represented. Undoubtedly many other languages might be justly given a place, but such an understanding would require not merely a volume but many volumes if justice were done the subject.

Readers and students who would like to know, from documentary evidence, something about the history of the Dogma and the celebration of the Feast itself, will find the third and fourth parts of this work most interesting. The famous letter of St. Bernard "To the Canons of Lyons" is given in full. This letter lends to an understanding of B. Albertus Magnus, St. Thomas and St. Bonaventure on the Immaculate Conception. The opinion of St. Bernard was respected and had influence. The last sentence of Bernard's letter is reminiscent of St. Thomas's last words in which he made childlike surrender in all things to the Church of Rome.

Doctor McKenna has touched on another interesting point of history in this part of his book. When and where do we first meet the feast of the Immaculate Conception in western Europe? Italy, Spain and Ireland claim the honor, and the earliest known date is between 840 and 850. The chapters on "Our National Patroness" and "America Under Mary's Protection" describe America's devotion to the Blessed Virgin. A genuine devotion to her and even to her Immaculate Conception made its presence felt before December 1854, and is expressing itself in the building of the National Shrine of the Immaculate Conception at Washington, D. C.

Two notable features in this book are the bibliography of works on the Immaculate Conception and the fine selection of illustrations, all with reference to the Immaculate Conception. The bibliography is, as far as we know, the first of its kind. We should like to see it added to and published separately. The whole volume speaks of patient labor and research.

N. M. W.

Legenda Beati Alberti Magni. Auctore Rudolpho de Novimagio. Pp. 95. Coloniae Agrippinae.

One of the most valuable aids in the cause for canonization of Albert the Great is this new edition of an early account of his life, of which the full title is: *Legenda Venerabilis Domini Beati Alberti Magni Ratisponensis Ecclesiae Quondam Episcopi Ordinis Fratrum*

Praedicatorum. The long life of this learned and saintly man is so filled with remarkable happenings that in digging him out of the shameful neglect of centuries we are repeatedly coming upon unexpected treasures. Albert the scholar, the teacher, the scientist, the builder, the superior of his Province, the Bishop, comes back to us in all the dominating splendor that was his in the thirteenth century in this straightforward unadorned biography.

In an age of psychological biography in which the writer works up to the climaxes of his subject's life and then pauses breathlessly that his readers may appreciate their importance, or hovers lingeringly when he is recounting the great works of his hero, it is refreshing to read sentences like the following: "Scripsit etiam Albertus super octo libros physicorum. . . . Scripsit etiam Albertus magnam philosophicam scilicet moralem valde perlongam. . . . Nam ipse fecit summam de scientia arithmetica. Item aliam de scientia musicali." And so on and so on. There is a compelling simplicity in the direct account of Rudolphus who has a story to tell and who loses no time in getting to the point.

The book is divided into a Preface and three parts, and each of these last has its detailed chapter headings or Rubricae, which taken by themselves satisfactorily summarize the book and take the place of an index. Besides its convenience the volume has the advantage of being authoritative in an age when scientific biography is demanded. Preceding the *Legenda* there is a well written introduction by Dr. Heribertus Chr. Scheeben. _____
U. N.

Aims and Methods in Teaching Religion. By the Rev. John K. Sharp, A. M., S. T. B. Foreword by Rt. Rev. T. E. Molloy, S. T. D. Pp. xvi-407. New York: Benziger Bros. \$2.75.

The intense interest in educational theory and practice in this day is very much in evidence. The reason for it is not far to seek. It lies in a dissatisfaction with things as they are and in a serious effort to provide better solutions to old problems. Catholic educators are awake to the needs of the day. The teaching of religion is very happily receiving a worthy share of serious consideration. Of all those actively engaged in the improvement of religious teaching in our schools, few seem to be more keenly alive to the situation—the exigency and the "way out"—than Father Sharp. In this volume he has succeeded in setting forth "some of the most important ideas and principles that underlie the teaching of religion." He has rendered a service of incalculable value to religious teachers in bringing together

for their consideration "the best that has been said upon this subject by competent authorities." The author's experience of several years in diocesan normal school work, wherein he became cognizant of the needs of our schools and ascertained how best to meet them, has eminently qualified him for his task. In preparing and offering this book, he has met one of the most urgent and most important needs of our schools for he has provided for the religious teacher a concentrated and highly practical source book, shot through from cover to cover with the spirit of Him Who said, "Suffer the little children to come unto Me."

The author divides his work into four parts. The First Part gives a very helpful survey of methods used in religious teaching in the past and at the present time. In view of the scope of the book, the discussion on "Principal Religious Methods" could have been more fully elaborated. The Second Part—the most important—analyzes the aims of religious teaching in a most gratifying manner. In discussing knowledge aims, the author says: "The child must be taught to think out under the guidance of the teacher its religion from the premises of God's revelation and humanity's need, and to reflect on the truth taught." The importance of providing ideals of behavior, training in cultural pursuits, habits of prayer, the pedagogical value of the liturgy, the saints as ideals for imitation, as well as the fostering of a personal love for Christ are all touched upon with a verve and an adequacy that makes them especially appealing. The appropriate treatise on religious vocations merits thoughtful attention. The Third Part considers the child. A gentle swerve for matter-mindedness is here clearly noticed. The educational import of all the powers, faculties, and tendencies of the child is stressed. The Fourth Part, treating of the tools of teaching religion and including seventeen lesson plans and thirty-two pages of graphic illustrations, will be of immense value to the teacher in preparing class work. An exposition of the principles underlying correlation and a general supplement complete the work. The discussion topics and reading references at the end of each chapter greatly enhance the pedagogical value of the book.

Father Sharp has presented the most valuable contribution to the literature of this subject that we have seen. The book deserves to be received and regarded as a standard. Its author is bound to have the silent prayerful thanks of many sincere religious whose lives are consecrated to the sublime work of religious education. G. G. C.

Saint Francis de Sales. By Henri Bordeaux. Translated by Sister Benita. Pp. xvi-282. New York: Longmans, Green and Co. \$2.50.

This is a remarkable biography. His previous works on the saint have thoroughly acquainted Henri Bordeaux, a very capable literary analyst, with his subject and, consequently, he is in a position to speak with authority. It is not an exhaustive study of St. Francis but, rather, a successful attempt to give the essence of his life and doctrine interpreting these in the light of contemporary conditions. The quality in the saint most stressed by Bordeaux is his *coeur de chair*.

The Bishop of Geneva was in every sense a "gentlemanly saint." Because he enjoyed a reputation for being gentle, good-natured, highly educated, cultured, endowed with an innate courtesy and polished manners of a favorite courtier some critics and biographers misrepresented his character and personality. The author strives to give us the real St. Francis. As a spiritual director he was the least susceptible of men to the amenities of social life. He was not a popular society preacher. "The court," he wrote, "is highly distasteful to me. . . . I dislike it and its wit, and its maxims, and all the rest of its silly nonsense." The eldest son of a distinguished Savoyard nobleman, he was as readily accessible to peasants as to great ladies seeking advice and spiritual counsel.

The *Introduction to a Devout Life* and the *Treatise on the Love of God*, two most widely read of his books, contain theories and rules of conduct applicable to life even today. He had a special gift for directing women in every walk of life. One may find abundant proof of this in his writings for young girls, married women, and widows. Madame De Chantal is foremost among those whom he helped along the road to perfection. The author is careful to note that St. Francis and not Madame De Chantal was the guide in this spiritual friendship. When he became her spiritual director he assumed "the responsibility of answering for her before the judgment seat of God." Numerous other ladies sought advice of our saint in their difficulties as related by Bordeaux.

The translation by Sister Benita is well done, a fact that should aid the book in attaining the wide circulation it so justly deserves.

A. McF.

Chicago. By Charles Edward Merriam. Pp. 305. New York: The Macmillan Company. \$3.50.

The author of this interesting political study is highly qualified for his task. His experiences as a former alderman of the city of Chicago and a nearly successful candidate for Mayor gives a practical slant to his wide theoretical knowledge and experience as Professor

of Political Economy in the University of Chicago. Furthermore, Professor Merriam, though a "liberal" and a reformer, is no wild-eyed visionary. He is not the prophet of a municipal Utopia but a campaigner for honest practical government. His book outlines no theories, his theme is Chicago as it is, its political ramifications, its racial and religious cross-currents and their inter-relation with things political, and its dominant social and political personalities. The story is not altogether a pleasant one—for that matter, civil government in the United States is not a subject of legitimate pride in any city—yet the analysis given will do much to account for the unpleasant reputation the city enjoys.

The author has no solution to propound, yet he indirectly indicates the direction in which alleviation is to be found, for Chicago presents, in an unique degree, the spectacle of corruption and inefficiency as a result of the lack of adequate powers of self-government and coordination so often to be found in cities which are the objects of suspicion and jealousy on the part of a State legislature controlled by shortsighted and rural-minded lawmakers. There can be little doubt that progress in municipal government waits upon the outcome of that clash between rural and urban America which is only now beginning.

Apart from purely local conditions in Chicago, the book treats of those generic problems of American public life which are of such vital importance; hence, it is of value to all interested in either municipal or national politics. An error on page 149 should be corrected. The author erroneously links Lithuanians with Greeks and Jugoslavs as Greek Catholics whereas they are Roman Catholics of the Latin Rite. We regret that there is no index.

A. M. T.

A Compendium of Catechetical Instruction. Edited by the Rt. Rev. Msgr. John Hagan, Rector of the Irish College at Rome. I, pp. lxi-471; II, pp. xi-536; III, pp. xi-573; IV, pp. xi-528-xxii. New York: Benziger Bros. \$22.50.

In his orderly arranged and handsomely bound set of four books, entitled *A Compendium of Catechetical Instruction*, Monsignor Hagan presents to the English-speaking public the principal doctrines of the Catholic Church. As the title indicates the present work deals with the subject of Christian Doctrine. It is not a recent composition, but an intelligent presentation of the century-old truths of our holy religion with clearness of thought and theological correctness.

The chief sources used by Monsignor Hagan in compiling his present compendium were the best works treating of the subject known in any language. They are (1) the Roman Catechism which

was issued by the authority of the Council of Trent in 1566 and published under the title *Catechismus ex decreto Concilii Tridentini ad Parochos, Pii V Pont. Max. jussu editus*—the work of theologians renowned both for learning and piety, such as Cardinal Seripandi, General of the Augustinian Order, Leonardo Marini, O. P., Archbishop of Lanciano, Egidio Foscarari, O. P., Bishop of Modena, Muzio Calini, Archbishop of Zara, and Francisco Foreiro, O. P., celebrated professor in Salamanca University, Spain; (2) *The Catechism of Pius X*, a uniform method of catechetical instruction prescribed for use in the dioceses of the ecclesiastical province of Rome; (3) Father Raineri's catechetical instructions entitled *Corso di Istruzioni Catechistiche*, one of the most popular courses of instruction in the Italian language. "It would be a manifest injustice to Raineri," observed his contemporary at the time when the first edition of his instructions appeared, "to refuse to recognize in his *Instructions* soundness of doctrine, accuracy and precision of language, lucidity of thought, orderly arrangement of ideas, appropriate use of Scripture texts, steady flow of eloquence, side by side with the plain, sober, familiar style that pervades his discourses."

Volume I of Monsignor Hagan's work contains a lengthy introduction with special emphasis on the Catechism of the Council of Trent, homiletic adaptation assorting four instructions to every Sunday of the ecclesiastical year with particular references to each corresponding Sunday's Gospel, and forty-seven instructions on the Apostle's Creed. Volume II embraces forty-three instructions on the Sacraments. Volume III deals with the subjects of the commandments of God and precepts of the Church, arranged under sixty-one headings or instructions. Volume IV treats of Prayer, with an appendix on the Virtues, Vices and Beatitudes, consisting of fifty-four instructions. It concludes with an alphabetical index of subjects treated in the entire work.

Judging from the importance of subjects treated, the orthodoxy of sources, and the simplicity of style, Monsignor Hagan's *Compendium* should prove both interesting and instructive to all serious-minded English readers in general and to priests and teachers in particular.

B. M. P.

Three Reformers. By Jacques Maritain. Pp. 234. New York: Charles Scribner's Sons. \$2.50.

Jacques Maritain in the *Three Reformers* presents an analysis of three men who "dominate the modern world and govern all the problems which torment it: a reformer of religion, a reformer of

philosophy, and a reformer of morality,—Luther, Descartes, and Rousseau.” The doctrines of Luther, he says, are nothing more than the projection into the realm of truth of the state of his own soul. What he taught was the overflow of his individuality. He universalized self. Descartes is for M. Maritain the “incarnation of the angel.” The “son of Touraine” attributed, fundamentally but in transposed fashion, the notes of angelic cognition—intuition, innateness, and independence of things—to human thought. Rousseau is the false mystic, the mimic of sanctity, the father of modernism.

The Three Reformers is well worth the serious reader's attention, as is anything from the pen of Maritain. It demands, however, close reading. A knowledge of philosophy and especially of scholastic philosophy is helpful in following the thought perfectly. The chapters on “The Individual and the Person” and “Solitude and the City” are among the most interesting. The exposé of the *Contrat Social* is admirably done. Throughout the book the distinguished French Thomist displays a keen analytic mind together with the ability to express his thoughts vividly and, once in a great while, humorously. His profound knowledge of St. Thomas is continually brought into service. The closing pages remind us again that sound intellectualism and real piety can go hand in hand.

The translation is very good. The printing is attractively done, although there are a few typographical errors. The publishers are to be congratulated on making such a worthwhile addition to English philosophical literature.

T. M. S.

A Handbook of Fundamental Theology. By the Rev. John Brunsmann, S. V. D. Adapted and edited by Arthur Preuss. Volume II, *Revealed Religion*. Pp. 711. St. Louis: Herder. \$4.50.

With laudable prudence Catholic theologians look askance at innovations in the presentation of apologetics. Cardinal Newman's attempt to modernize the method of teaching fundamental theology budded, wilted, and died. The youthful mind and the popular mind, however, still cling to Cardinal Newman's preference for fresh, modernized, and consequently more readable arguments, for a presentation less coldly formal and syllogistic. But truth is objective; traditional and tried terminology is the only safe way scrupulously to preserve intact the theological deductions of the saints and doctors, deductions approved by the supreme magisterium of the Church. Let modern thinkers outside the Church suavely graft popular notions into their theology and twist and bend traditional teachings to fit the modern mind; writers of Catholic fundamental theology must con-

tinue to explain fine distinctions and difficult terminology and seek to bend the modern mind to grasp them.

Besides the distaste for cold syllogisms, the average American theological student finds Latin not an easy medium through which to grasp thought severely subtle. And it is not strange that the apologetical instruction which is most needed today, against atheists, rationalists, materialists, and indifferentists, is that which is the most difficult for the reason to grasp. It is precisely these difficult and intensely needed tracts on the nature, necessity, knowability, and fact of revelation which are treated in this second of the contemplated four volumes which Mr. Preuss translates from the German work of Father Brunsmann.

This second volume is divided into two parts. The first, *The Nature and Conditions of Supernatural Revelation*, treats of the notion, possibility, necessity, and knowability of a supernatural revelation. Under the last-named heading is an excellent tract on miracles and prophecies, with a clear explaining away of the pseudo-miracles of Buddha and others. *The Existence and Divine Origin of Revelation* is treated in the second part of this volume. It includes treatises on the historical actuality of revelation, the genuineness and credibility of the Bible, the divine origin of revelation, the miracles and prophecies of Christ and their rôle in the historical development of Christianity; Old and New Testament parallels from the history of religion, the vestiges of Old Testament narratives, the fall, the deluge, and others, in pagan religions; and finally, the duty of embracing the Christian religion.

Fundamental theology is primarily an apologetic aimed to satisfy the reason of the faithful, and secondarily to make conversions. This English translation in four volumes is giving theological students and laymen a complete and detailed review of the foundation of Catholic theology. As the translator says, it is to be used for reading and reference rather than as a textbook. The book is as easy to read as the subject matter will allow. Its syllogistic form is artfully concealed by amplification. It is a modern work; yet it has carefully preserved the terminology of traditional works of this nature. The book is truly worth while. It will please the student of today. D. M. v. R.

A Literary History of Religious Thought in France. By Henri Bremond. Vol. I, *Devout Humanism*. Translated by K. L. Montgomery. Pp. xxiii-423. New York: The Macmillan Company. \$4.50.

The purpose of the author of this volume may be stated in his own words. "In the first part of this history I propose to study the

inner life of French Catholicism during the seventeenth century, the sources, main currents, and development of a religious renaissance . . . in what way it penetrated the moral, literary, social, or political life of the country." It is a literary history, not merely the history of French religious thought by itself. But it is not merely literary; Henri Bremond's main object is to acquaint us with the religious life of the seventeenth century, especially that phase of the religious life which is peculiar to the seventeenth century. It is also a strictly Catholic history, space not allowing the mention of heterodox writers. "Theoretically," says the author, "each religious treatise should be supplemented by a dozen contemporary biographies, and each great biography by the devotional treatises directly or indirectly inspired by it." As far as possible he has followed this method faithfully.

The volume under consideration is entitled *Devout Humanism*. This is divided into three parts. In the first is considered the chief tendencies and fundamental teaching of the school; in the second, its progress and the various applications of its doctrine; in the third, the latest masters of Devout Humanism.

The natural tendency of Christian humanism is to be optimistic and to glorify human nature. It does not hold that the central dogma of Christianity is original sin, but the Redemption. *O felix culpa!* is its cry: blessed is the fault that procured mankind so great and lovely a Redeemer. A distinction is made by M. Bremond between *Christian* and *Devout Humanism*. The former addresses itself to the *élite* rather than to the crowd; the latter is before all else a school of personal holiness, its propaganda is designed for all the faithful, even the simplest soul among them.

Of the authors quoted in the *History* two things are to be noted. The first is that they have all, with one notable exception, passed into complete oblivion. This does not mean that they are not worthy of our attention. All of them have some merits, and most of them have at times a real charm. But the most important thing to remember is that they have a profound influence on their times, and contributed considerably to the religious revival in France of the early seventeenth century. The first one is Richeome the Jesuit (1544-1625), whose persistent object in his writings was to make religion attractive, by way of blending natural delights with the Christian life. His descriptions of animals are often entertaining and amusing as well as instructive. Monkeys were created by God with an "artificial and pleasing ugliness" to amuse us. Hence it follows that laughter is

good. Richeome was a forerunner of St. Francis de Sales, who accomplished what the former failed to accomplish. Francis de Sales is the second writer mentioned. He produced the famous *Introduction to a Devout Life*, and its popularity today cannot compare with the fervor with which it was taken up at the time of its first publication. Space will not permit us to consider the other writers such as Binet, Camus, Bonal, and Yvres de Paris, whose selections are found in the *History*, which contains, as well, numerous poetical selections. The reader is referred to the volume itself and he will find in it much that will delight him. The most notable claim of the author is that Devout Humanism is a school of mysticism, the mystics themselves being treated in another volume.

The second thing to be noted about these authors is that most of them are either Jesuits or ardent followers of the Jesuits. Camus was not a Jesuit but he says of himself, "I am an arch-Jesuit in heart and soul and all of me!" This is perhaps natural when we consider that the Society was recently founded and had not yet incurred that displeasure in the Church and in the State which was later to fall upon it.

The identification of the spirit of Devout Humanism with Molinism is disquieting. "The resounding insults," says M. Bremond, "Pelagian, or semi-Pelagian—launched at them (the Jesuits) by their adversaries, are only a dramatic, somewhat abrupt way of saying 'Christian humanists.'" He relates a story of St. Francis de Sales, how he was tormented with doubts about his own salvation due to adherence to St. Thomas' doctrine of Predestination. One day he said some prayers before the altar of the Black Virgin of St. Etienne, and from that moment the scales of doubt fell from him, and from that time on he was an ardent convert to Molinism. The author quotes Francis de Sales as saying that, in the words of Bossuet, the "torrent" of tradition, including ancient and modern authors, is against the Thomist thesis. The truth of the statement, not de Sales' sincerity in saying it, may be seriously questioned. It is far from our purpose to enter into the controversies on divine foreknowledge and predestination, grace and free will, but this linking up of Molinism and Devout Humanism is hardly fair. It should be remembered that the humanist cry, *O felix culpa!* came from St. Augustine, and it would be very difficult to imagine him a Molinist. On the other hand, he is certainly a humanist in spirit. All this is not said in order to detract from the merits of the work, but this obsession—we can call it by no other name—of M. Bremond is certainly unfortunate.

Those who are interested in Jansenism are referred to the latter part of the work. The accusation was made that the humanists, by cultivating an extreme naturalism, caused the pendulum to swing to the opposite extreme of Jansenism. Since most of the Devout Humanists were Jesuits, the author has chosen a Capuchin to refute the accusation. It is a noteworthy fact that the decline of Devout Humanism began with the rise of Jansenism.

The translation of this work by K. L. Montgomery is, on the whole, well done. Any translation is difficult, and this is especially true of poetry. The poetical selections in the book have been done into good English rhyme, very likely at the cost of much labor. Therefore this part of the translation deserves special praise. We regret that the translator did not give us a 'devout' introduction to the author of the original. We await with interest the appearance of the next three volumes.

S. B. C.

The Spirit of Catholicism. By Karl Adam. Pp. x-237. New York: The Macmillan Company. \$2.00.

This book by the eminent professor of Catholic Theology in the German University of Tübingen, is a fine piece of dogmatic exposition which has won a well-deserved meed of praise both in England and in Germany where it has already gone through five editions. It is not strictly speaking a controversial work but an analysis of the essential spirit of Catholicism as the German title, *Das Wesen der Katholizismus*, indicates. Most of the matter was used in lectures given to a mixed audience in the University of Tübingen in 1923 but with the successive annual editions there has been a complete revision and the book as now presented in English is identical with the fifth German edition. While there is nothing new in the content of this work, there is an admirable frankness of tone, a clearness of exposition and an absence of both apologetic cant or bitterness of controversial criticism which makes it welcome when Catholic apologists are prone to be too apologetic or too acridly aggressive. The translator, Dom Justin McCann, O. S. B., has produced a very readable translation together with a few explanatory notes which enlighten the reader concerning allusions not otherwise intelligible to the English-speaking public.

A. M. T.

Lafayette and Three Revolutions. By John Simpson Penman. Pp. iii-363. Boston: The Stratford Company. \$5.00.

Standing at the very beginning of American History, next below Washington himself and intimately bound to him, is the figure of that gallant, chivalrous, young Frenchman, the Marquis de Lafayette. In

American minds and American hearts he will always hold a place among our greatest heroes, and his name is mentioned in the same breath and with almost equal reverence with the name of the "Father of his Country." For us his exploits in our Revolutionary War have been sufficient title to his undying fame. Few realize that his greatest labours were undergone in his own country and that his claim to world fame rests far more on his work in France than on his youthful services to our country; few have any accurate idea of the important part he took in the greatest political and social convulsions which shook France and Europe in the last decade of the eighteenth and the first half of the nineteenth century. It is the purpose of this book to portray faithfully and accurately the role played by him in those stirring events and to show the influences which contributed to make of him a living symbol of liberty, a knight-errant of freedom in all lands and for all peoples, the hero of two hemispheres, "the saviour of two worlds."

We see here the ardent young French nobleman, saturated with the "new enlightenment" and the teachings of the so-called Philosophers of the eighteenth century on the ideas of Liberty, Justice, and "The Rights of Man," his imagination caught by the struggle of the American Colonies for freedom and independence, throw himself disinterestedly and whole heartedly into their struggle, offering his services, his fortune and his life on the altar of American Liberty and American Independence. He was not indeed the only contribution of France, but he was the ideal, the symbol of the French Alliance, and no individual in the French service was more devoted to our cause or did more of it than "our young Marquis." A soldier of real ability and a general not lacking in military talent, he nevertheless was far from being a military genius. He performed his duties creditably but without brilliance. His greatest service was moral, for perhaps no one but Lafayette could have acted so well the part of "go between" in the matter of the Alliance, nor have sustained the morale of the troops under the trying circumstances in which he found himself. After victory had been won he returned to his native land having gained for himself a place in American affection that still remains unique, and carrying with him an admiration for America and her institutions which never grow dull. He had seen his ideals of liberty and equality worked out in practice here and he was resolved to give them to his own country.

Frenchmen are not as unanimous in their admiration for Lafayette as are Americans. Royalists and Legitimists have never forgiven

him for his part in the first Revolution, nor that of 1830 either. Bonapartists recall his hostility to Napoleon and the empire; Orleanists dislike him for his break with Louis Philippe, and radicals have no use for his moderation. His career after his return to France clearly shows the reasonableness of this opposition to him, and it also shows his unswerving devotion to his principles of liberty and popular sovereignty. Throwing himself into the van in the agitation for reform he soon became one of the leaders in the fight for a constitution based on the Rights of Man. He was the central figure in the early Revolution, but, lacking the talent to direct its course, it soon overcame him and he was forced into exile by the monster he had called into being. Constitutionalist to the end he could not support the Jacobin Terrorists. Imprisoned by the Coalition and after his release forced into retirement during the Bonaparte regime he preserved his ideals, his American principles inviolate. After the Restoration he returned to active service as a leader of the Opposition and until 1830 strove to keep aglow the spark of liberty in French hearts.

The July Revolution of 1830 has few bright spots to commend it, but the brightest is the action of Lafayette. Having worked all his life to establish in France a republic on the model of that of the United States he realized that as yet it was not practicable. Hence in order to remain faithful to his principles he abandoned his life-long republican dream and to preserve liberty and order gave the throne to Louis Philippe, Duc d'Orléans. When he saw that the usurper was not keeping the pledges under which he had obtained the Crown, the old warrior repudiated his part in the Orleanist usurpation and, loyal to his old ideals, passed to the opposition. He then began final preparations for the coming Republic, supporting all liberal movements at home and abroad, and died with his eyes still fixed on a free future for France and for the world.

This in brief is the story of "Lafayette and Three Revolutions." It is a scholarly work, well written, and finely documented; a good bibliography and a useful index enhance its value. It is not a "Life of Lafayette," and though it covers the whole period of his life it gives only such intimate details of his private life as are necessary to understand his role in the revolutions. It is a pleasing variation from the modern run of "histories" whose aim is to be "entertaining" rather than historical. This is interesting and historical. We cannot agree with the author, or Lafayette either, on all points. Democracy is not the greatest thing in creation, and the doctrines that overturned

both the Altar and the Throne can hardly deserve our commendation. Still the sincerity of author and hero is not open to doubt.

A few corrections should be noted; they are apparently *lapsus calami*. On page 107 the "States of Breton" are mentioned instead of "States of Bretagne," and on page 343 the "Bretonese" are referred to when the "Bretons" are supposedly meant. On pages 109 and 303, respectively, the "Duc de Conde" and "Duc de Polignac" are named, though the title in both cases should be "Prince." Madame Adelaide is referred to as the sister of Louis XVI. His sister was Madame Elisabeth, while Adelaide was the name of his aunt. We also beg to disagree on the question of the despicable "July Revolution," in which little but dishonor can be found on the side of the Revolution. The Charter of 1814 contained a special clause authorizing the Throne "in special cases and to meet special difficulties" to *suspend* the Charter, and it was in virtue of the power granted by this clause of the Charter itself that Charles X acted, and acted legally.

We heartily commend this work to our readers and hope to receive other equally excellent books from this able scholar's pen.

T. R. S.

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

Faith and Revealed Truth. By the Rev. George D. Smith, Ph. D., D. D., Pp. x-89.

The Church on Earth. By the Rev. Ronald Knox, M. A. Pp. viii-90.

The Sacrament of Penance. By the Rev. H. Harrington, M. A., Pp. x-87.
New York: The Macmillan Company. Each \$0.60.

Faith and Revealed Truth, the first volume of this series, presents a clear exposition of the Catholic Church's doctrine concerning faith, the reasonableness of faith, revelation and its sources, human reason and its relation to faith. The author presents vivid, convincing proof that the Church gives just due to authority and reason, thus avoiding the Scylla of Traditionalism and Charybdis of Modernism. Theology as a science is explained in the final chapter. Fundamental ideas contained in this volume are necessary for a complete understanding of the succeeding ones.

A sufficiently comprehensive and extensive treatment of the nature of the Church, its government, and operation are had in the *Church on Earth* by Father Knox. In the first part he shows the Church is a visible, supernatural, faultless, permanent society possessing oneness and hierarchical organization. The author's exposition of the hierarchical organization seems to miss the point. He speaks rather of the functioning of this organization instead of showing its

constitution, origin, and development. The legislative, judicial, and coercive power of the Church, with a chapter on Church and State, form the second part. The authority and interrelations of bishops, general councils, and Popes conclude this volume which is most pleasing and instructive from a literary, apologetical standpoint.

The Sacrament of Penance affords us an able, succinct explanation of the origin, nature, effects, and practical use of this all-important sacrament. Non-Catholics, by a thoughtful reading of this book, will have many mistaken notions dispelled while a fuller, clearer understanding can be gained by many Catholics.

These three volumes are worthy additions to this most excellent series. E. M. S.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: By means of a delightful allegory, and in his usual clear and fresh style, Bishop Clement Kelley of Oklahoma relates in **When the Veil is Rent** the story of the mystical adventures of a religious indifferentist in his search for truth, thereby presenting, in metaphor and symbolism, a thought-provoking exposition of the teachings of Catholic theology. (Kenedy, \$2.00).

The Unseen World, by Alexis M. Cardinal Lepicier, O. S. M., is a concise doctrinal exposition of that exceedingly fascinating yet gravely dangerous cult of Spiritism. His Eminence gives us a short history of Spiritism and then proceeds, from his keen knowledge of Catholic philosophy and theology, to consider the cause of the strange spiritistic phenomena experienced in the seance-room, and the disastrous effects wrought upon the moral and physical being of both medium and attendants. The work is for the most part theological, though a scientific knowledge of the subject is by no means lacking. The book also comprises treatises on Hypnotism, Telepathy, and Telesthesy, and is enriched with a well detailed synopsis of the contents. (Benziger, \$1.75).

In a volume entitled **Plain Reasons for Being a Catholic**, Rev. Albert Power, S. J., places before the reader some aspects of the appeal to reason which Catholicism makes. It is an apologetical work, but written in a popular style. The first two chapters are concerned with the intellectual basis on which Catholicism rests; the last five chapters answer in a new and convincing way some difficulties of non-Catholics in regard to the Bible, infidelity, the moral law, authority in teaching revealed truth, and real progress of mankind. The substance of each chapter is conveniently expressed in the form of a statement to be proved. Catholics will find in this book answers to refute the modernized century-old objections to the Church, while those outside the fold, sincerely seeking truth, should admit, after reading it, at least the reasonableness of Catholicism. (Pustet Co., \$2.00).

In 1927 Canon Henri Morice had the unusual fortune to be awarded the prize of the Académie Française for his book *L'Ame de Jésus*. This will ensure a hearty welcome for his latest publication **La Bonne Providence** in which he combats Malebranche's theory of a Providence based upon general laws. The learned author, arguing rather from his own intimate personal experience than from mere logical reasoning alone, maintains that God's action is individually adapted; it is that of the Good Shepherd who knows His sheep by name. (Téqui, 7 fr.).

The mention of Lourdes calls to mind the numerous miracles alleged to have been effected there. Two questions arise: Are these happenings really miracles? and, if so, what are we to deduce from them? Dr. A. Vallet, president of the bureau of medical examinations, has answered these questions in his interesting book, **Lourdes, Comment interpreter ses guerisons**. He takes, as an example, a recent case, that of Mlle. Delot, in 1926, and shows that it is inexplicable apart from a miracle. He then discusses the general facts concerning the miracles of Lourdes in relation to biological laws in view of the new trend of scientific thought away from the crass materialism of the last century. (Téqui, 9 fr.).

Le Secret Marial de la Saintete selon le B. L. M. Grignon de Montfort cannot fail to be of interest to all who realize the part played by devotion to Mary in the formation of saintly souls. It consists of the best text of *Le Secret Marial* of the saintly Dominican tertiary, with a stimulating commentary by the author, a spiritual son of the Blessed and Director of *Lè Règne de Jésus par Marie*. (Téqui, 9 fr.).

Rosalie Marie Levy is a distinguished convert from Judaism and her works deserve to be well known. **Why Jews Become Catholics** is a collection of authentic narratives of Jews who have entered the Catholic Church. In most of these cases the converts are Americans and were received into the Church in our own generation, although some of them were received into the Church in the last century, the most memorable instance being the conversion of Father Marie Theodore Ratisbonne. **Judaism and Catholicism** is in the form of questions and answers, but it is by no means a dry catechism. Miss Levy displays an amazing knowledge of Catholic philosophy and doctrine, and yet her book is written in an interesting style and will be readily understood by the average man or woman. It is intended primarily for Jews who wish to study the Catholic faith, and to this end considerable space is devoted to the messianic prophecies of the Old Testament and their fulfillment in the New, but the book is also a complete compendium of Catholic doctrine and as such can be recommended to anyone, Jew, Protestant, or Catholic, who wishes to study the Catholic religion. (Rosalie Marie Levy, Box 158, Station D, New York City. Each \$1.00).

A Chesterton Catholic Anthology, by Patrick Braybrooks, F. R. S. L., is a collection of a number of quotations from Chesterton's prose and verse which deal with religious subjects. A book which Chestertonites will appreciate, and one which others should read. (Kenedy, \$2.50).

Le Scrupule, by Abbé Arnaud D'Augel and Dr. D'Espiney, is a study of the spiritual malady, scrupulosity. It contains many practical suggestions for the preventing of scruples and for overcoming them in those who are so afflicted. It is a book to be read by spiritual directors, educators, and parents. (Téqui, 17 fr.).

"Friend of Sinners" was the sharpest insult in the mind of the Pharisees, who hurled it against Christ but to Christ it was His greatest honor. In **L'Ami des Pecheurs** Père A. Galy, S. M., reveals to us in a clear and inspiring way the depth and largeness of the Sacred Heart in its dealings with some great sinners. (Téqui, 11 fr.).

Perhaps an indication of the thoughtful trend of the times is the prodigious sale of Abbé Dimnet's **The Art of Thinking** which has reached its tenth printing. The Abbé's inimitable style which is all the more admirable because it is in a foreign tongue does much to make a serious subject intensely interesting. His wide knowledge of literature, history, philosophy, and politics and his experience among men manifest his capability to teach us how to think. In reading the book it is well to bear in mind that the Abbé's purpose is "the production, not the guidance of thought"; remembering this, the praise of unorthodox thinkers become

clear. The perusal of this little volume is refreshing, even if one cannot always agree with the author's observations—some of which can rightly be questioned. *The Art of Thinking* is the kind of book which must be read carefully and with reflection; it is a book to be reread. (Simon & Shuster, \$2.50).

EDUCATION, SOCIOLOGY: Margaret Mathias in **Art in the Elementary School**, offers a real contribution to teachers who are looking for help in the teaching of drawing and design in the elementary schools. The book is valuable not only because of her experience as teacher and art supervisor, but also because her suggestions are based upon experience and upon a consistent theory which is the outgrowth of modern psychological and educational principles. We must challenge the material we give the children to work with, the skill we try to develop, the knowledge we attempt to impart. The challenge is this: Does it have a present value to the child and does it lead to anything worth while? (Scribners, \$2.50).

Much has been written about the "form" and "administration" of democratic governments but few attempts have been made in an analysis of their "quality." In **The Western Way**, Dr. Frederick J. Stimson, the eminent lawyer and publicist, shows what they have accomplished and where they are going. Though intended primarily for popular reading, the book contains a complete index and a selected bibliography which will prove advantageous to the student of politics. (Scribners, \$3.50).

According to the dedicatory note it is to the suggestion and encouragement of Bishop Schrembs that we are indebted for the appearance of **The History of Nursing**, by James J. Walsh, M. D., Ph. D. Dr. Walsh in his usual engaging style traces the history of nursing from the time of the first known physician I-Em-Hetep in Egypt, 2000 B. C., to our own time, stressing the importance of Christianity's influence on its progress and development. He gives due emphasis to the work of the Sisterhoods, who, in caring for the sick, poor as well as rich, did but carry into practice the principles of Catholicism. A separate chapter is devoted to the life and achievements of St. Catherine of Sienna, who is named the Patroness of nursing. In a word, Dr. Walsh has once again proved himself the champion of hitherto obscure heroes and heroines and their cause. (Kenedy, \$2.00).

BIOGRAPHICAL: **Foch Speaks**, by Major Charles Bugnet, is a most interesting study of the military genius who became Generalissimo of the Allied Armies, and under whose command victory was obtained, and the World War brought to a close. As Aide-de-Camp to Marshal Foch, Major Bugnet enjoyed the intimacy of daily life with him, and this work is based upon the knowledge acquired during eight years in that position. Throughout, the work is a faithful portrayal of a powerful character, by one who knew him well and appreciated him for what he was. A large portion of the book consists of quotations of the Marshal's own words and they reveal to us many of his remarkable qualities. The book is also an interesting record of many of the activities of Marshal Foch during the war, and his dealings with the leading figures of that event, as Haig, Joffre, Clemenceau, and others. (The Dial Press, \$3.00).

The Secret of the Cure D'Ars, by Henri Ghéon, translated by F. J. Sheed, with a study by G. K. Chesterton, is a vivid and interesting portrayal of the life and work of Jean Maria Vianney, the patron of parish priests. Living during the time of the French Revolution when the open profession of faith often meant death, young Jean Maria decided to dedicate his life to the service of the Church. This work is the story of the life of this humble priest, and it points out in no uncertain way the great secret of how he became a great saint. (Longmans, \$3.00).

Although every Christian is familiar with the name of Saint Paul very few are acquainted with many interesting facts concerning his life, such as his early training, his life before his conversion, his capture and imprisonment. These things together with an interesting knowledge of the foundation of the Church of Christ are well portrayed in Father Heuser's latest book, **From Tarsus to Rome**. The style of the book cannot help but appeal to the ordinary reader, while the fund of information which it contains will be of untold benefit to every Catholic desirous of knowing more about his Church, and about the difficulties which were overcome by the zeal of its early ministers. (Longmans, \$2.00).

Jorgensen, an Autobiography, Vol. II, is a continuation of Jørgensen's spiritual memoirs. It is a personal account replete with details of the writer's growth in the faith. To follow Jørgensen in his autobiography is to make the rounds of the churches and shrines of Italy, France, and Belgium. This was Jørgensen's way of approach to the Church; medieval art, the cathedrals, and the great mystics were lodestones. Journeys to the abodes of St. Francis, St. Catherine of Sienna, Blessed Henry Suso, Catherine Emmerich, and Rosalie Put carried Jørgensen to the heart of things Catholic. And it was these mystics, whose spirit outweighed the influence of his friends, George Brandes, Taine, and Ibsen, and drew Jørgensen into the Church. (Longmans, \$3.50).

SCRIPTURE: In **The Old Testament Calling**, by Lady Lindsey Smith, is contained a series of reflections on Old Testament quotations. The author's method is novel and her book is interesting to read. (Benziger, \$2.00).

About the Old Testament, by the Most Rev. Alban Goodier, S. J., Archbishop of Heiropolis, is a guide to direct our reading of the Bible. In a short yet satisfactory account of the Old Testament, he tells us what the Old Testament is, how this remarkable book was compiled, and what its contents are. Separate sections of the book are devoted to a consideration of the Pentateuch, the Historical Books, the Poetical Books, the Major Prophets, the Minor Prophets, and the Books of the Machabees. In part II, the writer gives us many choice and beautiful passages from all the books of the Old Testament. The work should prove valuable for individual readers as well as for schools. (Benziger, \$1.95).

DEVOTIONAL: **Vita Christi**, by Mother St. Paul, Religious of the Retreat of the Sacred Heart, is a book of meditations on the Public Life of Our Lord. In his first volume of *Vita Christi* are contained meditations on the first year of Christ's Public Ministry. The method followed is that which is most common today, namely, that of St. Ignatius. To one who finds it hard to meditate this finely arranged volume will afford a great help. It is a book worth while for both layman and cleric. (Longmans, \$2.00).

Religious truths can never grow old. But when they are presented under a newer and fresher guise they take on an added lustre and beauty; they raise the standard of our ideals still higher and move us to a greater effort for their attainment. In such a way will the reader find himself affected by Sister Marie Paula's latest book **God's Mother and Ours**. Therein he will be given not only a stirring and illuminating insight into the events of our Lady's life, but also an excellent guide to true and solid Christian perfection. (Benziger, \$1.75).

A Retreat Under the Guidance of St. Teresa, which is a work drawn from the writings of the Saint by Mother Mary of the Blessed Sacrament, one who is thoroughly versed in the works of the great Saint of Avila, is a veritable font of spiritual wealth. Throughout the book, it is the Saint herself that speaks to us without any comment by the compiler. The priest will find this work a great aid in planning retreats, aside from his

own spiritual refreshment. It contains many valuable footnotes. The retreat offers four meditations for each day over a period of ten days. At the end of each meditation is related an incident from the life of the Saint which will be found most suitable for spiritual reading. At the end of the book is arranged a fittingly regulated list for eight day retreats. (Benziger).

A recent accession to the ever growing Little Flower library is that of a volume of **Sermons on St. Therèse of the Child Jesus** by the Rev. Francis Xavier of St. Teresa, O. D. C., translated from the Italian. Six in number these sermons are redolent of that mystical odor so eagerly sought after and so gladly welcomed by souls aspiring to lives of holiness. Preachers will find it valuable in conducting tridiums in her honor. The book is also highly recommended to members of the laity. (Macmillan).

In this day when the lay-retreat movement is much to the fore, a timely brochure entitled **Retreat Readings**, comes from the pen of Father Edward F. Garesché, S. J. After clearly explaining the meaning and purpose of a retreat and giving a brief history of the lay-retreat movement, the author gives in his fetching style some very worthy considerations for meditation and spiritual reading during time of retreat. The fundamental truths of our holy religion and the sound principles of moral conduct set forth will assist the retreatant in making his retreat resolutions, and will be of use to him outside of retreat time as a refreshing draught stimulating him to renew himself in the spirit of Christ. (Benziger, \$1.25).

Originally published in *La Vie Spirituelle*, **Mystical Prayer according to St. Francis de Sales**, by Canon Auguste Saudreau, now appears in English dress (translated by A. E. H. Swinstead). The principles as set forth by the Holy Doctor in his "Treatise on the Love of God," giving the doctrinal explanation of mystical graces and describing mystical states, are followed by practical advice gathered from the Saint's letters. The little book will be welcomed and cherished by devout souls. (Benziger, \$0.75).

LITERATURE, FICTION, DRAMA: The man who wrote the Declaration of Independence and who formulated the democratic creed of America, the fascinating Thomas Jefferson, lived a life of varied interests, a life that we all love to read and study and know. Not only was he widely informed on legal and political matters, amply proved by the *Commonplace Book of Thomas Jefferson*, a repertory of his ideas on government, but he was, besides, the most widely read American of his generation. In the "Commonplace Book of Philosophers and Poets," **The Literary Bible of Thomas Jefferson**, we have access to the secret garden wherein Jefferson took refuge from the world. It contains passages he copied as well as the maxims and principles which so impressed his plastic mind. Passages from Homer, Herodotus, Euripides, Virgil, Ovid, Horace, Cicero, Pope, Milton, Ossian, and many others are to be found in this work. It is important to note that this "Commonplace Book" is published for the first time. Future historians and biographers will undoubtedly make careful use of it. (John Hopkins Press, \$3.00).

W. R. Burnett in his book **Little Caesar** gives us a realistic story of Chicago gang life. The story centers about the rise and fall of Cesare Bandello, as a Chicago gang chief. To anyone not familiar with Chicago gang life it seems at times too realistic; a projection of an interesting, if true, newspaper account of gang life, into three dimensions. It has little literary merit; yet it is very thrilling. The vocabulary used is probably authentic, but not elevating. One is given the false impression that all Chicago gangsters are Italian, and all corrupt politicians are Irish. The book is a thriller for a sophisticated adult reader. (The Dial Press, \$2.00).

The King of Shadows, the Catholic book-of-the-month for June, is an historical novel by Margaret Yeo. Into the story of the vain struggles of the Stuart James II is woven the romance of two staunch Jacobites. The scenes are laid in Scotland, France, and Italy. The story moves swiftly and sustains the reader's interest throughout; it gives a clear understanding of the period. The repeated use of the word "virginal" and the insertion of the "Mourir, frères, mourir il faut" as a Trappist salutation detract just a little from the excellence of Miss Yeo's book, which is certainly one of the recent outstanding contributions to Catholic literature. (Macmillan, \$2.00).

The Road, a novel, by André Chamson, excellently done into English by Van Wyck Brooks, is a study of the French peasant character. With charming simplicity and refreshing sincerity, the author reveals the everyday life, the deep thoughts and feelings of his people. The beauty and power of nature bring happiness and contentment to Cosmos. Anna, his wife, tyrannized over by her incessant anxiety as to their position in life lives only in a narrow world. This book of man and the soil with its true reality, its deep understanding of the Cerennes, merits for André Chamson as great an acclaim in this country as he received in France. (Scribners, \$2.00).

At the Gate of Stronghold, by Rev. H. J. Spalding, S. J., is an ideal boy's book combining topics so interesting to our boys in a thrilling and interesting manner with a dart of mystery well placed. The style is lively, holding the interest of the reader throughout. (Benziger, \$1.50).

Jo Swerling and Edward G. Robinson present an amusing comedy with a New York Jew as principal character in their latest "Broadway success," **Kibitzer**, a story that presents no problem and solves none. It is easy to understand why it was a Broadway success, for it is clever and gay, with just enough pathos. It is moreover a clean play. (French, \$2.00).

Cock Robin, a play in three acts by Elmer L. Rice and Philip Barry, is a mystery play which holds the interest to the very end. The audience is not taken into the confidence of the authors and the play is so cleverly developed that the solution of the mystery comes only with the actual ending of the play. It is suitable for parish and college players, with the deletion of a few unessential lines. (French, \$2.00).

The Subway, by Elmer L. Rice, is a play symbolizing the slavery imposed in a large metropolis. This play opens in an underground filing room, and ends with a subway train tearing down the tracks to crush out a life. It is the tragedy of a life overwhelmed by machine-made civilization. (French, \$2.00).

George Abbott and Ann Preston Bridges give us in **Coquette** a three act play, the story that is familiar to newspaper readers, although it is quite evident that the authors drew directly from life and not from garbled newspaper accounts of *cause célèbre*. The conclusion of the play is inevitable and unhappy. (French.)

MISCELLANEOUS: Etiquette forms a very important element in our daily social lives. Like charity, of which it is a part, it covers a multitude of sins. In **Manners and Good Manners**, Sister Stanislaus treats of the various details and functions of social life in a manner that is brief and at the same time compact. She lays special stress on things Catholic, an item that is much neglected in the majority of our books of etiquette. It is written primarily for boys and girls, but can be read with instruction by adults alike. Over and above the ordinary, every day functions it gives a special paragraph to good manners in church. It is especially adapted for use in the classroom. (Benziger, \$1.75).

Dollars for Bullets, by Harold Norman Denny, is a detailed, precise inquiry into the Nicaraguan question. The book is introduced with a short

history of Nicaragua from the days of the Conquistadores down to the last election. Following is an analysis of the policy of the United States towards Central American countries and towards Nicaragua in particular. The author presents both sides of the question fairly and completely and explains that attitude of the administrations of the last two decades from which the book takes its name. The intervention of the United States was not always kind, not always right, and by no means wholly and only altruistic. Self protection is the law and the motive of all her activities in Central America. The author has worked diligently for a thorough knowledge of the question, consulting papers and records in Washington and Wall Street, conferring with its friends and opponents in Nicaragua and United States. The book is well worth reading for it offers a complete and unprejudiced explanation of American Rule in Nicaragua. (The Dial Press, \$4.00).

Watchful Elders is a word to parents and educators about educating children to purity. This excellent booklet will satisfy a long felt want among anxious parents who instinctively desire such a guide in the performance of this duty. (Bruce, \$0.40).

Black Roadways, by Martha Warren Beckwith, is an interesting study of folk-life in Jamaica, the folk-life not of the upper classes of negroes, those directly influenced by the white civilizations, whether Spanish or British, which have ruled or are ruling the island politically, but the folk-life and folk-lore of the Jamaican Negro. This folk-life is neither African nor Indian nor Malay, not Spanish nor British nor American, but a blend of all these, producing a new and distinct culture native to the island. A short account of the history of the island gives a background for the account of the daily life, social, political, and religious which follows. Almost half the book is devoted to the superstitious beliefs and practices of the natives: their revivals, charms, magic and "obeah." These curious practices, product of several ancient traditions, are curious in the extreme, while the samples of folk-song cited are queer and quaint. All in all *Black Roadways* is a very interesting study and one worth reading. (U. of North Carolina Press, \$3.00).

BRIEF NOTICES: American Cardinal Readers, Books Two, Three, and Four, excellent for use in Catholic Parochial Schools, neatly bound, combining the religious element with literary taste and artistic finish. (Benziger, \$0.98, \$0.96, \$0.91, with special discount to schools).

Junior Bible History, by Charles Hart, B. A., a well arranged history of the Old and New Testament, for the use of scholars whose ages range from eight to twelve years. (Kenedy, \$1.00).

The Alpha Individual Number Primer, an excellent aid for beginners in arithmetic; also the **Alpha Individual Arithmetics**, Book One, Part I, and II. Combined text and workbook for the beginner. (Ginn, \$0.40, \$0.32, \$0.36).

Orations of Cicero, by Barss Moore, for use in high schools and colleges. (Ginn, \$1.96).

Une Histoire pour Chaque Jour du mois de Marie, by Canon J. Millet. Thirty-two lectures for each day of the month of May, especially compiled for the aid of the clergy. First Series. (Téqui, 11 fr.).

Manuel d'Adoration du Très Saint Sacrement, by L. Barrett, S. M. A Blessed Sacrament Manual especially destined for members of Adoration Societies. (Téqui, 5.50 fr.).

A Preface to Morals, by Walter Lippmann (Macmillan, \$2.50). To be reviewed in next issue.

A Visit to the Stigmatized Seer Therèse Neumann, by Msgr. Joseph Messmer and Rt. Rev. Bishop Sigismund Waitz, D. D. Translated from the German by a Sister of the Dominican Order. A short and well ordered

account of a visit to the stigmatized young woman, narrating the principal events of her life. (Dalçiden, \$0.60).

Among the recent publications of French & Company we note **Let Us Be Gay**, by Rachel Crother; **John and Paris Bound**, by Philip Barry (Each \$2.00); **The Undercurrent**, by Fay Ehlert (\$1.00); **The High Road**, and **On Approval**, by Frederick Lonsdale; **Polly Preferred**, by Guy Bolton; **Broadway**, by Philip Dunning and George Abbott; **The Adding Machine**, by Elmer L. Rice; **Daisy Mayme**, by George Kelly (Each \$0.75) **Little Black Sambo**, by Hazel Kaufman; **Cohen on the Radio**, by Joe Hayman; **The Human Pillar**, by Kido Okamoto; **The Play of St. George**, by Thomas Hardy (Each \$0.50); **The Women Folks**, by John Kirkpatrick; **Fast Colors**, by Marie Doran; **Dumb as a Fox**, by Ed. Carpenter; **Listening In**, by Carlyle Moore; **Crooked Money**, by Myles McCarthy; **Gypsy Fires**, by Allan Davis; **How Perfectly Absurd**, by J. Manners; **The Woodpile**, by Morton Mix; **Stars and Groceries**, by Ursula Cooke MacDougle (Each \$0.30); **Close Harmony**, by Dorothy Parker and Elmer Rice; **He Who Gets Slapped**, by Leonid Andreyev; **Road to Rome**, by Robert Sherwood; **Man With a Load of Mischief**, by Ashley Derkes; **If I Were You**, by Lucile Sawyer; **Last of Mrs. Cheyney**, by Fred. Lonsdale; **Over the Hills**, by Henriette Browne.

PAMPHLETS: **First Aid to the Dead**, by F. J. Remler, C. M. **The Love of God**, by Saint Alphonsus Liguori. **Does it Matter Much What a Man Believes**, A Genetic Study in Contemporary Religious Thought, by John A. O'Brien, Ph. D. (International Truth Society, each \$0.05).

Chronology of the Life of Pastor Chiniquy, Author of "Fifty Years in the Church of Rome." (National Catholic Bureau of Information, \$0.10).

The Modern Indictment of Catholicism, being a series of five pamphlets **Is the Church Intolerant, Is the Church Arrogant, Is the Church Un-American, Is the Church Officious, Is the Church A National Asset**, by Rev. William I. Lonergan, S. J. (America Press, each \$0.05).

The Church and Tolerance, by Michel Riquet, S. J. (America Press, \$0.05).

