

THE FRIARS' BOOK-SHELF

A Parochial Course of Doctrinal Instructions. Dogmatic Series, vol. II.
By the Rev. Charles J. Callan, O. P., and the Rev. John A. McHugh,
O. P. Pp. 562. \$3.50 net. Jos. F. Wagner, Inc., New York City.

Those of our readers who have made the acquaintance of the first volume of this series will welcome this first of its fellows. The high praise with which the work has met on all hands makes superfluous any comment on our part, and we feel that we can do nothing better than reproduce at length the Papal approval accorded the Programs, of which the work at hand is but an elaboration.

The Most Rev. Patrick J. Hayes
Archbishop of New York.

The Vatican
Feb. 14, 1921.

Your Grace:

I have the honor to inform you that the Holy Father highly appreciates the courtesy you have recently shown in presenting him with a copy of the "Program for a Parochial Course of Doctrinal Instructions for Every Sunday and Holyday of the Year," which has been published by order of your Grace for the priests of your Archdiocese.

His Holiness is extremely pleased to notice how this Course of Doctrinal Instructions admirably realizes, through the qualities which adorn it, the purpose intended by your Grace when you entrusted its preparation to the Archdiocesan Commission "De Cultu Divino," and to two most expert writers of the Dominican Order; your aim being that this Doctrinal Course should be an efficient help, and, as it were, a guide to the Reverend Clergy, who, at low Masses on all Holydays of precept, are in duty bound to explain the Holy Gospel to the faithful.

There is no doubt that the Reverend Clergy of the Archdiocese, who by their wise counsel have contributed to the perfection of the work, will find in this Course a faithful friend which in the busy days of the ministry will afford them synthesized, but sufficient material for an excellent dogmatic or moral instruction to the people. Furthermore, these Outlines may always be amplified whenever the Clergy wish to draw upon their own personal experience, or to profit by the splendid bibliography which always accompanies the development of each subject.

It is superfluous to add that the value of the work is enhanced by the fact that it has been planned and executed in perfect harmony with the admirable Catechism of the Council of Trent.

The Holy Father therefore highly praises the zeal which your Grace and those associated with you in this difficult task have shown in order that the most abundant spiritual fruits might be brought to the good Catholic people of your Archdiocese by the explanation of the Gospels on Sundays and Holydays, and he sincerely trusts that the Clergy will unanimously make use of so valuable a Course of Instruction.

While adding that His Holiness, in token of particular benevolence, imparts, with all the effusion of his heart, the Apostolic benediction to your Grace, the Clergy, and the faithful confided to your care, I take this opportunity to renew the sentiments of my high esteem and to subscribe myself,

Yours most devotedly,

PETER CARDINAL GASPARRI.

A History of Penance. By O. D. Watkins, M. A. Pp. 775. 2 Vols. Price, \$16.00. Longmans, Green & Co., New York City.

This twentieth century has been accused of harboring every social evil imaginable. Reformers are found loudly proclaiming the causes of the deterioration which they say has taken a death hold on this grand old world. Many there are who recommend a return to the stringent penitential discipline of the first years in the Christian Era. The Modern Age, they say, is reaping the harvest of its wild oats sown when ecclesiastical discipline was relaxed.

True, in the first years of Christianity while the Blood of the Passion was yet damp; and foot prints of the Apostolic band still showed forth most legibly on the sands of time; when persecution made the beloved of Christ no safer than the beast of the forest before the huntsman's bow, in those days offences against certain virtues called for a most severe reprimand. The adulterer, the apostate, and the murderer were rigorously punished for their crimes; for Holy Mother Church, Christ's own institution, is pure, steadfast and living.

Man no matter how angelic is only human. The Church realized this and gradually changed her discipline, not purposing

to foster criminality and weakness in morality but rather to encourage the sinner to repent of his offence and be united again to Christ. This turn in discipline began about A. D. 252 when the Novatian rigorism was spurned by the entire Church except in Spain.

When these reformers who vociferously cry aloud about the seeming ecclesiastical laxity will historically trace their system they will find its origin in Novatianism. Down through succeeding ages the Church has guided the morality of her children and what she has thought proper in legislature she has unfalteringly and instantly applied. Today she stands the only champion of the true Christian ideal. From her voice alone will the world hear the word bearing peace and solace to the innumerable wounds inflicted by heresy, obduracy and continued crime. Though she has abandoned sack-cloth and ashes she still holds vigorously to a most efficacious system of private and public penitential discipline.

To make a complete study of Penance, not only as a Sacrament but as a disciplinary antidote, has ever been a grave hardship. The sources are widespread, being found in each succeeding age. Greek and Latin have clothed most of the documents containing the teachings of Penance. How the Church's doctrine on Penance has developed can be most interestingly followed in the writings of the Apostles, the Patristic literature and the writings of succeeding generations.

A standard work on this subject has recently been edited by Rev. O. D. Watkins, M. A., Vicar of S. Cross, Holywell, Oxford. In "A History of Penance" this scholarly author sets forth the result of his studies on the primary authorities for the whole Church to A. D. 450 and for the Western Church from A. D. 450 to A. D. 1215. The authorities consulted are printed in Greek, Latin and English. Marginal indices summarizing the subject matter treated are used throughout the work.

"A History of Penance" is so scientifically written that persons having no knowledge of theology, or at best but little acquaintance with the sacred sciences may find most interesting information by a careful reading of the data it contains. Everything seems clear. Translations are excellent. The tone of the entire work is very high. Painstaking research, unbiased and unprejudiced selection of historical sources were some of the things which preceded the writing of these two volumes.

The publishers were justified in dividing the work into two volumes. The quality of paper is good and the type is clear; but the binding does not seem as strong as should be found on a production of such value. The index is not complete. Many instances could be indicated. Suffice it to mention that on page 495 St. Thomas Aquinas is aptly cited but in the index his name has been omitted. The two volumes should be of service to all in any way interested in the study of Sacred Sciences.—A. S.

Henry Edward Manning, His Life and Labors. By Shane Leslie, M. A. Pp. xxiii+516. \$7.50. P. J. Kenedy and Sons, New York City.

Though Purcell carted off a cabfull of Cardinal Manning's private papers as material for his *Life*, unhappily for the Cardinal and his friends he failed to provide himself with an equal quantity of documents necessary to represent fairly and adequately the many sided Archbishop of Westminster. Small wonder, then, that Cardinal Vaughan had to say of his effort: "I do not recognize the portrait of him with whom I was in constant communication during forty years." As Mr. Leslie has made use of countless documents passed over by or inaccessible to the Cardinal's first biographer, the present work is more than the supplement to Purcell's *Life* he modestly claims for it. It is an entirely new picture that shows the true position the great Ultramontane held both in the ecclesiastical and in the political history of his times, and reveals a man deserving the affection and gratitude of the whole English speaking world.

The first few chapters describe Manning's early life, his education, the peaceful years he spent in the ministry at Lavington. At the tomb of St. Charles Borromeo, his patron in after years, began the long process of his conversion to Catholicism. There, he says, the words "et erit unum ovile et unus pastor," sung by the deacon came upon him as if he had never heard them before. When, some years later, Mr. Gorham proved that an out and out heretic could successfully invoke the aid of the State against the Church, Manning gave up the Archdeaconry with which his zeal in behalf of the English Church had been rewarded and made his way to the one fold and one shepherd. A little more than two months after Manning's reception, Cardinal Wiseman had unwittingly elevated to the priesthood his own successor in the See of Westminster.

In the chapter devoted to the relations of Manning with Newman, the author contrasts the characters of the two men who so ably and courageously labored in their respective ways for the struggling Church in England. Regrettable as were the disagreements that kept them tilting at one another for half a century it could hardly have been otherwise, so utterly at variance were they in sentiment, method and aspiration. Cardinal Manning, however harsh his treatment of the highstrung Oratorian may have appeared at times, sincerely believed that he was only furthering the cause of the Church in opposing the plans of his far-sighted rival.

His Eminence had an abiding taste for politics (as a young man he had even entertained hopes of a public career for himself), and a copious correspondence survives his dealings with many English and Irish statesmen, on the momentous political questions that were harrassing Parliament during his lifetime. His tender sympathy for poverty-stricken Ireland revealed itself while he was still the parson at Lavington and his unsparing efforts to lighten the burdens of the miserable nation form two of the best chapters in the whole volume. The poor and the downtrodden were always the objects of his most solicitous care. His support and defense of the young Cardinal Gibbons when the complications arising out of the American labor movement threatened a crisis in the Church, along with the unyielding stand he made for the rights of the English workman, have made the people of both countries his debtors.

The whole eventful life of the Cardinal from his birth till he died full of years, is told with a charm and skill worthy alike of the illustrious subject and his scholarly biographer.

—R. P. O'B.

The Age of the Reformation. By Preserved Smith, Ph. D. Pp. 861. \$6.00 net. Henry Holt and Company, New York City.

Thought and Expression in the Sixteenth Century. By Henry Osborn Taylor. Pages, Vol. I, xi+427, vol. II, 432. \$9.00 per set. The Macmillan Company, New York City.

Another work on the Reformation has recently been put on the market, with a prefatory remark from the author that this volume is intended to set the age of religious upheaval "in its proper relations to the economic and intellectual revolutions of the sixteenth century."

Dr. Smith writes from the Protestant point of view and his work is not altogether free from the bias of his creed. Quite naturally, because of his religious tendencies, he fails at times to appreciate the significance of Catholic ideas and Catholic practice. Certain of his conclusions, displaying his strong Protestant convictions, are unacceptable to the Catholic mind. But he is a sincere and earnest seeker of the truth. In fact, it may in due justice be said, that fairness is characteristic of Dr. Smith's work. For example, in the matter of religious persecution, he very impartially insists upon the intolerance of the Protestants as well as the Catholics, whenever the former rose to power.

The author, with great pains and exactitude, states the various interpretations given to the Reformation by the most prominent historians since the sixteenth century. His own meed of praise is enthusiastic for this "age of aspiration . . . great in what it achieved, sublime in what it dreamed; abounding in ripe wisdom and in heroic deeds; full of light, and of beauty, and of life." Studying the age from divers angles—professedly from the intellectual and economic aspects, incidentally from many other points of historical vision—he offers an interesting and comprehensive treatment in each phase. The first nine chapters are devoted to the Reformation, the last five to the Age. The latter part is, of course, the more novel feature of the book, showing forth the conditions of life at the time, in a thorough and attractive manner.

Dr. Smith's method is historically exact—a consultation of his bibliography will convince the reader of the exhaustive study to which he has subjected his thesis. The work is done in a simple, lucid style which will appeal to the general reader as well as the student of history.

The scope of Mr. Taylor's work, as indicated in the title, is broader, and touches only indirectly on the great religious upheaval of the century. As his purpose is to give an intellectual survey of the age, we find him treating of the humanistic movement, of philosophy, education, and science. Still, though the Reformation is not directly the subject matter of the book, it permeates almost every page, and obviously has inspired the greater part of the work. We are led to view the century with vision somewhat blurred by a Protestant bias.

Aside from the exaggerated praise heaped on the Reformers, and from some more serious sins of omission (e. g., the utter silence with regard to Catholic Spain's contributions to the thought and expression of the time),—aside from these patent faults the work has several excellent features to commend it to the careful student. Most pleasing and valuable of all, perhaps, are the chapters dealing with literature, painting, and the sciences. Here the author is most truly critical and keenly appreciative. It is the artistic touch especially apparent in these chapters, though very noticeable in the rest of the work as well, that lifts the book above that dry, insipid type we are too prone to associate with serious historical works. —E. B.

The Psalms. By Rev. Patrick Boyle, M. A. Vol. I, Psalms I-LXXI. Pp. 299. \$5.50. B. Herder Co., St. Louis, Mo.

For over three thousand years the true religion has used as its divine song the psalter. Owing to translation, copying and other wearing agents of time many words and verses of the psalter are unintelligible to the average reader of today. In fact, persons who for many years have used the psalms, have confessed that there are many words, verses and even whole psalms whose meaning they do not understand. "To put within reach of divinity students, priests and the educated laity such information as is required for the intelligent use of the Vulgate psalter," Father Boylan, Professor of Sacred Scripture at Maynooth, has given us the present valuable work. This, the first volume, contains the first two books of the psalter. The subject is treated scientifically and in keeping with the discoveries of modern research. However, it does not require "any specialist knowledge beyond what the book itself contains."

The introduction to this work has been written in most scholarly fashion. To many it may seem that too much attention has been devoted to this section of The Psalms but upon weighty consideration of the subject matter treated it is remarkable that so much has been exposed in so little space. The student need go no further to find a complete explanation of those fundamentals which necessarily form the bedrock on which the study of the psaltery must be founded. Here the reader becomes familiar with the names, divisions, poetical forms, superscriptions and classifications of the psalms as well as the texts, versions and

purpose of the psalter. The culminating feature of the introduction is its Bibliography. Though in the body of the work citations are made conspicuous by their absence, yet the person who wishes to study farther by supplementary reading will find a thorough, chronologically arranged list of works, the purpose of which is to set forth the precious jewels which the Church uses ever so frequently in her liturgy.

The more important part of The Psalms, and indeed the most interesting for the reader, is the commentary on the separate psalms. True, the method used may not be original; but after so many centuries of commenting on the psalter there is little that can be called original. The procedure seems most logical and therefore a great aid to the student. In a manner at the same time clear and concise the author points out the contents, authorship and circumstances of origin of each psalm. Together with the Vulgate version there is a collateral English translation in the light of the Hebrew text. For textual criticism this appeals to the advanced student as the most precious quality in the entire work. Many times it is nearly impossible to obtain from the Vulgate the meaning of whole verses. When the Hebrew text is consulted much light is thrown on the subject. Hence, justification for the translation used will be found in the copious notes which follow each psalm. Needless to say the volume is a serviceable contribution to Catholic exegetical literature.

—J. B. W.

DIGEST OF RECENT BOOKS

A very timely and helpful volume is offered us in Rev. Donald A. McLean's **The Morality of the Strike**. After tracing the history of the problem from the pagan days of slavery the author discusses with keen, clear logic the right of labor to employ its most powerful weapon. A just and proportionate cause, a well-founded hope of successful issue, and moderation in the means employed are insisted upon as requisite if the strike is to be resorted to for obtaining justice. The author's treatment of the subject and the extensive bibliography with which he has furnished his book make it a desideratum for every student of present economical conditions. (Kennedy, \$1.75.) **Trent**, by Frederick Joseph Kinsman, deals not with the history of the Council itself, but with the results achieved by this truly Catholic reformation. The four brief essays of the book are handled in the author's best manner, and fully uphold his reputation as one of America's foremost authorities in the field of Church History. (Longmans, \$1.10.) Few books supply such a deeply felt want as does **Moral Principles and Medical Practice** by Fathers Coppens and Spalding of the Society of Jesus. The dearth of modern and really useful books on medical ethics is a source of keen annoyance to physicians, clergymen, and students alike, and a source of real danger as well. The present volume de-

serves to be in the library of every Catholic who is in any way interested in medical practice, and should serve as a solid groundwork on which our Colleges can base a practical course of ethics in their Medical Schools. (Benziger, \$2.50). Another volume of interest to priests and Catholic physicians is De Grandmaison's **Twenty Cures at Lourdes**, in which the miraculous nature of the cures discussed is scientifically proven. The book is in spots too technical to be of general interest, but it serves a real purpose to the apologist, for it meets the scoffing pseudo-scientist on really scientific grounds. (Herder, \$2.60).

Catholic educators will find much that is admirable in **The Parish School**, in which its aims, procedure, and problems are splendidly presented by the Rev. J. A. Dunney. The author insists throughout that the ideal Catholic school is one in which the entire curriculum is permeated with a Catholic atmosphere, rather than one in which but a brief half hour daily is devoted to the teaching of Christian Doctrine. From this viewpoint the chapter on Effectual Correlation is the most important in the volume. (Macmillan, \$2.00). We are glad to recommend the Rev. James J. Higgins' two textbooks, **The Story Ever New**, (\$1.12) a life of Christ well adapted for the higher grammar grades, and **Stories of Great Heroes**, (\$0.72) an attractive presentation of the lives of Catholic explorers and missionaries of America, suited for supplementary use in primary history courses. The second volume illustrates well the correlation of studies advocated by Father Dunney in "The Parish School." (Macmillan). Little reason can be found for a new edition of the Rev. Dr. Brennan's **Familiar Astronomy**, save its simple presentation of the subject. It is not so good as Todd's well-known manual, and loses much of its possible attractiveness by the poor quality of its paper, and the lack of adequate illustrations and maps. (Herder, \$1.50).

An edifying book for our young boys, and well designed to promote interest in the foreign mission field, is Fr. F. M. Dreves' "**Joyful Herald of the King**." The book derives its title from the opening article, a sketch of the career of the Modern Martyr, Theophane Venard. Such an introduction augurs well for any work, and when the remaining pages maintain the high standard proposed at the outset, you have a book well worth the reading. May the little volume prosper on its way and bring its share of laborers to the fields so ready for the harvest. (Herder, \$1.25).

We can say nothing to add weight to the utterances of William Lyon Phelps in his **Essays on Modern Dramatists**. Lovers of English literature will find in it the treat former works have taught them to expect from the author. Barrie, Shaw, Galsworthy, Fitch, Maeterlinck, and Rostand appear on the menu of this intellectual feast. Barrie and Rostand, as to us seems but fitting, receive the author's most sympathetic treatment. He follows the fashions a bit in his somewhat exaggerated valuation of George Bernard Shaw, and assuredly grows puzzling when on the same page of his last essay he calls Paul Bourget "ardent Catholic" and "conservative," and yet "of course reactionary in art, morals, and religion." (Macmillan, \$2.50). With the fictitious (?) Herr Schneebels acting as interlocutor, E. R. Hull, S. J., delivers himself of much that is wise and wholesome in **A Practical Philosophy of Life**. Fr. Hull has the happy knack of inculcating lofty principles without being a bit preachy, and of probing deep into the sore spots of human nature without irritation. A wealth of humor makes the whole book a delight. (Kenedy, \$0.45).

Into **The Coming of the King**, a novel dealing with Palestine at the time of Christ, Miss Babcock has woven entirely too much of her own imagination to suit the requirements of historical accuracy and Christian

reverence. (Bobbs-Merrill, \$2.00). **Tales From a Rolltop Desk**, by Christopher Morley, make for the most part rather pleasing reading, but with two or three exceptions they do not rise above the average of short-story excellence. "Advice to the Lovelorn," however, and "The Surprise Package" are very well done. (Doubleday Page, \$1.75). Booth Tarkington has never portrayed small town life more relentlessly than in **Alice Adams**. The characterization in this tale of "keeping up with the Joneses" is superb, but the very heartlessness of the sketching, and the utter lack of humor keep the story from a place by the side of Tarkington's best previous work. (Doubleday Page, \$1.75). A fine peek at the silver lining of the dark cloud of poverty is granted us by Florence Livingston in her story of **The Custard Cup**. "Penzie," the manager of a group of tenement houses, finds her chief happiness in work, especially if that work be for others than herself; and her bigness of heart, and irrepressible humor make all who meet her, if only in this book, her sworn friends for life. (Doran, \$1.90). Joseph Lincoln's **Galusha the Magnificent** should be a best seller everywhere. There is at least a quiet chuckle for every page, and for a great many of them an uproarious burst of laughter. Mr. Lincoln evidently finds endless inspiration at his beloved Cape Cod. If only he could give us a half dozen books each summer, this after-the-war depression would soon laugh itself away. (Appleton, \$2.00.)

