

THE FRIARS' BOOK-SHELF

Rt. Rev. Edward Fenwick, O. P. By V. Rev. V. F. O'Daniel, O. P., S. T. M. Pp. 470. \$3.50. Dominicana, Washington, D. C.

In speaking of the charity of priests, Fr. Scaramelli, S. J., says that a priest "will never give his Lord so great a proof of love as by laboring unceasingly with Christ in saving His beloved sheep." Judged by this standard the love of Bishop Edward Fenwick, O. P., must have been a raging furnace for intensity. From his youth to his last breath it was his only desire and ambition to find, feed and protect the pioneer flock of Christ. Indeed, the main reason for his becoming a Dominican was to make himself better fitted for that work, and to gain the help of the Dominican Order in the lonely missions of our country. As soon as possible after his ordination in Europe, he came back to America to give his all for the salvation of souls. From then on, as a priest in Kentucky and Ohio, and as first Bishop of Cincinnati, his life was spent in seeking and living for those whom he so lovingly called "the stray sheep" of Christ. Because of his labors as priest he was called an "itinerant missionary"; that name could also be applied to him as bishop, for his journeys never ceased.

Two important features a reader seeks in the life of any great or saintly man are accuracy in the relation of facts and the human element in the delineation of character. Both of these the learned author brings out well. In the story of Bishop Fenwick we see a man loving and lovable, with faults—though there seem to be few of them—and virtues. Bishop Fenwick had the true American spirit; he was affable, courteous, a gentleman through and through; not too hard on others, but taking into account people's weaknesses; not directly seeking an extremely mortified life, but patiently and gladly accepting trial, privation, and suffering as they came in life. Indeed, the latter feature is most characteristic of his life; few, if any, had a harder time as missionary and bishop than he; what is more, he thought of himself last when it came to the enjoyment of rest or any of the other comforts one must have to live.

We can trust V. Rev. Fr. O'Daniel when it comes to points of history in his work. This biography was not written in a day

or a year; it has been the study of a lifetime. He has labored at the collection of material and data from the earliest days of his priesthood. All possible records and sources have been carefully studied; errors of earlier authors on a point or so, and some of his own, too, made in previous sketches, have been noted and corrected. All in all, this book is not only an interesting account of the early struggles of the Church in our country, but also adds much to our knowledge of the history of Catholicity in these dear United States.

N. G.

Credentials of Christianity. By Martin J. Scott, S. J. Pp. 257.
\$1.50 net. P. J. Kenedy & Sons, N. Y. C.

Any one who has read and enjoyed "God and Myself" or "Convent Life" by Father Scott will surely enjoy this work. It is historical and apologetical in so far as it treats of the establishment of Christianity, which was possible only to a Divine power. Rationalists madly exclaim that Jesus Christ is dead, Christianity worn out, and no longer worthy of acceptance. But Father Scott says: "There are those who say that Christianity has failed. They said that fifteen hundred years ago. Rationalism had never such a champion as Augustine. He assailed Christianity so terribly that St. Ambrose had the following petition inserted in the public litanies: "A logica Augustini, libera nos Domine!" (From the arguments of Augustine, O Lord, deliver us.) Yet this dreadful foe became the firm champion of Christianity, its greatest champion in an era of great champions. No one could be a better witness to the greatness of natural wisdom. But his career also shows "how reason by lust is swayed." Augustine fought Christianity harder than any modern opponent, but he was so great that when he was defeated he knew it." Father Scott has the happy faculty of clothing sublime truths in simple language. He gives the plain statement of facts—Gospel facts, of which Harnack, the prince of free-thinkers, and a shrewd man of research, affirms that "no documents of history are more trustworthy than the Gospels." Father Scott furnishes you with arguments for Christ's divinity, arguments which can not be gainsaid, clear-cut, logical, and always to the point. He uses the Word of God very fittingly. May the work lead many souls to God.

C. McE.

Living Temples. By Fr. Bede Jarret, O. P. Pp. 104. 90c. net.
Mountains of Help. By Marie St. S. Ellerker, O. S. D. Pp. 71.
 90c. net. P. J. Kenedy & Sons, N. Y. C.

Our Dominican brethren of England deserve well of youth for these two beautiful little works. "Living Temples" has already received a commendation in these pages. In an American edition, however, as this imports to be, a few minor changes might have been made profitably; references to cricket and the Union Jack have no particular appeal to the American boy.

Miss Ellerker's work cannot be too highly praised. The illustrations are beautiful; flowers have a sweeter scent for their mystic meaning; the style, though as simple as the mind of a child, carries not even a suggestion of slang or baby-talk; the spirit breathing through it all is pure and sanctifying. We can not imagine the authoress anything but a favorite with children; her place is in the midst of them, leading them gently and lovingly by story and parable to Him who said, "Suffer the little children to come unto Me." —————

N. G.

The Lure of the Pen. By Flora Klickmann. Pp. 305. \$2.50.
 G. P. Putman's Sons, N. Y. C.

The lady who wrote this book is by profession an editor and publisher. Hence she ought to be peculiarly well fitted to speak with authority on such an important subject as the writer's craft. But just because she edits a woman's magazine and almost exclusively comes into contact with women writers, her editorial experience has betrayed her into limiting the scope of an otherwise fairly good book. Her experience is genuine, but handicapped in so far as it is circumscribed and confined to the feminine half of the race, and hence to one-half of the reading and writing public.

In criticising the faults of amateur writers the author invariably considers those shortcomings which are typical of would-be literary women. Now, the rhetorical weaknesses and false philosophy of literature of which the fair sex is so often guilty, are, to a certain extent, amusing to literary men. But masculine readers soon tire of them because of their very inanity. In this connection we are forcibly reminded of some pungent things Mr. Robert Cortes Holliday says in his essay entitled "Why Men Can't Read Novels by Women." Of course Miss

Klickmann is not responsible for the literary sins of women. In fact, she has done much to remedy them. But that by busying herself entirely with feminine failings in literature she should have warped her book and limited its appeal is certainly deplorable.

It is not alone by reason of its limited scope that this book is inferior to such as Sir Arthur Quiller Cauch's masterly lectures "On the Art of Writing." In her very first chapter Miss Klickmann tells us that throughout her book she uses the word "literature" in its widest sense. That is unfortunate for the book as well as for the reader. But, then, again, it is only when literature is defined in its broadest sense that the work of thousands of would-be authors can be called literature. Mr. Richard Le Gallienne says, "A would-be author is almost certainly a shouldn't be author." The writer, like the poet, must be ninety-five per cent born before even the most expert advice can make him into the genuine article.

But Miss Klickmann's well-written book will do much good among those for whom it was written. It is to be hoped that in spite of the lure of the pen it will help to cure some would-be authors of the dangerous disease of self-expression. N. E.

Dante. By J. T. Slattery, Ph. D. Pp. 285. \$2.15 postpaid.
P. J. Kenedy & Sons, N. Y. C.

This book contains a course of five lectures delivered before the N. Y. State College for Teachers. In the first chapter, "Dante and His Time," the author clears away many of the incumbrances which ignorance and misrepresentation have heaped upon Dante's age, and gives much information necessary for a thorough understanding of his works. In the second chapter there is given a short sketch of his life and character, together with a wonderful pen-picture of the poet, drawn from his own writings. These two chapters are invaluable aids towards appreciating the genius of his art. In the three subsequent chapters, "Inferno," "Purgatorio," and "Paradiso," the author plays the role of a well-informed guide, conducting his readers through the paths followed by Dante, Virgil, and Beatrice as depicted in the "Divina Commedia." Dr. Slattery's book is timely, and will do much towards a more intelligent celebration next year of the six-hundredth anniversary of the death of the great Florentine.

A. P.

Talks to Nurses. By H. S. Spalding, S. J. \$1.50 net. Pp. 197. Benziger Bros., N. Y. C.

Father Spalding deserves the heartiest congratulations of the nursing profession for this work on the Ethics of Nursing. It is the first Catholic work of this kind. In it the author has dealt with the great moral questions that every day force their way into the life of the professional nurse. Of these his treatment is simple and direct. There is no mistaking his teaching; and it is the Catholic teaching.

The nurse's duties to herself, as well as those to others, are strongly insisted on. The great moral power of the profession is emphasized; for a religious tone fills the entire book. Practical cases in training-school and professional life are proposed and solved, the better to clarify the author's principles. A short history of nursing closes the volume. C. D.

Abbotscourt. By John Ayscough. P. J. Kenedy & Sons, New York. Net \$2.00. Postpaid \$2.10.

In his latest novel the author gives us a charming study in black and white, with very little neutral grey. The good characters are very, very good, and the naughty ones are horrid. Yet so artistic is the treatment that far from robbing them of all semblance of reality, it leaves them living men and women.

The plot centers about Eleanor Abbott, the last and noblest of an else disreputable line. The more fortunate Abbots of Abbotscourt, tactless and blundering often, but kindly and honest withal, strive to place this jewel in a proper setting. Complications arise from the intervention of Eleanor's brother, Sir Anthony,—a deep-dyed detestable villain,—and the unworthy Simon Scoper. Thanks to the rare tact and penetration of Mrs. Barry and the lovable old Archdeacon, Eleanor rides happily to triumph. So bare an outline of the plot might create the impression that "Abbotscourt" is merely a book of the dime novel type, suffering from a bad attack of inflated prices; but the author's inimitable skill raises it from the commonplace to the level of truly literary fiction.

The character sketching is superb. Among the most perfectly drawn, though by no means the most important, is Charlotte Abbott, prim, precise, and prudish, whose husband's parish "is her only sphere," in whose mouth butter would melt, and in

whose heart it would freeze. We pity poor David who took her to wife, and in his misfortune we cannot but see another argument for the celibacy of the clergy. Small wonder the good man chose for his second spouse a dainty, pretty thing, who dressed well, laughed often, and cared not a straw for his parish.

To all readers who will pass bravely through the first chapter, wherein they must submit to a somewhat tedious trip through choice pages from Burke's "Peerage," we promise a most delightful story,—a taste of John Ayscough at his best.

L. C.

The Foundation of True Morality. By Rev. T. Slater, S. J.

\$1.40. Pp. 88. Benziger Bros., N. Y. C.

Father Slater finds the cause of the present decline in moral progress among men in the lack of "a sound and universally accepted code of ethics." Much of the modern misconception of such things as morality, sin, and precept he traces back to the teaching of Martin Luther & Co., who taught the inherent wickedness of fallen man and the doctrine of justification by faith alone. In as many chapters Fr. Slater defines and compares the Catholic and Protestant ideas of "Man as a Moral Agent," "Legalism," "Casuistry," "Counsels and Precepts," "Sin," and "Grace." He gives the reason for Protestant prejudice and shows where it is mistaken. This little book will help much to clarify on these important subjects the ideas both of Catholics and Protestants. It is too bad that, since the book is intended for popular reading and distribution, it was not put out in a paper cover or otherwise cheaper edition.

N. G.

Your Own Heart. By Father Garesche, S. J. Pp. 160. \$1.25 net.

Benziger Bros., N. Y. C.

Knights of Columbus in Peace and War. By M. F. Egan and

John B. Kennedy. 2 vols. Pp. 411 and 405.

In publishing this record of their activities during the world's greatest war the Knights have been mindful of the past neglect of Catholics to preserve a registered story of their efforts. In their own inimitable way the authors have given to the world a history of the society from the date of its foundation, Jan. 16, 1882, to the eve of its international organization.

In the first volume we see the Knights grow from a parish club to an Inter-American society; we see how "Casey" coped with the difficult task of pleasing thousands of Americans, how "our boys" went into battle, behaved under fire, and won the war, how the K. C. secretary spent his "easy" life "over there," how the K. C.'s became "first in the hearts" of the soldiers. The second volume is purely statistical, containing letters of commendation, the K. C. Roll of Honor, their list of secretaries, and a statement of expenditures and activities. These volumes do not give us wild tales of war correspondents, but facts well proven and well written. This work is worthy of a broad distribution, and we hope it will be placed on the tables of literary circles and library reading-rooms as a convincing testimony of K. C. integrity against Bogus Oath and other charges. J. D. W.

Dominican Contemplatives. By a Dominican of Carisbrooke, Isle of Wight, England.

"St. Dominic's particular fashion of contemplative life that he instituted for women is herein described by one of his followers. To contemplate truth, and to expound it by prayer, by the mystic vision, by a subtle, living influence vitalizing the whole membership of Christ is, in the pages of this brochure, declared after the model of St. Dominic. To this generation whose soul has been bruised by the turmoil of war and overmuch talk, this contemplative way of his will find one here and one there upon whom it will react by affinity. To these this excellent treatise will supply abundant information concerning this St. Dominic's 'dear city of God' small, compact, not overcrowded, but gay with the blessed familiarity of home." (From the preface.)

Father Tim's Talks. By Fr. McEnniry, C. SS. R. Vol. III, pp. 189. \$1.50 net. B. Herder, St. Louis, Mo.

This is a book of "short stories" on things of the Catechism. It is surprising how much solid information can be given in so interesting a way. Father McEnniry's development of a topic is very complete; many a question that has been hidden unsolved in the recesses of the mind are as by magic introduced and answered. "Absolution Refused," "Religious Veil and Wedding Ring," "The Secret of Happiness," "Daily Communion," and "Handling a Husband," are some of the points treated. The book is as profitable as a sermon and as enjoyable as a novel.