



**Life of Mother Margaret Hallahan.** By Mother Frances Raphael Drane, O.P. Preface by Archbishop Ullathorne, and Foreword to Second Edition by Very Rev. Bede Jarrett, O.P. Pp. xviii-539. New York: Longmans, Green and Co. \$4.20.

There should be a warm welcome for this book, for "after all the book is a masterpiece of its kind." Although first published in 1869, a second edition was thought fitting to commemorate recent events. On April 9, 1929, five English Congregations of Dominican Sisters united under one Mother General. It was the masterful ability of Mother Margaret of the Mother of God to get things done that reestablished the Dominican Sisters in England in 1844. It was her guiding spirit that presided over the amalgamation in 1929. The book is a narrative of a "spiritual romance." Orphaned at the age of nine, Margaret Hallahan worked as a servant girl in England and later in Belgium. When forty years old she returned to England, friendless and penniless, but determined to become a religious in the Order of St. Dominic. Within twenty years she had gathered together over one hundred women from every walk of life; she had established five convents with as many churches attached to them. Her religious life coincided with the Catholic revival in England. The year of her profession, 1845, was the year Newman entered the Church. When she died in 1868, Catholics and non-Catholics alike mourned her passing. Some called her a "saint." Everyone knew that she was holy.

The choice of the biographer at the time was a happy one. Mother Frances Raphael was just about beginning the Dominican writings that have since made her famous. She knew Mother Margaret intimately. The book is well documented and aims at accuracy in every detail. The style of writing, perhaps, will appear labored and sometimes prolix when compared with modern biographies. But it remains a charming and thoroughly absorbing work. The second edition is merely a reprint of the 1869 edition with a few additional footnotes of explanation. Father Bede Jarrett, O.P., remarks in the Foreword that there is enough new matter on hand in the form of letters, incidents and instructions to warrant a companion

volume later on. This *Life* should be in the libraries of American Dominicans, for we cannot know too well those who have done great things for the Order.

C. M. D.

**Cardinal Wiseman.** By Denis Gwynn. Pp. xx-300. New York: P. J. Kennedy and Sons. \$3.00.

It has been the misfortune of Nicholas Wiseman to be somewhat overshadowed in public opinion by his great successor in the See of Westminster and it is only of recent years that the great work of the Cardinal has won its fair meed of appraisal and credit, yet there are many who not without reason, feel that on a fair comparison between Wiseman and Manning the former is the greater both in native ability and in achievement. Manning could never have been the founder of the restored English hierarchy and, convert as he was, could never have started the process of fusion between the old hereditary Catholics and the Oxford converts which reached its fruition under Cardinals Vaughan and Bourne; in fact, he did much, even as Archbishop, to alienate both groups. As a scholar, Wiseman far outstripped his successor, though somewhat his inferior as an administrator and, perhaps, as an orator. The two are contrasting and, therefore, complementary. Both of them are outstanding: Manning, later in time and in mentality, has a well-deserved and well-defined place in the grateful minds of English Catholics; Wiseman, though equally deserving, has a much vaguer place and this is to be regretted. Hence the value of Mr. Gwynn's book for it will serve to rouse greater interest in him and his work. There is little new in it. It is based, of course, largely on Ward's *Life of Wiseman*, a valuable, though somewhat heavy, work, but is infinitely more popular in style and more readable. In addition, use has been made of Ward's much finer *Life of Newman* and Purcell's and Leslie's books on Manning. It gives a much fairer estimate of the Errington affair than do its predecessors. In this connection, the writer has always thought that Errington has never received justice at the hands of Wiseman's and Manning's biographers and it is much to be desired that some sympathetic scholar will produce a good life of the unfortunate Archbishop and thus help to illumine the most difficult period in the life of the first Archbishop of Westminster. A. M. T.

**Richelieu.** By Hilaire Belloc. Pp. 392. Philadelphia: J. B. Lippincott Company. \$5.00.

*Richelieu* is hailed as "Belloc's greatest biography," and in at least one sense this is true; it is certainly the most historical of his biographies; by that I mean it conforms more closely than its prede-

cessors to the ordinary canons of historical method. Mr. Belloc's usual fault is his dogmatic contradiction of accepted history without citing any authority for his own conclusions. In the present work there is less of this than in most of his other productions—and it is all to the credit of this book. However it is not exactly a biography, as we commonly accept that term; the author is, as he always is, trying—and most successfully, too—to establish a thesis. This thesis is that Cardinal Richelieu is responsible for our modern world as we know it; an Occident divided into two cultures, Catholic and Protestant, and further subdivided into separate nationalities with a veritable religion of Nationalism replacing the old Christendom with its religious and cultural unity of the Faith. In exposing his thesis Mr. Belloc has to “consider the man and his surroundings, but all these are subordinate to the main issue.” He sets about his appointed task with his usual power and lucidity in thought and writing; he proceeds with skill and precision; he uses in some degree the legitimate weapons of history; and he finishes with a sincerity and conviction that compel one to recognize the force of his conclusions.

The book is divided into three unequal parts; the first treating of the nature of the achievement and, after a statement of the thesis, a short introduction to Richelieu and a comparison of the Cardinal with Bismarck, he proceeds to describe as only Belloc can the domestic and foreign circumstances, the character of the worker himself, and the figures surrounding him. Amongst these personages by far the most important is the King, Louis XIII, of whom the author gives a most admirable description. Indeed this book would deserve well of historians if for no other reason than that it pierces the clouds of deforming legends which in popular fancy defame this excellent though puzzling monarch.

In the second part we watch the “Process of the Achievement.” We see Richelieu climb into the saddle at home when French monarchy is at its lowest ebb, when civil and religious wars threatened the disruption of the nation, and the preponderant might of the Austrian and Spanish Hapsburgs, leading the victorious Catholic Restoration, overshadowing France from without, seemed to promise the speedy death of France as a nation. To consolidate politically the nation at home and raise the Throne to its rightful position of supreme authority—even though religious toleration had to be granted to attain this end—and to restore France abroad to her ancient primacy by checking the power of the Hapsburgs—even though the Catholic Restoration had to be defeated in doing so—this two-fold object became the be-all and end-all of the Richelieu régime.

How ruthlessly and unswervingly this objective was striven for is brilliantly set forth. The craft and force by which the Cardinal pursued his aims in diplomacy and in the field; the mercilessness of his dealings with foes, the untiring attention to detail are faithfully portrayed. We see the daring business of the Valtelline, the splendid siege of La Rochelle where the last Huguenot revolt was conquered, the masterful handling of the "Day of Dupes" and the outrageous affair of Gustavus Adolphus which defeated forever the Catholic Restoration, and the adroit and fortunate conclusion of the last war, with Spain and Austria, when King and Cardinal, stricken with their mortal illness accomplish their objective in reaching the Pyrenees. And finally we are startled at the abrupt end of the great statesman's career by a death in harness as worldly as was his life.

The Richelieu of this book is a great figure, though by no means an ideal one. He certainly performed a gigantic task and performed it too well even for his own ends. A disunited, mutually inimical Europe stands in place of the Christendom whose restoration he blocked; a France divorced from her Kings and her Faith takes the place of the Catholic Monarchy he served; the corollaries of his policies are not yet exhausted. We cannot but be convinced by the facts. Mr. Belloc's thesis seems thoroughly proven. T. R. S.

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**The Summa Contra Gentiles of St. Thomas Aquinas**, Book IV. Translated by the English Dominican Fathers. Vol. IV. Pp. 321. New York: Benziger Brothers. \$3.25.

Again the diligent English Dominican Fathers have shown their love of truth in a positive and practical way, by completing the literal translation of St. Thomas' *Contra Gentiles* started by them in 1924. Their perseverance deserves our sincerest congratulations; their loyal service to the cause of truth our warmest thanks. Up to now the Fathers and editors have given us a careful translation of the Angelical's writings on truths that man could know naturally by the light of reason unaided or unrefined by grace. Briefly, their former three volumes constitute a Theodicy, or Natural Theology. In this volume, however, Supernatural Theology is presented, for we have a faithful translation of the Angelic Doctor's treatment of the "mysteria fidei," those supernatural truths which exceed the natural light of human reason, such as the Trinity of Persons in one Divine Nature, the Incarnation of the Word of God, one Person with two natures and a double will, His virgin birth, the Sacraments, the Resurrection of the body, and the Final Judgment.

We rejoice heartily that the Fathers and editors did not entitle

their four-volume translation "The Summa Philosophica" as so many foreign translators and publishers have done. The inappropriateness of such a title is plainly appreciable from the contents of the last volume.

Apropos of this fourth book, it is of interest to note that a well-known Scholastic, Dr. Fulton Sheen, author of the important *God and Intelligence* (1925) and *Religion Without God* (1928) acknowledges chapter eleven as the inspiration and basis of his noteworthy *The Life of All Living*. His keen mind has seen and cherished many truths. Yet there are few that he has expressed so vigorously and explicitly as this: "If need makes actuality, then St. Thomas was never more actual than he is today. If actuality makes modernity, then St. Thomas is the prince of modern philosophers." (P. xii of preface to his first book.) Readers and students of St. Thomas' masterly analysis and synthesis should never forget this.

C. M. Z.

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**Modern Materialism and Emergent Evolution.** By William McDougall. Pp. x-249. New York: D. Van Nostrand Co., Inc. \$2.75.

A leader in the purposivist group of psychologists, Professor McDougall's primary interest is centered in phenomena which can be termed 'teleological.' He divides natural things and events into three classes, namely, those to which mechanistic principles of explanation may be applied, those given a teleological explanation, and those, the lower organisms, for which either a mechanistic or a teleological explanation seems to suffice.

Teleology according to McDougall is either true purposive activity or else pseudo-purposive, as the derivative teleology exhibited by a machine. To illustrate his distinction he refers to the question, "Does the world, and especially the organic realm, reveal such a nature that we may infer that it has been designed and constructed by a Supreme Mind for the realization of some purpose?" and states that those who answer in the affirmative attribute pseudo-teleology to nature. The reason given is that they assume the reality of teleological causality, whereas it must be proven. "There is only one form of teleological causation with which we are directly acquainted, namely, our own purposive activity. Unless we can show that it has causal efficacy in the world of nature, we are not justified in assuming the reality of any such agency or attributing other than provisional validity to any teleological explanation whatsoever."

Purposive activity entails intelligent action and memory, which in turn necessitates a basis of some sort. "Is our organization wholly material in the same sense as that of a machine? Is it wholly spread

out in three-dimensional space and perceptible in all its parts by our senses?" McDougall deems it expedient to postulate some enduring organization that is neither material nor spatial, namely, "a psychic or mental structure that is not extended in space, but may rather be described, in Dreisch's term, as a qualitative manifold which, while not spatial, yet acts into space."

The only argument for a monistic universe McDougall asserts is a purely 'aesthetic' one, "This demand (for a monistic account of the universe) seems to be justified only on aesthetic grounds, the grounds that such a picture of the universe would be more satisfying aesthetically than any one not conforming to the prescription." Teleological causality is the theme of the book, and to this end McDougall presents a series of critical arguments. Half the volume is given over to appendices which consist of notes supplementing the argument of the text. Much that is valuable is given here, as the meaning of 'mechanistic,' 'crypto-mechanistic,' 'purpose,' 'Gestalt,' 'Creative' and 'Emergent' evolution, with a criticism of the opinions of Lloyd Morgan, C. A. Strong, Edmund Noble, Alexander. The book has a good index.

R. S. McG.

**The Evolution of Earth and Man.** Edited by George A. Baitsell. New Haven: Yale University Press. \$5.00. Pp. xv-476.

Evolution, while commonly taken as a self-evident fact, is generally about as well understood as relativity, the quantum theory, or Whitehead's epochal occasions. "Earth and Man" is a book designed to dissipate some of the ignorance concerning evolution and to present an authoritative and comprehensive survey of the subject. The work is a symposium resulting from the collaboration of many eminent scientists. It is concerned with the origin and natural history of the earth, the climates, the animals and man, the nervous system, intelligence, culture, society, civilization, and contradicting theories thereof.

The account proceeds by an orderly presentation of fact and argument accompanied by numerous illustrations which exemplify and portray the reading of the text. The style is easy and the terminology is not over technical. Interest is increased by a running commentary on the history of science consisting in accounts of discoveries and of individual scientists, which makes the book much more readable to the ordinary reader. The conclusion one draws is that evolution has taken place but that no one knows how. To men predisposed by scientific faith and by a trust in the inevitable success of science, the facts presented form an almost impregnable account of evolution. The book has an index.

R. S. McG.

**The Training of the Will.** By Johann Lindworsky, S.J. Translated by Arpad Steiner and Edward A. Fitzpatrick. No. 4 of the Marquette Monographs on Education. Pp. 226. Milwaukee: Bruce Publishing Co. \$1.80.

"I am glad to assist in introducing to American readers a contribution to the literature of educational psychology, which is thoroughly scientific, succinct, and constructively helpful," writes Dr. Fitzpatrick in the introduction to this translation of *Die Willenschule*. The author of the original work is a professor at the University of Cologne.

Is Dr. Fitzpatrick's estimate justified? First, if the work does belong exclusively to educational psychology, not only teachers, but preachers, confessors, and spiritual directors will find inspiration and practical help in this part of educational psychology.

Is the work thoroughly scientific? It is based on sound, clear doctrine supported by scientific, experimental introspection.

Is it succinct? It is not complete enough to satisfy entirely the theoretical psychologist; but the first half, the psychology of the will, will amply satisfy for an understanding of the second half, the practical and specific applications.

Is it constructively helpful? Emphatically yes! The whole treatise centers about the implanting of motives and ideals. The teacher will find practical hints on how to inspire ideals; the preacher, how effectively to encourage virtue; and all careful readers will find new power against temptations. This unassuming little book is, apparently without intending to be so, an able apologetic for the teaching profession; and by its doctrine of training the will by motives solid and lasting, unfolds a useful scientific justification for parochial schools.

D. M. v. R.

**The Sacraments and the Commandments.** By Rev. A. M. Skelly, O.P. Pp. 302. St. Louis: Herder. \$2.25.

When we consider the repeated efforts of present-day pseudo-philosophers to set at naught the force and vitality of the Commandments, and the ignorance of our Catholic laity regarding the fundamental truths of our religion, this latest work of Father Skelly comes as a glowing torch to penetrate and disperse the dark clouds of ignorance and error.

This book contains forty-three, for the most part, brief, discourses: twenty-seven on the Sacraments and their various phases, and sixteen on the Commandments, Faith, Hope, Justice and other vitally important subjects. These discourses, apparently, were composed for special occasions and for the education and enlightenment

of auditors and, only as an afterthought, have now been presented to the public in book form.

Each discourse follows an easily discerned outline and will be of great assistance to preachers and instructors. The style is simple and direct, a good imitation of Saint Paul whom the author frequently quotes. The vocabulary employed is within the intelligence of the most casual reader, a necessity in the treatment of truths so vital to Catholic life.

All Catholics will find in *The Sacraments and the Commandments* a means of attaining a deeper knowledge of their faith and a firmer love for it which will make them interested in its propagation. We therefore heartily recommend this book to priests and laity. We confidently hope that the author's facile pen will continue to produce lucid discourses for the further enlightenment and encouragement of our Catholic laity.

J. M. S.

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**Truths to Live By.** By Rev. Elliot J. Ross. Pp. x. 246. New York: Henry Holt & Company. \$2.00.

Catholic men and women of today as well as all good Christians are constantly coming in contact with those who call themselves unbelievers or Atheists. They are always ready to spread the so-called doctrine which for them solves many difficulties by asserting without any qualifications that there is no God. It is but natural that the Christian is startled, for it is offensive to his ears as well as to his heart and intellect. To deny so much in a brief statement, to take out of life the one and only object of our being, to remove from the heart its most ardent desires, leaves the Christian in a state of surprise and wonderment. How to answer? Like all other modern fads Atheism is keeping pace and at the same time taxing the intellects of all honest Christians. Father Ross has appreciated this condition and has given us a book worthy of any one who proclaims to profess Jesus Christ, the God of the Universe.

His title, *Truths to Live By*, is the keynote and with it in mind he shows that the Atheist has many more difficulties in trying to explain away the existence of God, the Creator and Redeemer of mankind. He proceeds logically and clearly, never losing interest and always patient with the views held by his opponent. He does not sweepingly condemn the arguments put forth by those who hold that there is no God, but examines their arguments and shows where they have been led astray. If Catholics in particular and all Christians in general are to check this fad which is destructive to human society and which is becoming more prevalent day by day, they must be

prepared to defend their faith and the truths for which it stands. It is not required to be a theologian or to spend hours in research work to be able to explain clearly and intelligently your reasons for belief, but it is necessary for every practical Christian to equip himself with knowledge that will help him the better to understand the doctrines of his church and to bring the light of truth to those who sit in darkness. Father Elliot J. Ross has helped along the understanding of these truths.

J. M. T.

**Immortality.** By the Rev. Theodore Mainage, O.P. Pp. 274. St. Louis: Herder. \$2.25.

This is a study of the problem of life after death. Is there any need to comment on the importance or timeliness of a work that will throw light on this question? It is a problem that engages, nay, forces the attention of all men. We may believe in the hereafter, or be sceptical about it; we may look at it pseudo-scientifically, or even affect to disdain it—but the matter of man's ultimate destiny remains. It dominates us. We have to face it in spite of ourselves, at least when death strikes down a relative or friend.

To those who look upon belief in a future life with suspicion and the pretense that it rests on a basis not sufficiently supported by reason, the author of *Immortality* dedicates its pages. He states his purpose in these words: "I approach the problem of Immortality as a philosopher guided by the light of natural reason. I purpose to gather and restate all the arguments which establish the rational basis of Christian belief in the immortality of the soul, leaving to the conscience of my unbelieving readers the task of pursuing from the viewpoint of faith a study started from the view point of reason. My task is merely to clear the way for further investigation."

Nothing will be gained from this book by a cursory reading. Though written in a popular style, it demands, if for no other reason than that the roads of reason are laborious, the close and serious attention of the reader. It is certainly, however, well worth this attention.

Father Mainage brings forward six arguments to show that man's earthly existence is not "a rapid march toward nothingness." Five of these proofs he is content to admit are secondary arguments, yet they must not be neglected. Two of them, *The Testimony of The Universe*, and *The Testimony of "Metapsychics"* in favor of Immortality are entirely new to the reviewer. The other three are also novel, but only in the manner of their presentation. While possessed of intrinsic value in themselves, singly, apart from one another, these "secondary

arguments" may not compel full assent; but taken all together and brought to a point of convergence, they certainly add to the probability. Add to this mass of probabilities and subsidiary proofs the basic, the decisive argument drawn from the nature of the idea, the intellect and the soul, and the whole forms a proof, "solid enough to recommend itself to any upright and sincere mind for its meditation and conviction."

But lest perhaps, having demonstrated the fact of Immortality, there should arise vague fears that after all, this endless duration, this changeless existence in another life might doom man finally to a terrible boredom—the author appends a chapter on *Eternity*. Here, with reason still acting as guide, he contemplates the idea of eternal life, in which he makes us see the spectre of undying ennui fade away forever.

We take this opportunity to congratulate the Rev. J. M. Lelen on his excellent translation of this work, and the publishers for presenting it to the public in such an attractive volume. L. A. A.

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**Survivals and New Arrivals.** By Hilaire Belloc. Pp. 219. New York: The Macmillan Company. \$2.00.

The situation of the Church at any one time can be estimated only by noting what forms of attacks are failing, and why; with what degree of resistance the still vigorous ones are being combatted; what novel forms of offensive are appearing. This is the program of the book. The author first takes up the arguments that have had their day. These are the "Survivals," namely, the "biblical" attack, the "wealth and power" argument, materialism and the "historical" attack. Between the "Survivals" and the "New Arrivals," Mr. Belloc treats of the main opposition to the Church. He enumerates three forms of opposition viz., Nationalism, Anti-Clericalism and the "Modern Mind." None of these he writes is a "doctrinal attack," none "prepares in set terms a thesis which clashes with the Thesis of the Catholic Church." The essence of Nationalism as a menace to religion is this: that "the nation is made an end in itself." Nationalism makes the state "an object to the exclusion of, or at any rate, far superior to, any other objects of worship." Anti-Clericalism to a Catholic in a nation of Protestant culture is almost incomprehensible, as Mr. Belloc notes: "He (the Catholic) does not know what it is all about; it either seems to him mere blind hate or he confuses it with the general hostility to Catholicism." Why is Anti-Clericalism so rampant among Catholics in Catholic countries as in France, Mexico and Portugal? After viewing the situation Mr. Belloc writes:

"Anti-Clericalism is the recognition of the truth that the Catholic Church must either rule society or be ruled in Her own despite," it is the "spirit which is goaded into activity by the invasion of the civil province by clerical agency." The "Modern Mind" is, according to Mr. Belloc, the most formidable element of the opposition to the faith. It is the spirit especially prone to take for granted the falsity of an unfamiliar idea if that idea is known to have been familiar in the past; which confuses the process of time with the process of betterment and which appeals, as to a final authority, to whatever has last been said in a matter. In short, it is the spirit which lives on bad science and worse history at third hand; the spirit, not of the populace or of the scholars, but of the half educated. Its power is that it "renders religion unintelligible," "dulls the faculty of appreciation, and blocks the entry of the faith."

Neo-Paganism, Mr. Belloc states, is the chief of the 'New Arrivals,' for outside the Catholic Church, what was once Christendom is rapidly becoming pagan. Paganism is "Natural religion acting upon man unsupplemented by revelation." Its present growth is due to the dissolution of Protestantism. The new paganism will be a 'universal' paganism, differing from the old inasmuch as it will be a cosmopolitan affair influenced and colored by the paganism of the black, brown and yellow man.

Here is no cut and dried exposition of arguments pro and con. These attacks are alive and to be reckoned with. Each of us has encountered these attacks coming under many guises and from many tongues, and each has made answer, to the point or beside it, according to our fund of knowledge and experience. As an historian, Mr. Belloc gives the setting from which these attacks arose and, as an apologist, weighs them, points out their falsity, calls attention to their effects and to the possible influence they may yet achieve. The style of the book is vigorous, continuity is maintained and the reader warms to the subject along with the author.

R. S. McG.

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**Administrative Legislation in the New Code of Canon Law.** By the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. Pp. xxv-477. New York: Longmans, Green and Co. \$3.00.

This volume is the sixth commentary in English on the new Code of Canon Law by Dr. Ayrinhac, and no doubt, will be accorded the same favorable reception as his other works. It is the second of a two volume work dealing with the third book of the Code, and treats in particular of the last five sections of this book. Here, as in his other works, the author follows the same procedure in outlining the

matter, namely, of giving a short historical sketch at the beginning of the different chapters of the matter to be treated therein, after which he proceeds to the explanation of the Canons concerned.

The bibliography given by the author, although somewhat restricted, will prove of assistance should the reader desire to pursue further studies in the same subject. To the usual index of chapters with their sub-titles, there is added an alphabetical index, enabling one to find a particular subject quickly.

Because of the logical order followed and the clear and brief manner in which Dr. Ayrinhac has set forth his work, it should prove useful to the priest and seminarian; and likewise to those of the laity interested in things canonical.

On Page 24, number 22, 40 B, there is a verbal omission. The text reads: "If before the canon of the Mass or the Communion." It should read: "If before the canon of the Mass or after the Communion."

R. M. B.

**The Many Mansions Series.** General Editor: Algar Thorold.

*The Benedictines.* By Dom David Knowles, O.S.B. Pp. vii-90.

*The Jesuits.* By the Most Reverend Alban Goodier S.J. Pp. vii-84.  
New York: The Macmillan Company. Each \$0.80.

The intention of the editor of this new and very neat series is to reveal in brief, concise and "easily accessible" form the spirit and ideal of the chief Religious Orders of the Church. Religious Orders like human beings, have their own individual and distinctive spirit. All are, however, led by the same end, namely personal perfection of the Gospel and the sanctification of the souls of others. They achieve this in their own peculiar way and according to means handed down to them by their Founders.

Undoubtedly a theoretical knowledge of the spirit and ideals of a Religious Order can best be acquired by a study of the Founder's way of thinking. The spirit of the Benedictine Order then, can best be acquired from a study of its Founder's masterpiece of legislation, the Rule of St. Benedict. And so Dom David Knowles, the author of *The Benedictines*, very logically lifted the veil that hides the Benedictine spirit and ideals by first considering this almost unique document "at once impersonal and full of character," having something of "the divine impersonality (without limitations and yet intensely individual) of the Gospel teaching." The outstanding feature of the *Regula Sancti Benedicti* may be summed up in the words of the motto of the Order, "Ora et Labora," "Pray and Work." Then in a simple and very interesting way the author enlightens us with regard to the birth,

growth, organization, work, outstanding characteristics, and Spiritual Life of Benedictine Monachism. We are sorry to note a misprint at the top of page 45 due to a juxtaposition of phrases not related to one another.

In *The Jesuits*, Archbishop Goodier gives us a well written, necessarily brief, but adequate idea of the spirit and ideal of St. Ignatius Loyola, commonly known as a soldier saint, because as the author points out he spent some three years in the army in the first part of his varied and comparatively long life. A remarkable thing about the Jesuit Order is its ability to adapt itself and its members to any contingency that may arise in the life of the Church. St. Ignatius did not desire his followers to be restricted to one iron-clad form of life, or to any fast-bound rule. For a Jesuit the world was to be his cloister, love of God his rule. Like Ignatius, with simple and whole-hearted surrender to a single idea, he was to strive "to bring men back to a right sense of order, a *rationabile obsequium*, a service subject to reason" which after all is only following the gleam of the fire that Christ kindled on earth.

P. V. F.

**Spiritual Exercises of a Dominican Friar.** By F. William Perin O.P. Edited by C. Kirchberger. Foreword by F. Vincent McNabb, O.P. Pp. xxvi-101. New York: Benziger Brothers. \$1.00.

Father William Perin's *Spiritual Exercises* appeared in 1557 at the time of the return of the Religious Orders under Queen Mary. For several years previous, he had been an exile at Louvain, like others of his English confrères. It was there that he met Father Nicholas Van Ess and became acquainted with the Flemish priest's Latin *Exercises*, which he translated. Father Perin's originality, as the editor says, "lies in the freedom of his translation, the richness and beauty of his vocabulary and style and his power of adapting to English temperaments, the spiritual doctrine of another school and race." Moreover he enlarged upon the text of Van Ess by adding thirteen instructions "very necessary for them that will take fruit in the use of these exercises" and by recapitulating the subject matter of each section in the form of meditations, prayers, and aspirations.

Father Perin's years of suffering and exile developed in him a very common sense idea of spiritual life. He realizes well the difficulties to be encountered on the way to perfection and he meets them in a calm, simple way which allays anxiety and leaves the soul free for the workings of the Holy Ghost. "And with peace and quietness," he concludes his thirteenth instruction, "do

as God shall give you grace. Unto Him be given all honor and glory. Amen." Like St. Thomas and St. Teresa, he recognizes too the great advantages of frequent repetition of fervent desires.

The editor has kept for the most part the very words of Father Perin, which naturally sound a bit strange to our ears. Father McNabb contributes the Foreword. He points out the importance of early English ascetical life and literature, and the noteworthy place of these *Spiritual Exercises*, in his usual strong, forceful style.

T. M. S.

**Curricular Studies.** By Sisters of the Order of St. Dominic. Pp. xii-570. New York: The Macmillan Company. \$2.75.

In the midst of the problem-touching investigation and the clear-minded experimentation going on in the Catholic educational field, it is a source of gratification and encouragement to note the emergence of a work that shows results achieved. In producing this volume dealing with the elementary school curriculum, the Dominican Sisters at Marywood have dealt with a problem of no little moment. Since the curriculum is, as Doctor George Johnson says, "the fundamental element in a school system, the pivot upon which the entire system turns," the formulation of a course of studies that can be said to be Catholic throughout, is a current need and demands attention. In the preface, Doctor Johnson states: "The present work is an humble essay in Catholic curriculum making. It has no ambition to become a course of study for all Catholic schools. It would only suggest some curriculum materials." Just this suggestion of materials is what is being sought after by those engaged in curriculum construction for our Catholic schools. It is fortunate that such a study has its authorship in a community of teaching Sisters who have sought to apply the principles of Catholic educational philosophy to present-day needs by experimentation in the "crucible of the classroom." They have succeeded, to cite one instance, in showing how the idea of making religion the core of the curriculum can be actually worked out.

In the opening chapters, there is a brief introduction to curricular studies and a discussion, at once succinct and adequate, of different types of lessons. The book has three main parts, treating the primary, the intermediate and the upper grades. In each part, the particular subjects are taken up in turn. The relation of the subject to the general curriculum is briefly stated and the objectives are outlined. These outlines are of immense

value by reason of the fact that "the problem of curriculum construction involves the determining, first, of educational objectives, and, second, of the methods and means of realizing these objectives." The minimum essentials of the particular subject for each grade are indicated, sometimes briefly, sometimes at length as in the case of history and civics. Type lessons are provided, these more or less in detail according to the nature and scope of the subject. The type lessons in religion serve as a scientifically-graduated barometer of what may be expected of children in any particular grade in the attainment of the knowledge, attitudes and habits which they should bring from such a course. A healthy sign of progress is observed in the treatment of such subjects as hygiene, music, art and nature study, which though not over-stressed, are given their due. The reading lists for teachers and pupils are extensive and deserve commendation.

The pastor zealous for the progress of his school might do well to examine this volume. Catholic teachers weary of tid-bits and seeking something comprehensive and practical, will find many a fertile suggestion between the covers of this "humble essay." The Sisters merit felicitation upon the success that has attended their painstaking effort to make this study a contribution of worth.

G. G. C.

**Calvert Series.** Edited by H. Belloc.

*The Catholic Church and Art*, by Ralph Adams Cram. Pp. 121.

*The Catholic Church and Current Literature*, by George N. Shuster. Pp. 102. New York: The Macmillan Company. Each \$1.00.

The two latest volumes of the Calvert Series will prove a welcome addition to that already popular series. One, *The Catholic Church and Art*, is the product of the mind of one of the foremost and ablest architects of our era—Ralph Adams Cram. As the author states, this work is neither the history of, nor an apologia for the Christian arts, but rather, is a brief narrative of the transformation wrought in the external arts under the influence of the Catholic Church. Brief as this sketch is, the truth of the assertion that the Church, since her emancipation by Constantine, has ever been the patron of the fine arts and that she has constituted art the handmaid of religion is strikingly manifest. Although the Church, during the last three centuries has lost much of her prestige in this regard, there is evidence that Catholicism will once again attain its pre-eminent position. This volume should find a place in the library of every discriminating

Catholic. Titles could have been assigned to the chapters with profit.

The second volume of the most recent addition to the series, *The Catholic Church and Current Literature*, comes from the pen of George N. Shuster. Although literature comes within the sphere of the Church in an indirect way only, the influence exercised by the Church upon this art can be powerful. The author shows that the immediate future gives no great promise, especially in the field of American letters, of religion becoming an important factor in the literary world. In his chapter on the Roman Index the writer gives a brief and concise summary of its duties, and vindicates the right of the Church to act as censor. The Sacred Congregation of the Index has often been accused of being the enemy of progress in thought. The error of such an assertion is clearly set forth in this chapter. The book will be well received by all who are interested in the status of current literature and in the role the Church plays in that field. C. M. G.

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**Religion, A Secondary School Course.** By Rev. Raymond J. Campion, S.T.B., M.A. New York: William H. Sadlier, Inc. Book I; xii-316, \$1.25; Book II; pp. viii-430. \$1.50.

Catholic educators have long been puzzled as to the best way of bringing the study of religion into the high school curriculum. Several happy attempts have been made in recent years, all of them fulfilling to some extent the need of the hour. Father Campion with these two books on religion has gone a step further than other writers. His manner of presenting "age-old truths" in a new way is unique in many respects and thoroughly absorbing. The student cannot help but acquire a keen relish for the faith that is in him by following this course. Both books are copiously illustrated with uncommon pictures designed to visualize the topic under discussion; Scriptural quotations are woven unobtrusively throughout the work; chapter questions, study topics, and selected readings, round out and complete the pedagogical scheme. Book I has twenty-two chapters treating of the Church, the Redeemer, the Commandments, Grace, Baptism, Catholic Home Life, Our Daily Duties, etc. Book II is intended for second and third year high school students. The first part deals with the Mass and its liturgy; the second part with the Commandments, that is, the Christian standard of morality as applied to the student's private and public life. A striking feature of this course on religion is the practical application of Christian truths to the everyday life of the Catholic student.

These two books of Father Campion have received the hearty approval of the Superintendent of Schools of Brooklyn Diocese, where they have been adopted as text books in the Preparatory Seminary and in the diocesan schools. They well merit the attention of Catholic educators and deserve a place in the schools of every diocese.

C. M. D.

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

*God and His Attributes.* By the Rev. Arthur Reys, Pp. viii-86.

*The Sacrament of Baptism.* By the Rev. John P. Murphy, D.D., Ph.D. Pp. vii-87.

*Purgatory or the Church Suffering.* By the Rev. J. B. McLaughlin, O.S.B. Pp. vii-87. New York: The Macmillan Company. Each \$0.60.

The aim of each volume in "The Treasury of the Faith Series," namely to explain clearly some important point of Catholic doctrine, has certainly been accomplished in the three latest additions to the series.

*God and His Attributes*, by the Rev. Arthur Reys is a lucid treatise on the perfections of God. In it one finds a simple refutation of the modern theories regarding the Deity and is reminded "that God," to quote the words of Rev. Dr. Fulton Sheen in the Preface, "is to be interpreted not in terms of space and time but in the terms of a Subsistent Eternal Being—the Timeless beyond time, the Spaceless beyond space and the Source of all that is and ever will be." The concluding chapter on Adoration recalls the necessity of honoring this Supreme Being Who is the first cause and the final end of all things and upon Whom man is totally dependent.

Man as a result of the fall of our first parents comes into the world branded with the guilt of Adam's sin, he is born "an enemy of God" and it is only through the Sacrament of Baptism that his soul is restored to the friendship of Christ. The doctrine on this Sacrament is admirably exposed by Rev. John P. Murphy in the volume, *The Sacrament of Baptism*. The references to the new Code of Canon Law and the summary in the final chapter make the book a most practical one for every Catholic.

The Catholic doctrine of Purgatory and the practice of praying for the dead is frequently misunderstood and regarded by those not of our Faith as a later fiction of the Church. Rev. J. B. McLaughlin, O.S.B., in the volume *Purgatory or The Church Suffering* explains the traditional teaching of the Church on this matter. Holy Scripture and the writings of the Fathers, especially Saint Augustine and Saint Gregory the Great are quoted

in proof of the belief of the ancient Church or the practices of the faithful. Rt. Rev. Dr. Patrick J. McCormick of the Catholic University contributes the introduction to this book while the distinguished Catholic layman, Michael Williams, wrote the introduction to the volume on Baptism. C. H. M.

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**The New Catholic Dictionary.** Compiled and edited under the direction of Condé B. Pallen, Ph.D., LL.D., and John J. Wynne, S.J., S.T.D., assisted by Charles F. Wemyss Brown, Blanche M. Kelly, Litt.D. and Andrew MacErlean, LL.B. Under the auspices of the editors of the Catholic Encyclopedia. Pp. 1073. New York: The Universal Knowledge Foundation. \$10.00, \$12.50, or \$15.00, according to binding.

The Catholic has no right to be making excuses for his faith. He should be proud of it, of the achievements of its adherents and of its power in history. To have confident pride he must know the facts upon which his pride is based; he must know that misrepresentations of the Church, when he hears them, are misrepresentations; that calumnies are really calumnies. Bishops prescribe special sermons on the liturgy and other externals of the Church; Catholic publications foster and encourage the work. The end of it all is to bring the faithful to a realization of the wonders, beauty, power, learning, organization, art, which reach out from the true Church.

The editors of *The New Catholic Dictionary* have done the Church a noble service. A single handy volume makes reference to it in a quick and simple matter. The contents are best described by its sub-title: A complete work of reference on every subject in the life, belief, tradition, rites, symbolism, devotions, history, biography, laws, dioceses, missions, centers, institutions, organizations, statistics of the Church and her part in promoting science, art, education, social welfare, morals and civilization. Most of the articles end with a reference to further information, professedly the best available.

In general, the book deserves the favorable comment which reviewers from all quarters have been giving it. Its educative value is great, and at least among Catholics it should be as well known as the English dictionary. D. M. v. R.

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**A History of English Literature.** By Emile Legouis and Louis Cazamian. Pp. xx-1424. New York: The Macmillan Company. \$5.50.

**Criticism in the Making.** By Louis Cazamian. Pp. xi-196. New York: The Macmillan Company. \$2.00.

Since the days of Taine, students of English literature have been deeply indebted to French scholars. Not only have the French proved themselves first rate critics, but they are often

able to view English letters more objectively than are our own critics, great as some of them are. Further, due to the persistence of the Latin culture among them, they are able to perceive more clearly the fundamental Catholicism of English Literature, especially in the Elizabethan period. Hence, apart from their intrinsic merit, the mere fact that these two volumes are the product of French scholars of English will win for them a hearty welcome and it will not be undeserved. *A History of English Literature* is a one volume reprint and revision of the earlier two volume work, the first volume of which, covering the period to 1660, was the work of M. Legouis, while the latter, which brings the account down to modern times, is the work of M. Cazamian, the distinguished professor of English Literature at the University of Paris who has lectured most acceptably in this country. Though for the most part balanced and impartial, there are occasional lapses, for example in dealing with the question of the translation of the Bible into English, More's controversy with Tindale is distorted and no mention at all is made of the Rheims and Douai translations. There is also evident in other places a certain anti-Catholic bias which may account, in part, for the very unsatisfactory evaluation of Belloc and Chesterton. Nevertheless, due to its insight, its broad grasp of the general field, its ability to correlate English and Continental literature and its pleasing style, well translated, it will, we think, be very popular as a compendium of English literature.

The second volume, made up for the most part of lectures given by M. Cazamian at American Universities, treats in pleasing style of the present trend in literary criticism. Naturally this moves with the times, but there remains a residue from the experience of the past which serves as the basis of present day critical thought. The author attempts, with success, to show how this is blended with current thought to produce our present critical views and, as it were, hints at its future development.

A. M. T.

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### DIGEST OF RECENT BOOKS

*RELIGION, SCRIPTURE*: Lethielleux has evinced a practical Christ-like charity for French youth and a sincere interest in their proper education by their recent publication, *L'Ancien et Le Nouveau Testament* (a work that somewhat resembles our Bible Histories), arranged in the form of short and continuous stories, beautifully illustrated by more than 230 pictures of the capable German painter, J. Schnorr. These unmistakably artistic and instructive "gravures," admirable because of their careful attention to details, form a living commentary on the text, and taken alone

are worth the price of the book. The explanations, practical conclusions and questionnaire appended to each story will make this useful work doubly appreciated by French parents and teachers. A map of Palestine and a clearly-outlined table of contents are given at the end of the book. (Lethiel-leux, 28 fr.)

Fr. R. H. J. Steuart, S.J., has given us in **The Inward Vision** a work that contains more than reading matter. In fact it requires diligent study and careful attention to fully appreciate its contents. Readers and students will like the short chapters treating in as clear a manner as seems possible the Attributes of God. The similes, metaphors and analogies used are exceptionally adapted to explain the mysteries of God and the truths of our faith. We recommend this worthwhile work to all, especially to students, as an introduction to the Sacred Sciences. (Longmans, \$2.00).

An interesting as well as valuable contribution to our literature on the Catacombs was recently made by Orazio Marucchi. In **The Evidence of the Catacombs**, Professor Marucchi gives us much of the fruit of many years of zealous work in the study and investigation of these famous places. Besides the many inscriptions throughout the book which indicate the doctrines professed in the Primitive Church and her early organization, there are added fifteen photographs illustrating the belief of the early Christians concerning the Sacrament of Baptism, the Holy Eucharist, the Blessed Virgin and Saint Peter. (Benziger).

**HISTORY, BIOGRAPHY**: Biographies of great persons are always interesting. We never seem to tire of reading them. But the life-story of pioneer religious has an added feature: it inspires. In **Great American Foundresses**, Father Joseph B. Code, for our interest and inspiration lifts the veil that has hidden sixteen of America's pioneer saintly women. In simple, sympathetic narrative, unbroken by detailed references yet carefully prepared from original archival documents of the respective community of each foundress, this head librarian at St. Ambrose's College, Davenport, Iowa, reveals the spirit and purpose that moved these "mulieres fortes" to found sisterhoods and communities in early America. There is no need of donning the mantle of prophecy to say that this "intimate revelation," as Bishop Rohlman aptly describes this work in his introduction to the book, will receive a warm welcome in our religious communities, homes and rectories. Dominicans will be particularly delighted to read what Father Code has written about the zealous and courageous Mother Angela Sansbury of Kentucky, and gentle and generous Mother Alphonsa Lathrop who did so much for the cancerous sick. It certainly should help to build up "added Bethlehems and Nazareths, and other houses of Martha at Bethany" in this country. (Macmillan, \$5.00).

The latest volume of the series of "The Saints," **Saint Gregory the Great**, is well worthy of its predecessors. One not familiar with the series or author might suppose at first sight that the book was simply a pious story about the life of the saint so unassuming is its size and appearance, but one would not have to read far to realize his mistake. It is a gem of real history, carefully composed in accordance with the canons of historical method, and supported with copious notes at the end of each chapter. It does not adopt the usual pretty stories, but attempts to give their true foundation when such exists. The chief marvel is how so much and so complete history was compressed into such a small book. The work of the translator, John L. Stoddard, is in perfect harmony with the excellent production of the author, Msgr. Pierre Batiffol. (Benziger).

Long years of distinguished service and experience as a public official together with a singular ability to impart his thoughts and feelings to the minds and hearts of his readers, qualify Dr. John Rathbone Oliver's latest work, **"Four Square,"** the story of a fourfold life, as a mas-

terpiece of its kind. The book divided into four parts is devoted successively to a vivid sketching of his life and duties as Criminologist, and Psychiatrist, in the Medical Service of the Supreme Bench of Baltimore City; his work at two famous Universities, and finally his activities as a priest of the Anglican Church. Reluctantly we take issue with the zealous doctor on the validity of the claims of the Anglican Church to possess Orders and the right to the use of the name "Catholic." In the serious things of life, reason, not feelings, should be our guide. We venture the prayerful hope that just as real serious intellectual endeavor has won him renown in the other fields, so too it may eventually supplant and rightfully direct his "feelings" in the last mentioned field and bring about his return to the "One, Holy, and Apostolic Church," the Roman Catholic Church founded by Christ. (Macmillan, \$2.50).

**The Ideal of the Priesthood**, by the Reverend Ferdinand Ehrenborg, S.J., adapted into English by the Reverend Frank Gerein, is the well told story of a young man who advanced to a high degree of perfection, while living as a student at the German-Hungarian College in Rome. It is a work at once inspiring and instructive portraying the daily life of a zealous student preparing for the priesthood. The plan of studies which he followed, the devotions and practices by means of which he progressed rapidly in the spiritual life, the activities which went to make up his hours of recreation and vacation periods are revealed in detail. The advantages available in the Eternal City, by an appreciation and proper use of which, the earnest student can increase his knowledge of, and strengthen his love for His Holy Mother the Church to whom he has dedicated his life, will be impressed upon anyone who reads this book. It can be likewise a source of encouragement to the seminarian who must meet the problems incident to the seven years of preparation for the priesthood, and who is striving to attain the great virtue and perfection that must be found in one who is truly to become an "Alter Christus." (Herder, \$2.25).

The children that eagerly devour Father Finn's literary treats, and the host of friends that he has acquired in a busy and checkered life-time, will be delighted to learn that their brilliant author-friend has left them a precious last testament, a most interesting story of his life written in his own pleasing style. In **Father Finn, S.J.**, they can follow him through his early studies and through later years of trial, success and triumphs. Children now enjoying his books, and those who read them a quarter-century ago, will recognize in this volume characters and places that furnished the material for his juvenile writings. His method of handling boys will compel our admiration. Father Daniel Lord, his confrère, edited the autobiography and contributed a lengthy preface paying the highest respects to the humility, versatility and literary ability of his brother Jesuit. In editing the memoirs he retained Father Finn's own words so that they might stand essentially as he wrote them. (Benziger, \$2.50).

An interesting account of the life and labors of a pioneer Jesuit of the middle West is narrated for us by Father Conroy in **Arnold Damen, S.J.** The vivid story of his early efforts in propagating the faith in the great metropolis of Chicago, and of his inauguration of the parochial school system will be welcomed by all who read this book, and in particular by that vast legion of men and women who were students at his schools on the great west side of Chicago. Father Conroy, S.J., has performed a noble work in perpetuating the name of this great priest whose labors took him from coast to coast in the interest of the Catholic Church. (Benziger, \$2.25).

**LITURGICAL:** An artistic work of great value to all interested in things liturgical has just been published by Lethielleux of Paris, **Linges, Insignes et Vetements Liturgiques**, by Dom E. Roulin, O.S.B., certainly is artistic as can be discerned from merely a passing glance at the beautiful and mas-

terly illustrations (343) that accompany the interesting and instructive text. Altar linens, the history and evolution of the chasuble, the dalmatic, the stole, maniple, dalmatic, tunic, cape, humeral veil, burse, are only a few of the divers subjects considered. A fine alphabetical index and an analytical table of contents greatly increase the utility of this valuable work. (48 fr.)

The first volume of the Popular Liturgical Library published by St. John's Abbey Liturgical Press has been carefully revised and now makes its second appearance in new and better type. For all who desire to know the why and the wherefore of the rapidly growing liturgical movement, **Liturgy, The Life of the Church**, by Dom Lambert Beauduin, O.S.B., who directed the movement in Belgium some twenty years ago, will prove a real treasure-house of information. The Dom's book, which was translated by his confrère Virgil Michel, is veritably packed with important truths on our Christian liturgy. "People who think" will not fail to get this paper bound work of 111 pages. (Liturgical Press, Collegetown, Minn., \$0.35).

"Back to the early Church!" has been the eucharistic watchword of our age. To help in laying an intelligent foundation for our general eucharistic revival and liturgical movement, and to increase eucharistic knowledge and zeal in his readers, whether lay or clerical, Fr. Husslein, S.J., has written **The Mass of the Apostles**, treating of the Eucharist, its nature, earliest history and present application. Drawing his materials from the New Testament, the most primitive Christian documents and patristic writings, ancient inscriptions and monuments, as well as from the earliest Catacomb paintings, the author has given us a comprehensive picture of the Divine Sacrifice during the Apostolic and Post-Apostolic Ages. One section of the book, "How St. Peter said Mass" is written in the present tense, as though by an eye-witness, with information gathered from contemporary doctrines and traditions. The entire work is written in a clear and vivid style, which, with the interest that the subject naturally arouses, compels the reader's attention. A number of illustrations, carefully selected by the author and which have reference to the text, have been included, as well as an alphabetical index which makes it possible to refer easily to any of the numerous subjects. We hope, with the author, that this book will help "to bring the world ever nearer to its Eucharistic God." (Kenedy, \$2.75).

It makes us very happy to see the Church's liturgical wealth distributed among those who are poor in liturgical knowledge. One of her minor, but by no means unimportant, agents in this appealing mission is **The Leaflet Missal** (fifty-two a year) which presents the entire text (Proper and Common) of the Sunday Masses in attractive and simple form. It is primarily intended for persons who have not, or can not follow, the Ordinary Missal. This much-needed plan, warmly approved by Archbishop Dowling, deserves hearty cooperation and a ready welcome in every diocese. (The Leaflet Missal, Chancery Bldg., 244 Dayton Ave., St. Paul, Minn., \$1.00 a year).

We have no doubt but that the cause of Catholic liturgy will also receive loyal service from **Eucharistic Devotion**, a reprint in neatly bound pamphlet form of Chapter VII of Fr. Kramp's excellent work "Misericordia." This practical little booklet should prove of great assistance to grade and high-school teachers in the eucharistic instruction of their pupils. (E. M. Lohmann Co., St. Paul, Minn., \$0.10).

**DEVOTIONAL, MEDITATIONS:** Lovers of our Lady will welcome the third volume, **Sous l'égide de la Vierge fidèle**, of the magnificent meditation series *Veritas, la Vie Chrétienne raisonnée et méditée*, of Père Gérest, O.P. The subject matter of this third book is treated in two parts: the first, *L'esprit de foi au cours des premières années de Marie*, begins with the Immaculate Conception and continues to the Finding of the Child Jesus in the Temple; the second, *L'esprit de foi au cours de la vie contemplative et de la vie active de Marie*, considers her spirit of prayer and her exemplification of the

theological and moral virtues, together with her active life from that marriage feast at Cana until her Assumption and Coronation in heaven. Doctrinal meditations, especially when they are illumined with the teachings of the Angelic Doctor, as are these of Père Gérest, are the foundations of a sturdy spiritual life; and are to be earnestly recommended. Two more volumes will complete this series. (Lethielleux, 18 fr.)

**Les Fetes Chretiennes**, by Canon R. Turcan, consists of two volumes, the first dealing with feasts pertaining to the God-head, the second with the principal feasts of our Blessed Mother and some of the Saints. This work is the complement of Canon Turcan's former work of *Sunday Instructions* which center about the Creed, the Virtues, the Sacraments, the Commandments and Prayer. It deserves a good reception from French readers both on account of its content and its fine order and simple style. (Téqui, 21 fr.)

To foster interior prayer in youthful readers, Father W. Roche, S.J., has written **Daybreak in the Soul**, a collection of short and delightful essays. He makes no pretense, he does not claim, to cover the whole scope of such a subject, but explicitly calls these twelve essays "a fragment from a fragment of the doctrine of Prayer." Each one has to do with the author's experiences with children as regards out-pourings of their pure and simple hearts in "home-made" prayer. His purpose is to show that, due to the insistence upon the mere language of prayer rather than upon the desire and wish to pray, prayer often is turned into a task when it ought to be, and is, a privilege and a pleasure. This little volume is aptly illustrated, a fact which added to the author's simple flowing style, makes it doubly suited to our young boys and girls. (Longmans, \$1.25).

**The Christian Life**, an excellent book, originally written in French by Rev. Anthony Tonna-Barthet, O.S.A., and designed to afford encouragement, strength and direction to all desirous of leading a holy life, has been translated by Fr. J. F. McGowan, O.S.A. This practical work was compiled from the writings of Saint Augustine and is well adapted to direct persons of every rank and condition of life, for Saint Augustine wrote from the fullness of his own varied experiences and left us those helpful counsels and principles, embodied in this book, which so happily compelled him to exclaim: "Thou hast made me for Thyself, O Lord, and my heart will never be at rest until it rests in Thee." (Pustet, \$3.00).

Another welcome addition to our devotional literature hails from Father F. X. Lasance, who certainly needs no introduction or encouragement in this line of work, for he is a loyal and ever active veteran. This latest work is especially welcome because it is in honor of our Sanctifier and Comforter, the Third Person of the Sacrosanct Trinity, the Holy Ghost, whom Catholics often (unjustly, though unintentionally) forget in their daily devotions, except perhaps at Pentecost time. **Come Holy Spirit** with its appealing Mass and Communion devotions, its novenas and carefully culled meditations—all this packed within a small book of 240 pages—will certainly help to produce a faint likeness of that special, practical, everyday devotion to the Holy Spirit that characterized the lives of the holy Curé d'Ars and the genial St. Philip Neri. (Benziger, \$1.50. To priests and Religious, \$1.20).

In the Introduction to **Light and Shadow in Religious Life**, by Rev. Otto Cohausz, S.J., translated by Rev. Laurence P. Emery, M. A., we find the explanation of its purpose: "It is of the light and shadow in religious life that this book will speak: of the light, in order to gladden; of the shadow, in order to console and strengthen." Throughout some forty chapters is traced the life of a typical religious from the first signs of his vocation up to his death, with all the consolations and difficulties he encounters daily, his aspirations and failings, his virtues and his faults, in a word, the

light and shadow. The author's examples include the prophets of the Old Law and the Saints of the New. He draws many salutary lessons from the Scriptures and the Imitation, as well as from the lives and writings of many holy men and women of the ages, whom he invokes to illustrate or drive home a truth. In his analyses of what takes place within the troubled soul he confronts us with our own experiences, and his diagnosis and prescriptions indicate his wide knowledge of humanity, and his evidently close familiarity with the details of the religious life. (Benziger, \$3.00).

For preachers seeking fresh thoughts with which to clothe the story of Holy Week, and for those desiring meditations for this time, **The Passion**, a sheaf of sermons by Bishop Paul W.v Keppler, adapted from the German by Aug. F. Brockland, will prove very satisfactory. The English into which this has been done is crisp, precise and unflinching. The Passion is brought home; the reader cannot fail to be inspired. (Herder, \$1.75). **The Sacred Passion** by Charles F. Blount, S.J., is a little book of points for mental prayer grouped around the outstanding events of Christ's last week on earth. The writer shows a familiarity with Scripture and a simplicity and lucidity of style that merit the reader's best attention. (Benziger).

The richly colored illustrations, the quality of the paper, the excellent print and practical Passion-lessons in simple and charming quatrains make Father Francis C. Young's **My Stations of the Cross** a beautiful Lenten booklet. It should beget a practical and life-long devotion to our Crucified Saviour and Friend, especially in children. (Keystone View Co., Meadville, Penna., \$0.25).

Two neat uniform volumes of retreat matter for religious which may be had in this country from the Georgetown Convent of Visitation Nuns, Washington, are **A Short Retreat in Preparation for Easter**, and **A Short Preparatory Retreat Previous to the Renewal of the Vows**. The latter, planned to cover three days, provides very helpful suggestions for a thorough examination of conscience, while the former takes the retreatants through Holy Week and bases its practical suggestions on the events of that period. (Salesian Press, Battersea, each \$0.55).

*EDUCATION, CANON LAW, SOCIOLOGY*: Whenever the talented and diligent scholars of the Franciscan Educational Conference convene for their annual meeting, we can always expect something interesting and constructive. Select Friars, well acquainted with the subject (assigned at the previous meeting) for discussion, read worthwhile papers, the product of studious research and zealous application on their part. The papers printed in the **Report of the Eleventh Annual Meeting** are particularly valuable because of their practical observations on an actual question, that of education. In the first paper a keen analysis of Saint Francis' educational method is given by Fr. Hammer, who did not overlook Francis' ability to clothe his ideal with color and poetry. God was his "Most High Lord" and "Prince," and Poverty his "Lady." The Poverello's penetrating understanding and his appealing, cheerful and inspirational character are also revealed. In the discussion that followed, Father Zawart adduced much important data, backing these up (true historian that he is) with carefully studied references, to supplement his confère's paper. His summary of Francis' contribution to Christian education deserves to be memorized, especially the third point (p. 34). Father Dobbins' contribution on "Franciscan Educational Ideals" we enjoyed very much. In it there is one statement that all seminarians and priests might well remember, viz., that the priest must be a saint, a scholar, and a gentleman. In the afternoon session of that same day, the authoritative decisions of the Holy See and the regulations of the Franciscan Rule and Constitutions pertaining to the problems discussed were very capably presented by Dr. Schaaf, who appears well versed in the subject of Canon Law and is one of its Profes-

sors at the Catholic University. In the remaining papers and discussions we find many mental eye-openers as to the need and difficulty of introducing education into the Franciscan seminary curriculum, and as to the process of producing Franciscan teachers (namely, their selection, preparation and preservation). The work of the Friars certainly is inspiring. It is a real pleasure to wish continued success for their Conference. (Secretary's Office, Capuchin College, Brookland, D. C.)

**Constitution of the Church in the New Code of Canon Law**, by the Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L., President of St. Patrick's Seminary, Menlo Park, California, is not a new work. It was first published in 1925. Students of Canon Law and the clergy generally will receive this reprint with a hearty appreciation. In this volume, Book II Section II, canons 215-486, "Clerics in Particular" is carefully treated with reference principally to the power of jurisdiction clerics exercise or the office they hold and consequently the place they occupy in the Church's organization. The book gives a clear and comprehensive view of the Church's governmental system. It is in English, well arranged and carefully indexed. A quick reference can be made to any point in question. (Longmans, \$3.00).

Not only parents and teachers, but all who have been intrusted with the guidance of children will find much helpful information and many practical suggestions in **You and Your Children** by the Rev. Dr. Paul H. Fursey, a specialist in this subject. This work, which is written in a clear and interesting style, combines with the general principles of the Church the results of extensive studies in child psychology by modern psychologists. At the end of the volume is found a list of Catholic books interesting to children. (Benziger, \$1.50).

*LITERATURE, POETRY, FICTION:* No opinion as to the merits of the original Faust can claim novelty. The irresistible fascination of an eternal problem, the endless charm of its variety, running the gamut of every human emotion, has given it a place on the literary peaks. Although the translations of Hayward and Blackie have stood the test of many years, it is always refreshing to come upon a new translation of a work whose depths have not been fully plumbed. It gives us a new slant from a contemporary point of view. Mr. William Page Andrews is backed by a quarter of a century of patient scholarship, and to him and his revisers, Geo. M. Priest, Ph.D. (Princeton U.) and Karl E. Weston, M.A. (Williams College) literary enthusiasts are deeply indebted for their painstaking labor. When we consider that many of the couplets of the original are very difficult, interspersed with idiomatic expressions that almost defy a prose translation, let alone metrical, we must unhesitatingly bend the knee of homage. **Goethe's Faust (Part I)** is a scholarly contribution to real literature, and especially the more commendable when we consider that the proportionate monetary emolument is negligent, for sad to say it is not received in this country as it was in Germany during Heine's time, when "every billiard marker in Germany puzzled himself over it." (Princeton University Press, \$4.00).

For those who would do their light reading with profit as well as entertainment we candidly recommend **Memories and Musings**, eighty-three short essays by the Rt. Rev. Sir D. O. Hunter-Blair, Bt., O.S.B. The varied and interesting range of subjects makes it difficult for the reader to put the book down. The style is as pleasing as the subject matter is entertaining, and one cannot close the book without a realization that he has added something useful and delightful to his fund of knowledge. (Kenedy, \$3.00).

Father Neil Boyton, S.J., who has acquired the admirable faculty of talking to boys and making them like it, offers them two more good books.

In **Xavier Lands**, backgrounded in India where St. Francis Xavier spent himself so generously for God's greater glory and the good of "unwashed" souls, is packed with sixteen short human-interest stories radiating an attractive moral or an irresistible lesson. (Benziger, \$1.25). **The Blessed Friend of Youth** presents to us the life and the great love of Blessed John Bosco for boys, and the origin and growth of the Salesian Congregation. An enthusiastic foreword to this delightful work is written by Hon. Alfred E. Smith, who certainly needs no introduction to Catholic readers. (Macmillan, \$2.00). Both books are written in Fr. Boynton's usual pleasing style that appeals both to the heart and mind. They should interest and delight our young readers; they should inspire them with a greater love of God and the holy men of which they tell.

Simplicity is the striking note about Caroline Giltinan's **The Veiled Door**. She condenses noble thoughts into small simple lines; and yet her short lyrics are rich in thought and music. She sings of love, sorrow and faith, of the longing for motherhood and of motherhood itself. The volume is so full of the things of life that no reader can fail to find in it reflections of his own experience. (Macmillan, \$1.50). Glenn Ward Dresbach needs no introduction to readers of poetry. He is one of the outstanding contemporary poets, the poet of the American Southwest. He is a man's poet because he sings a man's thoughts in a man's words; he is a poet for women, too, for in him they will find all those qualities that make them love a man. **The Wind in the Cedars** brings us the desert, the mountains, the birds and flowers of his country in simple, sweet and magical verse. (Holt & Co., \$2.00).

**Under the Shadow of a Cross and Other Tales**, by Sister Mary Raymond, O.S.D., is a sheaf of stories told in the Community Room by Sister A and Sister B and Sister C and all the others on their summer vacation. There are tales which find their settings in cloistered gardens and others whose characters are fitting here and there in the world outside. The reader who—remembering Chaucer, perhaps—keeps the setting in mind is impressed with the magic of story-telling and can well imagine the wealth of material which would come from a group representing so many varied backgrounds. The authoress tells their tales in a facile and limpid prose, and her elliptical introductions to the raconteurs add much to the intimacy of the book. (Sisters of Saint Dominic, Caldwell).

Isabel Clarke in her usual easy and graceful style has written another very human story, pleasant and entertaining. **We That Are Left** presents an echo of the world war in a way that seems entirely new. (Longman's, \$2.50).

**The Twelfth, an Amethyst**, by Beatrice Chase, has a touching appeal to story-readers. Into a fine description of English country life is woven a lively and striking narrative. (Longmans, \$2.50).

The story of a very lovable girl is told for us in **Chérie**, by May Beatrix McLaughlin. Chérie is left an orphan while still quite young. She comes to America to live with two aunts. At their home she meets a cousin with whom she returns to New York. Then high school life in the great city, surprising adventures with a burglar, delightful days at Atlantic City are described in an easy captivating manner. Our young readers will be delighted with Chérie and her cousin Eleanor. (Benziger, \$1.25).

A book awarded the Née prize by the Académie Française (in 1926) for surpassing originality "in form and in thought" cannot fail to interest and perhaps fascinate its readers. That is why Fr. Martindale has revised and edited Mile. de Villèsbrunne's translation of **Nais**. In this book, Marie Gasquet tells us simply and captivatingly of a sweet little French girl who follows in the footsteps of St. Francis of Assisi. Mysticism and reality go hand in hand. All nature holds some secret for her. The blue sky above is the dome of her cathedral; her choristers are the birds of the air, who

chant especially for her. In the farmhouse Nais is the pivot upon which the family life turns. Her one desire is to become a nun. And after many hardships, some seriously described, others in an amusing way, the doors of the Convent of the Capucines in Aix-en-Provence open for this lovable modern daughter of St. Francis. (Longmans, \$2.00).

**BOOKS FOR CHILDREN:** It makes us happy to notice that the needs of children are not forgotten by our writers. The Dominican Sisters of Adrian, Michigan, have compiled a delightful and appealing little book telling our tots how to show their love for Jesus, what to do and say in Confession, at Holy Mass and Communion. The addition of simple and charming hymns and more than thirty brightly colored instructive pictures make **My Gift to Jesus** a book of real beauty and joy for any boy or girl. (Lowdale Publ. House, Chicago, \$1.00).

Simplicity of language and winsome pictorial decorations are also features of **A Garland of Saints** for Children, by Rev. Michael A. Chapman. Not holy-card saints but living, human, lovable men and women of God are described therein for our youngsters. (Pustet, Board cover with printed jacket, \$1.25).

Sister M. Alphonsus, O.S.U., who has handled children of the primary grades for a considerable length of time and who understands their needs and capacities well, has prepared a beautiful and really worthwhile Mass and Communion Prayerbook for boys and girls of six and seven. **I Go to Mass** is worthwhile because it was actually tried out in her classroom and passed the test admirably. The plainly worded rubrics, sanely colored pictures, accurately visualizing the chief parts of Holy Mass, the large type, size, general make-up and low price should make this rare little book appeal to all who have the care of children. (Benziger, \$0.21. To priests and schools, \$0.16 3-5).

**BRIEF NOTICES:** Whenever the Lenten season rolls around many faithful need and look for a good guide to direct them in that beautiful and richly indulgenced devotion, the Way of the Cross. Fr. P. J. Buissink has written **The Way of the Cross** to help them in their need. It contains exercises for the First Friday of Lent, for Lent itself, for Good Friday, for Friday after Passion Sunday (specially applied to our Blessed Mother), for all the sins of the world, for First Communicants, for a Retreat or a Mission, et al. There are twenty-five in all. (Address Rev. P. J. Buissink, San Rafael, Trinidad, B. W. I., \$1.00). And he has also compiled twenty-three chapters of apt selections for memorial cards for the deceased. These he has culled from Holy Scripture, the Fathers, Doctors, the Liturgy, inscriptions of the Catacombs, etc. The **Compilation of Passages** also contains a bibliography termed "Sources of Help" by the author. (Ibid. \$0.50). Ten copies \$3.00).

Doctor E. LeBec, a distinguished Paris surgeon, has written **A Study of the Four Miracles**, accepted in the cause of the Little Flower, and he submits this as undeniable proof that Almighty God has performed genuine miracles in her favor. (Central Bureau of the Central Verein, 3835 Westminster Pl., St. Louis, \$0.15).

To show when a general confession is necessary and to present a succinct methodical examination of conscience, Fr. A. Konings, C.S.S.R., prepared **General Confession Made Easy**. A missionary of the same congregation, alive to present day problems and conditions, has revised this useful booklet and brought it up to date. (Benziger, \$0.25).

**Who's Boss**, a pleasant three-act comedy by Sidney Toler, describes the bossing-around of a young, wealthy and good-natured bachelor by his unconsciously selfish female kin. The climax is reached when his newly-engaged secretary, a refined Boston girl, in her delightful and tact-

ful way, saves this absent-minded master from his bosses, saves the family from scandal, and wins his love. (French, \$0.75).

Samuel French has also recently published **The Misleading Lady**, by Charles W. Goddard and Paul Dickey; **Straight Thru the Door**, a mystery comedy in three acts, by Wm. T. Hodge. (Each \$0.75); **Bluebeard in Bologna**, fantasy in two acts, by Edward R. Duer (\$0.50); **Midsummer Eve**, an outdoor fantasy in three scenes, by Constance D'Arcy Mackay; **Fernseed in the Shoe**, a comedy in one act, by Ethel Van Der Veer (Each \$0.35); **Home Sweet Home**, by Pauline Phelps; **Sparks—an Inbetween**, by Florence W. Erdman; **Hot Waffles**, by Dorothy DeJagers; **The Rookie and the Rules**, by Hilliard Booth (Each \$0.30).

**PAMPHLETS:** **The Catholic Doctrine of Matrimony**, by Rev. Francis J. Connell, C.S.S.R., S.T.D., comprises the following talks he delivered before the Forum of Columbus Council, 126, K. C. at Columbus Club, Brooklyn: **The Nature, the Unity and Indissolubility, the Sanctity, and the Duty of Matrimony.** (America Press, \$0.10).

**Nature's Protest Against Counter-Conceptives**, by Rev. Henry Woods, S.J., Ph.D. (University of Santa Clara, California).

**Apostolic Letter of Pius XI on the 100th Anniversary of St. Wenceslas, King and Martyr of the Czechs.** (Bohemian Benedictine Press, Chicago).

**BOOKS RECEIVED:** To be reviewed in next issue. **The Life of Miranda** (2 Vols.) by Wm. Spence Robertson, Ph.D. (University of North Carolina Press, \$10.00). **Catechetical Methods**, by Rudolph G. Bandas, Ph.D., et M. (Wagner, \$2.50). **Christ and Renan**, by M. J. Lagrange, O.P. (Benziger, \$1.50). **One Lord One Faith**, by Vernon Johnson (Longmans, \$2.00). **Pauline Jaricot**, by E. Ste. Marie Perrin (Benziger, \$3.30). **Philosophy of Value**, by Leo Richard Ward, C.S.C. (Macmillan, \$2.25). **The Dominicans**, by J. B. Reeves, O.P. (Macmillan, \$0.80).

