



The Constitution of the Dominican Order (1216-1360). By G. R. Galbraith, M. A., Ph. D. Pp. xvi-286. London, New York: Longmans, Green & Company. \$4.50.

It has been said that "The Dominican Order has scarcely, up to date, received its fair share of attention from historians." In his preface, the author of the present work tells us that this is especially true of the Order's chief claim to the attention of the present day, namely, that in the thirteenth century, a time looked upon by many as nugatory, it was governed by legislation which was "efficient, intricate, and surprisingly modern." In this study, Dr. Galbraith, by a minute examination of the government of the Order in contrast with other societies of like nature, endeavors to find out just how much of the original constitutions of the Friars Preacher was stamped with the originality of St. Dominic, and what development was made from the time of the first constitution up to 1360.

In the first chapter, the author treats of the monastic constitutions which preceded St. Dominic. Next he turns his attention to the governmental machinery of the Dominican Order examining in detail first the different representative bodies or chapters—conventual, provincial, general and generalissimum, treating them not only theoretically, but showing them functioning by illustrations taken from records of the proceedings which are still preserved. The consideration of the chapters is followed by a complete description of the various officers of the Order—the conventual prior, the provincial prior, the master-general, the vicar, the visitor and the preacher. The third and concluding chapter is devoted to the origin and development of the Dominican constitution wherein Doctor Galbraith answers the questions of the originality of the constitution and its changes during the first century and a half of its existence. As to St. Dominic's creative ability the author says, "It remained for Dominic to create a democratic, centralized, and highly organized body, which was an order, and not a collection of houses." In regard to development Dr. Galbraith concludes that "the main

lines of the life and government as laid down by St. Dominic remained the same." Accidental changes there were, but these were due to the inability to foresee and provide for every detail, a weakness which St. Dominic allowed for, when he "left his followers power to change the constitutions if need arose."

This work will appeal to those interested in St. Dominic and things Dominican. Moreover it should be valuable to those interested in medieval history, containing, as it does, a complete bibliography. We hope that this volume will lead others to explore the "enticing avenues" of Dominican history visioned by Doctor Galbraith while engaged in writing this present study.

A. McC.

De Ecclesia Catholica: Praelectiones Apologeticae. By Rev. Father Reginald Schultes, O. P., S. T. M. Pp. viii-776. Paris: P. Lethielleux, Libraire-Editeur.

De Revelatione per Ecclesiam Catholicam Proposita. By Rev. Father Reginald Garrigou-Lagrange, O. P., S. T. M. Pp. 666. Paris: P. Lethielleux.

Catholic schools and seminaries in this country, as well as writers and preachers, have long felt the need of an adequate apologetical text which would comprise, within a reasonable number of pages, a complete demonstration of Catholic motives of credibility. This want is well filled by Father Schultes' "De Ecclesia." The order in which the matter is presented is that sanctioned by time and usage; that is to say the author treats: the causes of the Church; the notes or characteristics which distinguish Her from the sects and show Her to be the true Church of Christ; the perfection of the Catholic Church as a society; its power; the primacy of Peter and his successor the Roman Pontiff; the General Councils; the sources of Catholic doctrine; the Church as a rule of faith; and finally the relation of the Church to civil society. The work is written in a Latin style that is simple, clear and concise; the arguments are proposed in a convincing manner, yet not strung out over interminable pages; the answers to the objections of the adversaries are brief and to the point, yet fully satisfying and complete. There is a judicious insertion of Greek equivalents for some of the more important words of Scripture; reference (via Denzinger) to the Councils, etc. In short, this manual is presented in a form that is eminently usable, complete enough for reference, sufficiently condensed for class use. This first edition contains a few typographical errors, such as "thetico" for "synthetico,"

"naturam" for "notarum" and so on, which will no doubt be corrected in subsequent editions.

Almost simultaneously with the publication of the above, appears a new edition of Father Garrigou-Lagrange's "De Revelatione," a complete, scholarly and scientific text-book of fundamental Theology, by one of the deepest and clearest thinkers of the age. This is the third edition of this work, and from it have been omitted some of the questions less useful for students. It is divided into two books, in the first of which the notion, possibility, necessity, and discernibility of revelation are treated, and in the second, the existence of revelation is historically considered and proved.

These two volumes represent the matter covered in the two courses of Apologetics conducted at the Collegio Angelico at Rome; they cover the entire field, leaving nothing to be desired.

F. V.

Proceedings of the First Annual Meeting of the American Catholic Philosophical Association. Pp. 72. Washington: Catholic University of America.

Logic: Deductive and Inductive. By Rev. Thomas Crumley, C. S. C., Professor of Logic in the University of Notre Dame. Pp. 442. New York: The Macmillan Company. \$2.40.

The Mind. By Rev. John X. Pyne, S. J., Professor of Philosophy at Fordham University. Pp. xxvii-382. New York: Benziger Brothers. \$2.00.

New Realism in the Light of Scholasticism. By Sister Mary Verda, Ph. D., of the Sisters of the Holy Cross. Pp. 204. New York: The Macmillan Company. \$1.75.

The Neo-Scholastic movement in America has witnessed an auspicious Spring. Those who have a penetrating gaze can see the budding of a new life and greater activity for Scholasticism in the projects which are being launched and the books which are coming from the press in steadily increasing numbers.

The appearance of the "Proceedings of the First Annual Meeting of the American Catholic Philosophical Association" gives us in permanent form, a record of that momentous event which occurred at the Catholic University of America last January 6, the formation of a Catholic philosophical association. The booklet of the proceedings contains a summary of the business transacted at the organization meeting, a copy of the constitution as adopted, and a list of the officers elected. There are then reproduced in full the inaugural address of the Rt. Rev. Msgr. Edward A. Pace, Ph. D., who was happily elected first president of the association, and the various papers on "What

the New Scholasticism Has to Offer Modern Thought," which were read at the afternoon session by prominent professors of philosophy from our Catholic seminaries and colleges. This brochure is the record of one of the mile-stones in the course of philosophy in America. For this new undertaking is a harbinger of greater things that stand upon the threshold. The association contemplates the launching of a philosophical magazine in the near future and the publication of special monographs from time to time.

Like a group of satellites to this event, several new Scholastic books have appeared during the past quarter. Father Thomas Crumley, C. S. C., plows the arid field of Logic for the college student in his "Logic: Deductive and Inductive." His treatment is precise without abruptness, thorough without profuseness. The canonized materials of formal logic are considered, and some attempt is made to brighten the matter—to such degree as that is possible—by the manner of presentation.

But a work which has really achieved a twentieth century presentation of Scholastic doctrine is "The Mind," by Father Pyne. Naturally the field of psychology today offers better opportunity for contact with the daily life of the student or lay reader than do most other branches of philosophy. Father Pyne follows the customary division of Psychology into Rational and Phenomenal, or Empirical, and gives a good survey of the traditional scholastic doctrines, but a colorful style of presentation, and incidental considerations of moderns like Spencer, Bain, and James and of modern theories like the Ideo-Motor theory give the work a very up-to-date flavor. Occasionally Father Pyne, in choosing the most popular argument for his conclusions, passes over those which are basically more apodictic, but such a policy will undoubtedly make the book more comprehensible and absorbing for the college man. Indeed, even the moderately educated lay reader will find "The Mind" very satisfactory reading.

Our third book for consideration is an exposition and evaluation of New Realism. Sister Mary Verda undertakes a real task when she comes to grips with the knowledge problem. Her discussion is not lengthy, but it aims to strike just the heart of the difficulty. She reduces the main tenets of New Realism to an orderly arrangement, analyzes them, points out their chief implications, and then shows by the solid criteria afforded by

Scholasticism that "New Realism" is merely the cloak of a New Materialism and that it is essentially a materialistic Monism. Probably the only way of dealing with the theory of cognition is by the long and circuitous route of close scrutiny of every inch of the ground accompanied by translation into language consistent with the traditional meaning of terms. Make the modern systems of thought clear and intelligible, and common sense will give the lie to them. Sister Mary Verda's discussion, obviously bent on securing the prized *multum in parvo* loses a certain value from its very condensation. However, considering the magnitude of her problem in comparison with the restrictions of her space Sister Verda has done some excellent work.

These new books will make a valuable addition for that too vacant shelf in our libraries which has been reserved for works on Scholastic Philosophy written in English.

The Ascetic Works of Saint Basil. By W. D. L. Clarke, D. D. Pp. 362. New York: The Macmillan Company. (S. P. C. K.)

In this volume Dr. Clarke has given us a translation of that portion of St. Basil's writings known as the "Ascetica." They comprise three short treatises on the sublimity of the "Militia Christi," the excellency of the monastic life, and the duties of a monk; two longer treatises on divine judgment, and faith; eighty different rules of conduct; two ascetic discourses; fifty-five longer and three hundred and thirteen shorter rules for monastic life. In some fifty pages of introduction the authenticity of the doubtful portions of the "Ascetica" is examined; the historical background is set up; parallels between Basil's Ascetica and the Rules of St. Benedict are pointed out, and four special problems treated.

The treatment of "The Officers of the Coenobium" and the "Confession of Sin" calls for comment. One fears that the learned doctor is looking at these questions through the wrong end of the glasses. The arguments adduced in favor of consistently interpreting "presbuteros" as a lay senior, while only "hiereus" is interpreted priest, are not convincing. Without doubt Basil in his other works uses "presbuteros" to mean "priest." This fact, which certainly ought to be taken into consideration here, is utterly ignored. Again, the statement that in the Sacrament of Penance "the soul-doctor element is far more important than the element derived from the penitential system of the primitive

Church," with its implication that sacramental confession to a priest is not derived from the primitive Church, is absolutely false. Such an implication leaves out of reckoning the undeniable evidence for sacramental confession to a priest, contained in the "De Lapsis" of St. Cyprian, and the letters of Pope Leo the Great who refers the practice to the "Apostolic Rule."

Apart from the bias which the author let slip into these two questions the work is admirable. The translation, though not strictly literal is sufficiently so to catch something of the simplicity, force and sparkling clearness of the original. Scholars will appreciate the notes which serve to illuminate the text, but will doubtless regret that the Greek text (Benedictine) was not revised before the translation. However the English reading world owes a great debt to Dr. Clarke for having opened up to them such a mine of spiritual treasure. The "Asctica" provides inexhaustible material for devotional reading and meditation.

J. B. S.

Mystical Phenomena. By Msgr. Albert Farges. Translated by S. P. Jacques. Pp. xvi-668. New York: Benziger Brothers. \$6.80.

A Book of Spiritual Instruction. By Abbot Blossius. Edited by Rev. Bertrand Wilberforce, O. P. Pp. xlii-214. New York: Benziger Brothers.

Comfort for the Faint Hearted. By Abbot Blossius. Edited by Rev. Bertrand Wilberforce, O. P. Pp. xxxviii-217. New York: Benziger Brothers.

The Burning Bush. By Dom S. Louismet, O. S. B. Pp. xxi-245. New York: P. J. Kenedy & Sons. \$2.00.

Msgr. Farges' volume is the result of a life's study of the mystical life. Scientific in treatment, and erudite in execution, his work should prove valuable for priests in general and spiritual directors in particular. The author limits the mystical life to infused contemplation in the strict sense, and he treats of those degrees of the spiritual life which St. Teresa has enumerated in the fourth, fifth, sixth and seventh mansions. Throughout he has endeavored to follow the mind and teachings of St. Thomas and likewise be in accord with the teachings and experience of St. Teresa and other mystical writers. Part I is didactic, considering the essential phenomena of the mystical life as he has defined it; Part II treats of the accidental or marvellous phenomena and their natural and diabolical counterfeits. The apologetical section and the appendices throw light on controversial matters and give us the conclusions approved by the Carmelite Congress of Madrid in 1923, which included outstanding theologians of many of the religious orders and congregations.

A careful study of this work cannot but open up new horizons of the spiritual life, and prepare one for a better appreciation of the writings of the mystics. The translator, S. P. Jacques, is to be congratulated on his fine work.

The two volumes of Abbot Blossius (Louis de Blois), a Benedictine Monk, are the first of a series to be published under Dom Roger Hudleston, O. S. B. The publication of the *Spiritual Works of Abbot Blossius* (1506-1566) was undertaken by the late Father Wilberforce, of the Order of Preachers, in 1900, but his death in 1904 brought this good work to an unhappy close. The fact that the two books are now in their fifth reprinting (since 1902) bespeaks the appreciation in which they are still held. Abbot Blossius was a master of the spiritual life, a diligent student of Sacred Scripture, the works of the Fathers, and the mystical writers of the fourteenth century. Having lived the spiritual life and having brought about a reform in his order against much opposition, he was peculiarly well fitted to give us in a simple, direct style, the fundamentals of the spiritual life. This we have in his "Spiritual Instructions," the simplicity of which reminds one of the "Imitation." His "Comfort for the Faint-hearted" is addressed to "men of good will" who, though striving to live the spiritual life, find their failures many, humbling and wearisome. The solid and true comfort which is given to the needy soul is drawn largely from Henry Suso, Tauler and St. Augustine. Father Wilberforce's preface to each volume, as well as his footnotes, are delightful and illuminating, written in a lucid, simple style that make them one with the original.

"The Burning Bush" is a treatise on contemplation of the Blessed Trinity. This is the seventh volume of the late Dom Louismet's series of works on Christian piety. It gives one some fruitful thoughts on the three Divine Persons, considering God in Himself, in His works and in the heart of the mystic. J. B.

Benediction from Solitude. By Rev. Vincent F. Kienberger, O. P. Pp. 182. New York: The Macmillan Company. \$1.50.

"Give to others the fruits of contemplation" has ever been the motto and the lodestar of the Friars Preachers. To think in the stillness that surrounds the Real Presence on the truths of God is action which will clothe our solitude with His benediction. "Benediction from Solitude" is the fruit of the author's contemplation. Its purpose is to lead the traveller along the

road of life safely and surely to a more intimate union with Christ in the Sacrament of His Love.

For sound, practical, and interesting spiritual reading, it merits a place with the best devotional literature. It is flavored and mellowed by countless striking examples. And, although each of the forty-five chapters into which the book is divided is distinct in itself, yet, when all are taken together, they form a beautiful tapestry of meditative thought. Among the many exceptionally fine discourses are to be found such inspiring subjects as "The Sacred Heart," "Mary," "The Last Testament," "Gratitude," "Prayer," "Friendliness," and "Meditation." Another feature of this book and something that is sadly wanting in many of our devotional books is its comprehensive index, which the author modestly calls a partial index.

The book recommends itself for its engaging style, its attractive format, and its high literary quality. Moreover, by virtue of the sane and healthy philosophy upon which it is founded and the author's scholarly yet practical treatment of Theology, it will carry an appeal to all lovers of good, wholesome literature.

J. C. D.

The Pope. By Jean Carrere. Translated by Arthur Chambers. Pp. 265. New York: Henry Holt & Company. \$3.50.

Historical students will relish this most delectable fruit, plucked from the tree of love of the Papacy. That the author, a French Catholic layman, was well qualified for the great task he placed before himself—that of producing "a synthetic essay on the Eternal City," is attested by the fact that he devoted no less than twenty years to intensive study and extensive research on the subject, within the very walls of the Holy City. The result of his long labor is most beneficial and gratifying.

The nature of the work is at once critical, historical and apologetical. In the opening chapter he asks the question, "Why is Rome Eternal?" He ably refutes the opinions of Goethe, Nietzsche, Gibbon and others, and then offers his own answer in the concluding words of the chapter, ". . . and her glorious ruins would not have saved her from historical decrepitude any more than they save Thebes, Babylon, Athens, or Jerusalem. Such was the destiny, the only destiny humanly speaking that Rome bore in herself, had there not come a certain Peter of Galilee and his companions." Chapter two is a splendid character study and a glowing tribute to the Prince of the Apostles.

Then follows "the perpetual struggle between Peter and Caesar." This embodies a concise review of the various conflicts between the temporal and spiritual powers up to the present day. He extols the glorious victory of Leo I, Gregory VII, Boniface VIII and Clement VIII. And patriotic Frenchman though he be, he holds Philippe-le-Bel, Napoleon I, and Napoleon III no less guilty than Attila, Henry IV, Otto and Barbarossa. He does not even hesitate to state that the "Captivity in Avignon was the most painful defeat that Peter has ever suffered at the hands of Caesar in all his long trial."

In his treatment of the Roman question, M. Carrere admirably succeeds in presenting the real issue at stake. He lays special emphasis on the right of the Holy See to the territory, but he is just enough to confess the reasonable claims of the Italian people to national unity through integrity of territory. We are not surprised that he does not attempt to render an opinion as to what the ultimate settlement will be or should be, for the problem has thus far baffled the best minds in Europe, both clerical and secular. He points out that Italian Catholics and Nationals are not greatly perturbed over the question and that the situation is becoming daily more pacific. This he thinks augurs well for the future and instills in him hope for an amicable settlement.

V. S. F.

The Life and Times of Bishop Ullathorne. 2 Vols. By Dom Cuthbert Butler, O. S. B. Pp. ix-368 and vii-331. New York: Benziger Brothers. \$8.50.

The Life of the Venerable Philip Howard. By Cecil Kerr. Pp. xii-179. New York: Longmans, Green & Company. \$3.75.

Life of the Right Reverend John Baptist Mary David (1761-1841). The United States Catholic Historical Society Monograph Series—IX. By Sister Columba Fox. Pp. xi-243. Nazareth, Kentucky: Sisters of Charity of Nazareth.

Fidelis of the Cross: James Kent Stone. By Walter George Smith, LL. D., K. S. G., and Helen Grace Smith. Pp. xvi-467. New York: G. P. Putnam's Sons.

In the "Life of Bishop Ullathorne," Dom Butler has given a critical study of one of the central figures in English Catholic history during half the nineteenth century. In view of the momentous questions that vexed the Church in England from the Restoration of the Hierarchy, in 1850, onward, the times of Ullathorne are treated with much thoroughness, and with notable candor, yet with strict justice and a commendable impartiality. Dom Butler's emphasis on Ullathorne's position as intermediary

between the schools of English Catholic thought represented by Cardinal Manning on the one side and Cardinal Newman on the other is of particular value for a just interpretation of the wide differences which separated the two Cardinals intellectually and personally. At the same time, Ullathorne's episcopal labors in his own diocese are never lost sight of, and the whole forms an extremely valuable contribution to English Catholic history.

The "Life of Venerable Philip Howard" is English Catholic history of an earlier period, the Elizabethan persecutions. The subject of the work is included in the list of English martyrs whose cause of beatification is now in progress. The son of the Duke of Norfolk, who was beheaded at the order of Elizabeth, Philip Howard early in life abandoned the Faith of his father to become a favorite of the Queen. Later he abjured his errors, returning to the Faith, and became in turn the object of the Queen's implacable hatred. For eleven years he was confined to prison, where he died, a true martyr for the Faith.

The "Life of Bishop David" is a study of the second bishop of Bardstown, Ky., founder of the Sisters of Charity of Nazareth. One of the Sulpician pioneers in the United States, the future bishop arrived in this country in 1792 from his native France, and labored nearly twenty years for the Church in Maryland before setting out for Kentucky at the age of fifty. Raised to the episcopate six years later, the remaining twenty-four years of his life were devoted to laying solidly the foundations of the Church in Kentucky, along with Bishop Flaget, particularly in the field of Catholic education. In addition to the career of Bishop David, Sr. Colomba has included many interesting and valuable sidelights on the early days of the diocese of Bardstown, so that the work adds a notable study to the history of the Church in Kentucky.

Among the most prominent converts to the Church in this country in the last century was the Rev. James Kent Stone, best known by his religious name of Father Fidelis. Following his conversion he became a Paulist and later a Passionist, and for nearly half a century proved himself to be one of America's most zealous missionaries. "Fidelis of the Cross" is the story of his life as revealed by his intimate letters to his family and friends. The authors have gathered a wealth of materials from which they have made a judicious selection. The book deserves

to be widely circulated, since it contains so much that is instructive and profitable to Catholics and non-Catholics alike.

A. T. E.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: The discussion which has been running for some time in various ecclesiastical magazines over the true nature of the sacrifice in the Mass gives its *raison d'être* to **The Last Supper and Calvary** by the late Father Alfred Swaby, O. P. This posthumous book is a constructive rather than destructive criticism of the new theory advanced by Bishop MacDonald in his "Sacrifice of the Mass," and by Pere de la Taille, S. J., in his "Mysterium Fidei." Along with the rejection of Pere de la Taille's opinion, Father Swaby's book presents a very clear and concise exposition of the traditional attitude. In the section which deals with the testimony of Henry VIII regarding the belief of his day, by revealing the true meaning of Henry's "Assertio Septem Sacramentorum," it knocks from under the new theory one of the chief props supporting its claim to antiquity. (Benziger).

Seven vigorous lectures upon the problem of future life make up **Immortalite** by Father T. Mainage, O. P. It is not addressed so much to those believers who are already convinced, as to those outside the fold who stand dismayed and affrighted at the blows which modern philosophy and science are striking at any belief in immortality. In the hands of apologists it will prove itself a strong instrument for the intellectual apostolate. (Tequi, Paris. 7 fr.).

Marguerite Duportal's **De la Volonte**, a work specially honored by the French Academy, will broaden the horizon for any number of persons who have fallen into one or more misgivings about the human will. It expells several misapprehensions about weak wills, and absence of will. It assures us that we all have the same power, and can have—if we will—the will of a Napoleon. (Tequi, 7 fr. 50).

Father C. C. Martindale, S. J. has handled a difficult question well in **The Difficult Commandment**. This is a book of straight talk to young men on sex affairs. The approach is a skillful blend of the physical, psychological, and religious. Father Martindale in speaking to youths talks their talk and beats them to their own objections. We recommend this little volume to every young man of eighteen and to every priest who must counsel that age. (Kenedy, \$0.60).

Merely to trace the literary monuments of Christianity, as G. L. Hurst proposes to do in his **Outline of the History of Christian Literature**, is in itself a staggering task and perhaps no such survey could meet the expectations of all readers. However, this work, by a Protestant, and mainly for Protestants, has achieved a notable success and will not be unwelcome even among Catholics. It passes at a steady rate from the time of the writing of the New Testament down to the close of the nineteenth century mentioning the outstanding names of each period and giving a brief statement of the salient facts clustering about each writer and his works. Without discounting the value of the work as a whole, we call attention to several notable errors: on page 230, St. Thomas' "Summa Theologica" is confused with his "Summa contra Gentes"; on page 267, Savonarola is mentioned as a forerunner of the Reformation, a contention which has been refuted by many recent historical studies; and on page 362, the work of the Bollandists is said to have ceased, while as a matter of fact it is still going on. (Macmillan, \$4.00).

Father Eustace Dudley's **National Resurrection: A Plea for Disillusionment** calls on England to return to the ideals that were the foundations of her greatness. It cries with Mussolini, "Each nation must drag its own way out of the slough of materialism, and cut its own steps in the rock of idealism." What Father Dudley says of England is equally true for America or any other industrial country. He contrasts the social ideals of Medieval England with those of the industrial nineteenth century, a contrast well illustrated in the medieval conception of "each for all for the good of all" as opposed to the industrial era's individualistic conception of society, "each for himself." After establishing the necessity of true Christian social ideals, the author devotes his closing chapters to a manifestation of the Catholic religion as the only true Christianity. (Longmans, \$1.40).

The Worship of Nature, by Sir James G. Frazer, is an exhaustive study of the worship of the Sky, the Earth, and the Sun among all the peoples of the world, both ancient and modern. An enormous amount of research has been necessitated by the great abundance of the material presented. The author's statement of historical facts, however, is influenced throughout by the theory that all religion had its beginning in Animism, progressed to Polytheism, and finally arrived at Monotheism. Students of Natural Religions will find the book useful as a source book. (Macmillan, \$4.00).

As Canon W. H. Carnegie is one of the constituted leaders in the Anglican Church of today, his work, **Anglicanism**, is of interest as giving his understanding of the history and philosophy that form the background of the Church of England. After a careful reading and analysis of the treatise, we are ready to admit that it must be Canon Carnegie's understanding; certainly it is not the story told by strictly historical facts. We instance his explanation of the Christianizing of England as depicted in Ch. II; his version of Henry VIII and Rome in Ch. III; and his opinion of Newman's conversion (p. 81 ff). Of the last, he says in part, "He had no personal experience of its [the Church's] inner workings, no first-hand knowledge of the subterfuges and suppressions and special pleadings in which the maintenance of its outer unity so largely depends. He disregarded or explained away the testimony, writ large on the page of history . . ." Dr. Carnegie holds that the philosophical basis of the Anglican Church is a traditionalism, somewhat akin to that on which the English Empire is based. His treatment of the most fundamental and patent facts in suave generalities and ambiguities do him little credit either as a historian or a philosopher. (Putnam's, \$2.00).

The Parish Priest, by Rev. Drs. J. G. Barry and S. P. Delany, is a book intended for Anglican ministers, and judging from its contents it is timely. The authors explain the duties of a "priest," not omitting the numerous obstacles he has to face. For this reason it will undoubtedly be helpful to those for whom it was written. While being suggestive, it is not without its limitations, and it is not likely that all will agree with the authors' personal opinions. Some will probably regard parts of it as too radical; others will not be satisfied because the authors did not go far enough. In any case, indications point to the fact that not sufficient thought was given to some questions discussed. When they touch on history, we are reminded of Newman's pertinent remark (and he was speaking to an Anglican audience), "To be deep in history is to cease to be a Protestant." (E. S. Gorham, New York).

HAGIOLOGY: The position held by **Butler's Lives of the Saints** in all English speaking lands has long been an enviable one, and a new edition of this work brought up-to-date by the inclusion of the more recently canonized saints, is certain of a cordial reception. Rev. Herbert Thurston,

S. J., has launched such an edition and the first volume of the set, covering the month of January has already appeared. Eventually there are to be twelve volumes, one for each month. The avowed purpose of the revisor is to present this classic in a way that will be acceptable to modern readers. To achieve this he has taken great liberty in altering the original in both form and substance. We find that of the 263 accounts in the January volume, 151 are either additions to Butler's text, or biographies which have been almost entirely rewritten. Thus the new edition in good part represents Butler's idea rather than his work. A more critical historical spirit has been exercised and many of the extraordinary incidents related in the original, if unsupported by sufficient authority, have here either been omitted or unhesitatingly questioned. It seems that in a book of this nature, aimed as it is at the inculcation of fervent devotion, "dubia" as to the authenticity of certain pious stories might better be avoided by the omission of such materials than by the simultaneous presentation and rejection of them. (Kenedy, \$2.50).

Most persons will probably be surprised to learn that one of the escapades of St. Francis de Sales' childhood was his theft of a small ornamental pendant from the cloak of a workman employed at his father's chateau, and that for this first (and we are certain—last) offence he received a thorough-going flogging at the hands of his father in the presence of the whole household. This anecdote, related in the opening chapter of a new **Life of St. Francis de Sales**, is both a token of the sane tenor of this biography, and at the same time something of a foil in throwing into more vivid relief the truly heroic sanctity of this mild conqueror of Calvinistic Geneva. The work in question is an exhaustive study prepared by Rev. Harold Burton and adapted from the Abbe Hamon's "Vie de S. Francois de Sales." The first of the two volumes has already appeared with the second promised for the immediate future. (Kenedy, \$6.00).

If, besides his undoubted exegetical ability, Rev. Dr. F. J. Foakes-Jackson possessed faith in the authority of the Catholic Church and belief in its traditions, his **Life of Saint Paul** would have avoided some of the errors into which it falls. As it is, although written in a most attractive style, and doubtlessly having a strong appeal for its non-Catholics readers, its unwarranted assumptions place it outside the pale for Catholics. Among its shortcomings may be mentioned its modernistic conception of St. Paul's miracles as merely the effect of a master-mind over weaker ones. (Boni & Liveright, \$3.50).

Those who are acquainted with the complete English life of the Little Flower, "Soeur Therese of Lisieux," and those who are still seeking an authoritative life of Saint Therese will be glad to learn that a smaller and less expensive volume containing the biographical matter of the larger book has recently been published in a work entitled: **A Little White Flower**. This is a revised translation of the definitive Carmelite edition of her autobiography and has been prepared by Rev. Thomas N. Taylor, the editor of the larger work and one of the witnesses before the tribunal of beatification. (Kenedy, \$1.35).

DEVOTION, MEDITATION, INSTRUCTION: Another book which lets St. Therese speak for herself by quoting her own words, as does the above mentioned autobiographical volume, is **The Spirit of St. Therese de l'Enfant Jesus**. It contains extracts taken from her various letters epitomizing the character of her doctrines on the value and practice of divine love. Here we find concrete justification for St. Therese's repute in the science of holiness. This book will serve admirably for meditation. (Kenedy, \$1.80).

Soyez Amis. Indeed, let us all be friends. Father V. Facchinetti, O. F. M., in this work shows us, by studying the life of the Seraphic Francis of Assisi, just what Christian friendship should be. He reveals its real meaning and its true beauty. He proves that such friendship is never incompatible with an intense love of God. While the first and last parts of the book are of a general character, the bulk of it constitutes a very special study of St. Francis from an unusual point of view. It throws new light upon his love of neighbor, and gives added reason for his world-wide popularity. (Lethielleux, Paris, 9 fr.).

An undeniable refflorescence of Eucharistic devotion is spreading over Europe, and its spirit is rapidly extending to America as the XXVIII International Eucharistic Congress at Chicago this June witnesses. This movement has a marked liturgical aspect. The well-known decrees of Pope Pius X have caused Holy Communion to be better understood as an organic part of the Holy Sacrifice of the Mass. "And hence it is," says Rev. Joseph Kramp, S. J., in his **Eucharistia**, "that the faithful again take deep interest as of old in questions regarding the Holy Sacrifice and the liturgy of the Mass." Father Kramp's book, originally written in German, but translated by Rev. W. Busch, professor of Church History in the St. Paul Seminary, will serve to forward that devotion. It treats of the Holy Eucharist in its three aspects of Sacrifice, Sacrament, and Real Presence. A wealth of historical data is uncovered in a devotional rather than controversial manner. (Lohmann, St. Paul, \$1.50).

The scrupulous have a sympathetic friend and advisor in Father P. J. Gearon, O. C. C., author of **Scruples: Words of Consolation**. This book explains the condition of a scrupulous penitent under the figure of a man wearing dark glasses, and the author's energy is directed toward making the penitent realize that he is wearing such glasses. In the chapter, "View-points Other than Ours," Father Gearon makes it clear that for numerous reasons he is not of one mind with some theologians when it is a question of the circumstances under which an action is to be confessed as a mortal sin, or of the length of time to be spent in the examination of conscience. (Herder, \$1.00).

In a volume of some five hundred pages, Abbe L. Rouzic explains the theological and historical aspects of Holy Orders. He conducts the reader step by step from the discussion on vocations which constitutes the first chapter of his **Les Saints Ordres**, to the priesthood itself, examining the functions, duties, and the grandeur of each. Nor does he leave his young levite at the altar of ordination, but accompanies him to the field of his ministry. The closing chapters are devoted to wise and pious counsels anent the Holy Sacrifice, confessions, the breviary, direction of souls, preaching, and other sacerdotal offices. (Tequi, 12 fr.).

One more of Dom S. Louismet's mystical works has found its way into the French. **L'Initiation Mystique** is a translation of the sixth book in his series of mystical works. It is an explanation of the Cantic of Canticles, drawing countless lessons of piety and devotion from that exalted song. Dom Louismet's works have a charm and simplicity that make them popular wherever known. (Tequi, 7 fr. 50).

SOCIOLOGY, EDUCATION: That period when the growing boy first manifests his gregarious instinct in all its fullness has been made the study of Dr. Paul Furfey's book, **The Gang Age**. This period, usually occurring in the life of the pre-adolescent between the years of 10-14, is one during which the very foundations of character are laid. Father Furfey believes that "only at play is the child really himself. It is then that he makes friends, absorbs ideals, and chooses his heroes." This is what makes a

study of the young boy's recreational needs of prime importance. The book is eminently practical. Every chapter makes a definite step and reaches well defined conclusions. Brief glimpses of modern educational methods and measurements are given in passing, and concrete illustrative cases are cited throughout. It does not tell the whole story of boy guidance, but it does present a generous and welcome Catholic contribution from the scientific and technical side. (Macmillan, \$2.00).

Education and the Good Life is intended by Bertrand Russell, the noted English philosopher, to be an aid to parents in the education of their children. The author advocates change in modern educational methods, especially in curricula. He makes a number of very cogent statements on this point, and he succeeds in avoiding for the most part, the larger "controversial issues" which the subject of education involves. However, many statements are made which cannot be considered lightly. "Love cannot be a duty" is typical. The understanding of Mr. Russell's saying depends upon what he means by duty. Further, he favors the teaching of a restrictive rather than a positive code of morality. "Dogma freezes intellectuality." He is seemingly willing to teach his child, in place of the "decayed belief in original sin," that man's conflicts arise from instincts inherited from the brute creation. Studies in history such as proposed in "Wells' Outline" are not objectionable to him. To the dogma which freezes intellectuality he prefers the story which thaws the imagination and lets it run wild. (Boni & Liveright, \$2.50).

SCIENCE: Why We Behave Like Human Beings, by G. A. Dorsey, Ph. D., is the attempt of a competent biologist to answer those fundamental questions over which men have pondered in all times and places: the whence, what, whither, and how of humanity. The treatment is, however, merely biological. When dealing with facts Dr. Dorsey is interesting, accurate, and sufficiently complete for the average reader. Evolution is his omnipotent genius, and with its aid he essays an explanation of man and society, although in the preface he disclaims any philosophical intention. The result is nauseating to one who acknowledges the spiritual part of human nature. (Harpers, \$3.50).

W. F. F. Shearcroft's **Matter Man and Mind** is a brief review of what some scientific men have thought in the past and what some are thinking and doing now in nearly every branch of science—all in simple terms. Toward the manifold scientific hypotheses and theories the author's attitude is reasonably conservative. His ignorance of the role of religion in human life is profound. The fundamental defect of his work, as well as of that of Dr. Dorsey, is the failure to recognize the immateriality of the human soul. This results in the linking of man too closely to the brutes of the field and forest, the elimination of any thought about personal immortality, and the loss of the criterion of morality. (Macmillan).

ART, POETRY, LETTERS: In all ages the history of art has been entwined in the history of religion and never has this been truer than in the period of Christianity. He who fails to recognize the Church's great influence on the progress of architecture, sculpture, and painting will find a revelation in **The Genesis of Christian Art** by Thomas O'Hagan. This study traces the "spiritual ebb and flow of Christian Art." It helps one appreciate Christian Art as an expression, in terms of divine beauty, of man's relation to God. A Dominican will encounter with pleasure the sections devoted to the work of Fra Angelico "who dipped his pen in the sunlight of heaven when he painted angels," and to the chastening influence of Savonarola "who so swayed the whole city at one time to his teaching that he was designated the 'Pastor of Florence'." (Macmillan, \$1.50).

Another volume on art, depicting it at its most glorious work, is the **Gospel Story in Art** by John La Farge. This beautiful work with its eighty full page illustrations from the great masters was first issued in 1913, and now comes out in a reprint at a reduced price. Here we have a detailed description and comment on some of the greatest religious paintings, written by a man endowed both with a reverent Catholic spirit and a full knowledge of artistic technique. He sees these masterpieces with an eye observant of their spiritual as well as of their artistic value. (Macmillan, \$2.50).

Only a poet, summoning the tinkling music of his muse, could fittingly apostrophize Shane Leslie's **Anthology of Catholic Poets**. The very dimensions and delicacy of the volume give a presage of the graceful stanzas it contains. All the ages of Catholic poetry in England are represented, grouped into periods under the headings, Anglo-Saxon, Medieval, Dramatic, Political, The Martyrs, Elizabethans, Carolines, Classical, The Catholic Revival, The Holy Women, The Irish, and the Literary Movement. All the selections are short, and thus a wide variety has been made possible. Mr. Leslie's introduction alone is a treat. (Macmillan, \$2.75).

The whole gamut of poetry from the epic to the comic is run in the **Loyola Book of Verse** prepared for class work by Rev. John F. Quinn, S. J. This anthology, first published in 1922, now appears in a revised edition, ready to meet its growing popularity. Here is a collection in which our Catholic poets like Francis Thompson, Crawshaw, and Maynard, take their rightful places beside the more widely recognized masters. (Loyola University, Chicago).

Poems of Faith—that is what Charles Misner rightly calls the contents of his volume, **The Annunciation and Other Poems**. The three great mysteries of the Christian religion, the Incarnation, the Passion, and the Resurrection, give subject and inspiration to his lyre. There is real melody here, but there is something deeper, something richer still than that—there is an ardent Catholic faith. (Macmillan, \$1.50).

A recent literary study, **Dante's Conception of Justice**, by Allan H. Gilbert, is a solid scholarly work which is unexpectedly pleasing because it is so faultlessly correct. Its author, Professor of English in Duke University, shows the sources from which Dante derived his ideas of justice, and proves his statements by comparing excerpts from the poet's "De Monarchia" with Aristotle's fifth book of "Ethics" and St. Thomas' commentary on this book, together with quotations from the "Summa" of St. Thomas showing the Saint's personal and mature views on the subject. Mr. Gilbert then goes on to show that the "Divina Comedia" is a poem of justice, and examines the three divisions of the poem in the light of his opening thesis on Dante's ideas of justice. He has gone to the sources for his comparisons and gives the quotations in English, preserving the originals in an appendix. A proof of the sincerity of the book is the fact that the quotations from the "Summa" are taken bodily from the English translation by the Dominican Fathers. Through the exercise of such scientific care, he has succeeded in catching the exact viewpoint of Dante and in presenting his poem as it was intended to be presented. (Duke University Press, \$2.50).

The Adventures of Old Age, by Francis Bardwell, is a group of reminiscences in prose and verse, gleaned by the author during his labors as Massachusetts State Visitor to Aged People in Almshouses. These papers introduce to us aged characters, mostly of the Yankee type whose lives, personalities, caprices, weaknesses and peculiarities are described in refreshingly vivid and interesting language. The author's wide experience

enables him to give a variety of tales, some tragic some pathetic, not a few humorous and comic. The book may be read with pleasure by every class of reader, but should have a particular appeal for those interested in the problems of old age. (Houghton Mifflin, \$2.00).

FICTION: The historic case of an Irish maiden stolen by the Indians on her wedding morning forms the basis of Father Will W. Whalen's story, **The Golden Squaw**. Father Whalen departs from the beaten path by telling us for a change something of the natural virtues of the Indians and of the humanity of the whites, instead of reiterating the customary account of Indian savagery and pale-face duplicity. It is a gripping story of the trials and sorrows of our Colonial progenitors. (Dorrance, \$1.75).

The Blind Goddess, told by Arthur Train, the New York lawyer-author, purports to give the reader a glimpse of the workings of the Criminal Court of New York City from behind the scenes. The revelations it makes are startling if true. Justice is blind to the farce being enacted in her name, a farce in which life or liberty of the accused is the stake of a grim game between the district attorney and the lawyers for the defense. Mr. Train handles some delicate situations with great artistry and restraint. (Scribners, \$2.00).

To the many readers of George A. Birmingham's novels, **The Lady of the Abbey**, will be most welcome. Here the author presents us with a vivid, fantastic satire on the Abbess Irene, around whom the whole story revolves. The many absurdities of incident and character will be the cure of anyone's blues. The Abbess is called the first pacifist who really stopped a war. How she did it is a long story. The whole tale is highly humorous and absurd, and its satire is harmless if not taken too seriously. (Bobbs-Merrill, \$2.00).

Elope—that is what **Selma** did. The trouble was that Selma eloped with the wrong man. Narrow-minded, harsh, bigoted, straight-laced, such was the crabbed low-Churchman she married in a moment of pique. The consequent trials and worries which she must meet without the support or comfort of any religion, test the courage of a disillusioned Selma. But in spite of all these reverses, Isabel Clarke's latest heroine finally attains happiness. (Benziger, \$2.00).

Marie Conway Oemler's **Shepherds** is the intimate story of a minister and his family in a factory district. Many of the characters are touching, many are worthy, and some are truly noble. The minister himself is most loyal to his people. He has his struggles, but when the bishop calls to offer him a better place, he declines as he and his family have grown to love the old rectory and the poor. The extended eulogy of Martin Luther which is given in one place might well be omitted without detracting from the story. Such omission would certainly make the book much more palatable for the Catholic reader. (Century, \$2.00).

A happy combination of narrative and description is effected by Mother M. Germaine, in her book **When the World was White with May**. The plot element of the book centers around Sir Cedric, a young Briton of the fifth century, a knight of King Arthur's Round Table. It is his duty to go on a special mission for Queen Guinevere to the Holy Sepulchre. The descriptive parts of the work detail the social life and activities of Christian society among the Roman patricians of that age, and depict the places and customs of Palestine which were familiar to our Blessed Lady. These latter are introduced through the conversations and accounts of pilgrims. The whole work is rich in historical incident and sacred memory. (Kenedy, \$2.50).

F. W. Brownson, in his first novel, **Spring Running**, gets off to a bad start. Flashes of really brilliant writing convince one of his ability, but the incidents described will scarcely convince anyone of his good taste. (Doran, \$2.00).

TRAVEL, ADVENTURE: The most pleasing feature of P. T. Etherton's **In the Heart of Asia** is that it takes time to give the reader an insight into the land, the people, their history, customs, habits, and possibilities for the future if properly handled. Col. Etherton was sent in 1918 by the British government on a secret mission to Central Asia. The purpose of his book is twofold: to narrate his experiences while on that mission among the factious elements of Bolshevik propagandists and Chinese invaders; and to describe in some detail the various factors, economic, political, and religious, which have brought about the present situation in Chinese Turkestan and adjacent lands. (Houghton Mifflin, \$5.00).

A link with the Norsemen of a thousand years ago still endures in the icy polar seas. Here the hunting of the whale continues even to this day in much the same form as in those early times. Steam has supplanted wind, and gunpowder now hurls the harpoon, but the chase, the attack, the capture, are all of one piece with the procedure of Norse days. It has remained for E. Keble Chatterton to narrate the later history of this fascinating industry in his account **Whalers and Whaling**. It is the record of exciting enterprise and great adventure through many years in many seas. (Lippincott, \$4.50).

MISCELLANEOUS: Scientific measurement and quantitative treatment of results in the fields of psychology and education are today making a working knowledge of the science of statistics indispensable to the experimental psychologist and to the investigator in applied education. **Statistics in Psychology and Education**, by Henry E. Garrett, instructor in psychology at Columbia University, is designed to meet this situation. It will be equally useful in sociology, economics, political economy, and similar branches. It strikes a happy medium, being neither too elementary nor too deeply mathematical in its scope. The main chapters treat of frequency distribution, the normal curve, reliability of measurements, the coefficient of correlation, and partial and multiple correlation. The exposition is clear and simple enough for the book to be placed in the hands of those who are not trained mathematicians. (Longmans, \$3.50).

The student who is embarking upon graduate university work will find many valuable suggestions compressed within **How to Write a Thesis**. This little volume, prepared by Ward G. Reeder, an assistant professor of school administration at Ohio State University, traces the whole process of preparing a thesis, from the selection of the problem to the preparations for publication—should one's paper be fortunate enough to reach that stage. It does not tell us anything that the more advanced graduate student has not already learned by experience, but it has the advantage of summing up that experience in succinct form and making it available at the very outset for all future beginners. (Public School Pub. Co., Bloomington, Ill.).

SOME RECENT PUBLICATIONS

- The Present Position of Catholics in England.** By John Henry Newman. One of Cardinal Newman's literary masterpieces prepared for class use by Rev. D. M. O'Connell, S. J. (Loyola University Press, Chicago).
- Fiber and Finish.** By E. E. Dodd. The niceties and proprieties of human intercourse whether it be in conversation, at table, or elsewhere, presented in attractive form for the junior high school pupil. (Ginn & Co., \$0.80).
- American History.** By Sister Mary Celeste of St. Xavier's College, Chicago, Illinois. A school text for the upper grades giving all of the facts, and attractive enough to catch the eye of even the most reluctant. (Macmillan).
- This Country of Mine.** By C. E. MacGill. A book of good citizenship for junior high school use. It combines the older informational type of text and the newer project method. (Loyola University Press).
- Vademecum Proposed to Religious Souls.** Translated by M. S. Pine. Spiritual counsels of the holy religion, Sister Benigna Consolata. (Daleiden, Chicago. \$0.35).
- Saint Paul et le Maniement des Ames.** By Abbe P. Dusauchoy. Lessons from the life of St. Paul explained for young priests to help them in the guidance of souls. (Lethielleux, Paris. 5 fr.).
- La Croisade pour la Modestie.** By Rev. A. Vuillermet, O. P. The third edition of an appeal for Christian modesty. (Lethielleux).
- La Fete Speciale de Jesus-Christ Roi.** By Rev. Edward Hugon, O. P. A booklet explaining the meaning of the new feast of Jesus Christ the King. (Tequi, Paris. 1 fr. 50).
- Les Savants sont-ils de Croyants?** By Jules Riche. Spirited conversations on the relationship between Faith and the natural sciences. (Tequi, 5 fr.).
- Amour et Souffrance.** By Abbe J. Vernhes. An answer to the problem of human suffering here below. (Tequi, 3 fr.).
- L'Apostolat Missionnaire de la France: II Serie.** The 1924-25 conferences published under the direction of the "Union Missionnaire du Clerge" and explaining France's foreign mission work. (Tequi, 7 fr.).
- Le Cinquantenaire de l'Institut Catholique de Paris.** By Msgr. Tissier. A discourse delivered at the solemn thanksgiving services held in the Church of St. Sulpice, November 24, 1925. (Tequi, 2 fr. 50).
- Easter Chimes.** By Rt. Rev. Msgr. James C. Byrne. Meditations and sermons on the Passion and Resurrection of Our Divine Saviour. (Lohmann, St. Paul. \$1.00).
- Mending the Nets.** By Rev. Raymond T. Feely, S. J. Volume II in the Morning Star series. (Benziger, \$0.60).
- Thy Kingdom Come: Series IV.** By Rev. J. E. Moffatt, S. J. Another handy little booklet of meditations. (Benziger, \$0.30).
- Hoi-Ah!** By Irving T. McDonald. A stirring account of "Andy Carroll's" first year at Holy Cross, told for boys. (Benziger, \$1.25).
- The Little Flower's Love for the Holy Eucharist.** By Sister M. Eleanore, C. S. C. A brightly illustrated book of devotion for children. (Benziger, \$0.20).
- The Wonder Offering.** By Marion Ames Taggart. A large colored picture-book explaining the Mass for young children. (Benziger).
- The Children's Saint.** By Maud Monahan. The story of St. Madeleine Sophie presented in exquisite format. Charming drawings of children by Robin, and the entire text in hand lettering by the Benedictines of Stanbrook. (Longmans, \$1.25).

America's Story. By Wm. H. J. Kennedy, Ph. D., and Sister Mary Joseph, O. S. D., Ph. D. A vivid history of the United States for the lower grades of Catholic schools, prepared to meet the requirement of the current diocesan courses of study. A continuous story full of action and interest. (Benziger, \$1.08).

Teacher's Manual. A booklet of references and teacher aids prepared by the authors to accompany the above history. (Benziger, \$0.15).

PAMPHLETS: The American Press has recently published **The School of Christ**, by Rev. Gerald C. Treacy, S. J. The International Catholic Truth Society has issued the following: **Breaking the Net of Unbelief**, by Rev. H. E. G. Rope; **The Church and the Mass**, by Rev. T. A. Walsh, S. J.; **External Observances**, by Rev. Joseph D. Mitchell; **Catholics do not Buy Masses**, by Rev. Herbert Thurston, S. J.; **The Living Personality of Christ**, by Rev. P. Cleary; **The Fragrance of the Little Flower of Jesus**, and **Daily Mass**, by Rev. J. McDonnell, S. J.

