



Report of the Ninth Annual Meeting of the Franciscan Educational Conference. Pp. 596. Washington, D. C. Capuchin College: Secretary of the Conference.

The History of Franciscan Preaching and of Franciscan Preachers (1209-1927). A Bio-Bibliographical Study. By Anscar Zawart, O. M. Cap. Pp. 356. New York: Joseph F. Wagner, Inc. \$1.50 (paper).

This work is the rich fruit of well known Franciscan scholars assembled in the interests of higher studies during the early part of last July. At that time the attention of the Friars was focused especially upon the apostolate of the spoken word. The essays represent a thorough knowledge of the various forms of preaching exemplified among the sons of St. Francis during the long lapse of seven centuries.

The initial paper, "How Saint Francis of Assisi Won the Heart of the World," is from the pen of Father Antony Linne-weber, O. F. M. The style is cultured, abounding in Scriptural phrases and quotations from the best in English prose and poetry. The writer shows that Francis was a saint, a mystic and a reformer. The qualifications required for this threefold office are set forth; the credentials of the Seraph of Assisi are examined and he is not found wanting. Then the question is asked, "How did Francis win the heart of the world?" We find our answer in the words: "Jesus Christ predicted that He would draw all hearts to Himself. . . . 'And I, if I be lifted up shall draw all things to Myself.' Jesus Christ was God and Man. 'He became a worm and no man.'" The author tells us that Francis walked as nearly in the footprints of Christ as it is possible for a man to do. Unlike His Master, he could not sound the lowest depths of self-abnegation; to become a worm was denied to him. But raised to the heights of eminent sanctity among the chosen ones of God, in his own estimation he remained the last among the children of men.

Father Victor Mills, O. F. M., in "Preaching—The Opus Franciscanum" examines authoritative data in his efforts to establish the contention that preaching is the principle work of the Friars, the pivot around which all other activities should

revolve. This, however, seems to be a mooted point even amongst the brethren themselves, for in the Discussion following the paper, Father Fulgence Meyer, O. F. M., says: "Preaching and evangelizing have always been among the foremost activities of the Order. Many of the great canonized seraphic saints were preachers and missionaries, home and foreign. Yet this fact alone hardly stamps preaching as the main work of the Order to which all other works must be merely subsidiary or ancillary. The Friars do much good by preaching, but they may do as much if not more good by hearing confessions or, even, by their public and private prayers, or by their personal edification."

The popular method of preaching was adopted by St. Francis, and this type of sermon has remained traditional amongst his spiritual sons. The essay of Father Victorine Hoffman, O. F. M., "Franciscan Preaching in The Past," treats this idea at some length. The popular sermon must be simple, practicable, to a certain degree picturesque, and above all it must reflect the personal holiness of the preacher. The testimony of seven hundred years bears witness to the fact that these qualities have characterized the endeavors of the great Saints and pulpit orators of the Order of Friars Minor. Quite naturally we are led on to a consideration of "The Course of Homiletics In Our Curriculum" by Father Fulgence Meyer, O. F. M., an article pregnant with sane observations and worthwhile suggestions for the professor of homiletics as well as for the student aspiring to a successful ministry. From the Discussion on this subject, the thoughtful reader may glean additional notes pertaining to this important and practical science. The following paper by Father Bede Hess, O. M. C., is a scholarly treatise devoted to "The Franciscan Mission"—its origin, its rapid spread and development, its distinctiveness, its illustrious and saintly champions, its success, and finally, the efficient Mission Schedule now in use adapted to the needs of the present generation.

The last half of the volume offers a bio-bibliographical study, "The History of Franciscans Preaching and of Franciscan Preachers (1209-1927)" from the pen of Father Anscar Zawart, O. M. Cap. This is an excellent work and is worthy of the highest commendation. It is original and comprehensive, covering not only the field of Franciscan activities, but including also a very satisfactory survey of the science of homiletics from the period of the early Middle Ages down to the present time. A chief fea-

ture is the systematic arrangement of "the manifold sermons and homiletic works of the Friars into special groups or types of preaching." Thus, for instance, we have "The Scholastic Sermon," "The Mystical Sermon," the "Missionary Sermon." Another grouping characterizes the preachers, as "Crusade Preachers," "Council Orators," "Synodal Speakers," "Court Preachers." In this way the author, while centering around the Franciscan School of Preaching, at the same time happily acquaints us with the various methods and systems of preaching which have left their impress upon the life of the Church. Moreover, since the work is not only biographical but also bibliographical, the author has brought to light many valuable manuals and studies on preaching and homiletics in general. This study by Father Zawart is truly admirable and speaks of long hours of laborious and patient research. By it he has merited the gratitude of the future student and historian of the science of homiletics. Because of its importance and "in order to make it available to as large an audience as possible" it is now published as a separate volume—number seven of *Franciscan Studies*.

The Franciscan Educational Conference is to be congratulated upon this splendid achievement. The *Report of the Ninth Annual Meeting* is a rich storehouse of information every line of which may be read with genuine profit. Such a timely contribution to Church literature should serve as a powerful stimulus to awaken an interest in and to revive an appreciation for Sacred Eloquence—a science that was the glory of the Church in the Ages of Faith.

H. C. B.

Tabernacle Talks. By Father V. F. Kienberger, O. P. Pp. 121. \$2.00 (cloth), \$.75 (paper). Chicago: Richard A. Mayer and Associates.

At Mass. A Brief Explanation of the Holy Sacrifice for the Laity. Compiled by Father Kienberger, O. P. \$.50 (cloth), \$.15 (paper). Chicago: Richard A. Mayer and Associates.

The many readers who have profitably read and enjoyed Father Kienberger's earlier work *Benediction From Solitude*, will gladly welcome his latest production *Tabernacle Talks*. In this as in his former volume Father Kienberger has given us much substantial thought attractively expressed, and in the present work, centered particularly around the Blessed Eucharist.

In his "talks" the author purposes to fan into a flame those smouldering embers of spiritual fire and re-ignite within the hearts of his readers a burning love for Jesus in the Blessed

Sacrament. Truly a difficult task, but Father Kienberger in his inimitable way has presented his plea, centuries old yet ever new, in a manner that brings us out of the dark dreary abyss of worldly strife into the dim light of the sanctuary lamp and lifts our thoughts "into those higher regions where Christ and His Blessed Mother dwell; where the soul is alone with God."

Each chapter opens with the recitation of a story, an anecdote, or some fact from everyday life. With this warp and the woof of his ingenuity he weaves a beautiful fabric of spiritual thought which makes the reader feel that Christ is not merely the "Prisoner of Love" hidden behind the mystic veil of the tabernacle, but rather that He still walks in our garden of exile and is continually asking, "Could you not watch one hour with Me?"

For a proper appreciation of this book one must peruse its pages carefully, not omitting a single paragraph, for Father Kienberger has jewelled each with "vivid word-pictures of the work of Redemption . . . with unforgettable illustrations of familiar religious themes."

Tabernacle Talks is adapted to the needs of the laity, secular clergy, and religious, and all will find within its pages helpful hints and consoling thoughts for the weary pilgrim travelling "Homeward."

At Mass, a much appreciated brochure, is now in its fifty-first printing and has a circulation of more than 76,000 copies. Sixty percent of that number is in use in the classroom from the fourth grammar grade to the sophomore year in high school.

This work is a brief though splendid explanation of the Holy Sacrifice of the Mass, is especially adapted for the use of the laity and has the endorsement of seventeen bishops. *At Mass* should be found in every Catholic home and classroom and read by every member of the Catholic laity, that all may carry out the exhortation of Pope Pius X, "Do not pray in the Mass, but pray the Mass."

J. B. A.

Life of Cardinal Newman. By Wilfrid Ward. Two Volumes in One. Pp. 614 and 573. New York: Longmans, Green & Company. \$7.00.

To John Henry Newman it was once written, "You have been more injured by your friends than your enemies." One of those friends who, in the darker days of controversy, became estranged from the Cardinal was W. G. Ward, once designated the "well-meaning origin of much of their (Manning and New-

man) misunderstanding." But if that estrangement brought sorrow to the heart of Newman, one of the consolations of his declining years was what might be considered a reconciliation with his friend in the person of his son, Wilfrid Ward, who has given to the world the classic biography of the great Oratorian.

This brilliant portrait of a man, the lights and shadows of whose life none but a master hand could trace, first appeared in two volumes in 1912. The publishers now offer a new impression in one volume but, as their note explains, "in order that an edition might be published at the lowest practicable price, the appendices are omitted in this issue. The references are however left in the index, and all those to pages beyond 614 in Vol. I and 537 in Vol. II are to the edition in two separate volumes."

Few men have been the subject of such widely-varied estimates, often indeed contradictory, as has John Henry Newman. Poet, philosopher and defender of the Catholic Faith in the eyes of many, to others he is a clever writer, but by no means a thinker, and the real founder of modern Anglicanism. Reserved and deliberate by nature, vigorous, skillful and fearless in controversy, he exhibited to his friends a gentleness and a kindly sympathy combined with a loyalty that are sufficient reason for the devotedness of many whose loyalty to him was a source of comfort in days that were dark. These varied traits have been skilfully delineated by the splendid selection of letters which the biographer has used freely and to good advantage. What the letters leave untold has been added by the author whose acquaintance with his subject has well fitted him for the task.

At the request of the Cardinal himself, Mr. Ward devoted but one chapter to the life of Newman previous to his submission to the Church. The storm raised by his conversion seemed to abate little with the passing years, and when we read of the Catholic University of Ireland, of the *Rambler* affair and of the suspicions aroused in Rome concerning his orthodoxy when all the while he was dominated with the utmost faith in and loyalty to the Church, we can well believe that "had he died directly after his sixty-third birthday . . . his career would have lived in history as ending in the saddest of failures." Even after the brighter days that followed the appearance of his *Apologia*, he could write, "for as many as thirty-four years it has been my lot to be misrepresented and opposed." His extreme sensitiveness and this feeling of depression are even more

manifest in his decision a little later, "I am come to the conclusion that, if Propaganda wants me for any purpose, it must be so good as to ask me—and I shall wait to be asked—*i. e.* (as I anticipate) '*ad Graecas calendas.*'"

However the future had better things in store than he had anticipated and the Cardinalate, the conferring of which was to a great extent due to the efforts of Cardinal Manning, was the crowning approbation of his work. This recognition by the Holy See of his powers, of his learning and of his integrity, brought joy and peace to his life so that its close was well described by the epitaph which he chose, "*Ex umbris et imaginibus in veritatem.*"

Wilfrid Ward has produced an intensely interesting biography of a man whose name will ever stand out prominently in the revival of the faith in England. He has raised a lasting memorial to John Henry Cardinal Newman and, in performing the task, has merited for himself an exalted place among biographers of all times.

M. M. H.

The Life and Letters of Bishop McQuaid, Prefaced With the History of Catholic Rochester Before His Episcopate. By the Rev. Frederick J. Zwierlein, D. Sc., M. H. Vol. III, Pp. xii-513. Rochester, N. Y.: The Art Print Shop.

This volume completes the author's trilogy on the life of Bishop McQuaid, one of the strongest, as well as one of the most picturesque, members the American hierarchy has ever had. Herein are portrayed two sharply contrasted phases of Bishop McQuaid's career. Book VI, "Conspiracies," treats the chief ecclesiastical struggles in which McQuaid played a prominent role, the cases of Dr. McGlynn and Fr. Lambert, the Apostolic Delegation, and Archbishop Ireland. While the principal figures in these struggles are now dead, many readers will recall the flagrant scandals caused by these bitter controversies in the American Church thirty years or more ago. Book VII, "Works of Benevolence," is devoted to Bishop McQuaid's vigorous battles in defense of the civic and religious rights of Catholic citizens of New York State, especially those confined in State institutions, and to the many charitable works he founded and fostered in his own diocese. Book VIII, "Ecclesiastical Education," is the story of the Bishop's labors in founding and perfecting his own diocesan seminaries.

Because of his at times belligerent and headstrong attitude, Bishop McQuaid throughout his long episcopate had many vigorous opponents among his contemporaries in the hierarchy, and for this reason,

as in the case of all genuinely strong men of history, widely different verdicts have been passed upon his career, but few of these have been at all balanced, and none of them has the justification now afforded by Dr. Zwierlein's work. To pious ears, many of the documents here produced will be shocking. But it may be that there has been too much evasion by Catholic writers concerning the struggles in which the American bishops differed widely in their policies in the last quarter of the nineteenth century. Dr. Zwierlein, however, has dealt fully and relentlessly with the mooted questions, bringing out without hesitation a great number of documents with vital bearing on the problems and persons discussed. He has wisely allowed these documents to tell their own story, and has left to the judgment of the reader to draw the conclusion warranted by the evidence presented. In some few instances the evidence seems incomplete; for example, no explanation is offered for the ultimate happy reconciliation between Bishop McQuaid and Archbishop Ireland; nor is the reason for Archbishop Satolli's changed attitude, at the completion of his term as Apostolate Delegate, toward Bishop McQuaid sufficiently explained. It may yet be premature to expect the publication of all the evidence in these and other delicate points, but until that evidence is made known, one must keep in mind Pope Leo XIII's famous maxim, "The first law of history is not to dare to utter falsehood; the second, not to fear to speak the truth; no room must be left for suspicion of partiality or prejudice." Dr. Zwierlein is to be congratulated for the straightforward manner in which he has conceived and executed his laborious task, and it is much to be hoped that equally competent and judicious biographers will soon be found to treat as frankly and fairly of the other prominent figures in the American hierarchy of the period as the present author has done for Bishop McQuaid.

The typographical work leaves nothing to be desired. There are sixteen full-page plates, and a thorough index for the three volumes.

A. T. E.

Legislation on the Sacraments in the New Code of Canon Law. By the Very Rev. H. A. Ayrinhac, S. S., D. D., D. C. L. Pp. xxv-416. New York: Longmans, Green & Co. \$3.00.

In this work, the fifth from the pen of the learned author, we have an interpretation of the Church's legislation on the Sacraments, with the exception of Matrimony which was treated separately in a former volume. It also considers the preliminary canons in the Third Book of the New Code on Simony and the Sacraments in General, and the related topics of Indulgences and Sacramentals. The method used is

first to give a brief historical survey of each point of discipline down to the Code, after which the canons bearing on it are explained in a clear and concise fashion. On questions in dispute the writer gives a few arguments in favor of the opinion he prefers, but he never loses sight of his main purpose which is to present a practical working commentary enabling the reader quickly to grasp the essentials of the Church's disciplinary law on the Sacraments. It should prove a very useful book to the priest or seminarian, and, it may also be ventured, to the educated layman to whom a knowledge of the extreme and jealous care with which the Church guards the Sacraments would prove of interest.

On page 144 there is a slight error. In heading No. vi., the canons cited should read 833,836 instead of 33,36. C. M. R.

The Scientific Habit of Thought. An Informal Discussion of the Source and Character of Dependable Knowledge. By Frederick Barry. Pp. xii-358. New York: Columbia University Press. \$3.50.

Professor Barry's book is a very interesting work, giving as it does what we all need badly, namely an insight into the workings, aims and recognized limits of science that really is modern.

The author will gladly permit us to differ radically from him in his metaphysics, and philosophy generally, for he repeatedly disavows any desire to overstep the bounds of experience, although he does it, and, for a great part of the book, he "boils over" into philosophy.

We must firmly deny his statement that for centuries Christian nations were led by the nose and kept in ignorance by false pretensions of "the old theology," working on "group obsessions" (pp. 78 and 87), by which he means the doctrines of our Faith. Again, he tells us (p. 61) that in science "transcendental truth is ignored necessarily, for it is found to be beyond the range of experience." But, on page 57 he says: "a metaphysic inconsistent with any phase of experience is false." As a self-confessed Pragmatist, he holds that something can be quite true in theology, and quite false in science, yet he tells us that "in its aspect as knowledge, all experience is one." Like so many modern scientists he jumps from the well-known fact that we cannot know any one thing perfectly to the conclusion that none of the points we do know about it are really genuine truth.

The book reads easily, particularly toward the end, and no Catholic philosopher should overlook it in keeping abreast of the times. It is a well-written, though poorly documented, attempt to answer honestly the problem of reconciling the intelligible with the sensible, as both scientists and philosophers have been attempting to do since

the time the followers of Rene Descartes were obliged to face this problem. Many modern philosophers, and some scientists, are looking more favorably on what has always been the Scholastic position: it is a false problem.

F. V.

Character and the Conduct of Life. By William McDougall, M. B., F. R. S. Pp. xvi-394. New York: G. P. Putnam's Sons.

When a psychologist essays to write a treatise on practical morals based not upon religion or any relationship of man to God, but merely upon the observations of experimental psychology, the Catholic may be excused for observing the attempt a bit quizzically. Here, we might exclaim, is a man who would write a book about the solar system, at the same time carefully omitting all reference to the sun! However, if this deficiency of Professor McDougall's book be recognized at the outset, we may still approach it with profit, taking it with the limitations which the learned author himself imposes. To recur again to our metaphor—if one be content to observe and to measure the succession of day and night upon earth, he is gaining useful information, although he can scarcely pretend that he is exhausting the subject of astronomy.

To such a one's position, the position of Professor McDougall is much akin. He freely admits his incapacity to speak of matters within the realms of religion (and he readily proves his incapacity whenever he is tempted to digress into those regions), but aside from his shortcomings in this regard, his ability as an applied psychologist is unquestionable, and what he has to say in his own field is worthy of the highest consideration.

It is his intention, he writes, "To aid some men and women to reflect profitably on the conduct of their own lives and to avoid some of those errors, which even though venial, may yet render them less happy than they might be or even go so far as to wreck their lives completely." In effect, what he does is to discuss the principal natural virtues and vices.

Disregarding God as the criterion or supreme measure of all morality as he does, Professor McDougall is impelled to seek some other standard. This he finds in the common consent of mankind. He starts with these two premises: "First, that men desire to live wisely and to live well, preferring good to evil; secondly, that . . . men of all ages and of the most diverse creeds and civilizations are pretty well agreed as to what is good and what bad in conduct and character" This, of course, furnishes a certain standard, but not an ultimate one. With this, then, as his starting point the author pro-

ceeds to a summary analysis of human nature itself and of those qualities which men generally consider either desirable or undesirable. He rightly feels that too many modern moralists start (and end) with vague conceptions of what human nature is, whence springs the indefiniteness of their practical conclusions. As he points out, unless we first examine the raw material, human nature itself, it is difficult to know what we may expect or desire human nature to become under the process of character cultivation. The first half of his book is devoted to this analysis of human nature, of disposition, temperament, character, will, habits, principles, taste, and other character factors. Here he recapitulates the teachings which he more fully developed in his earlier works, particularly in his *Outline of Psychology*. The agreements and divergencies of these teachings with Scholastic philosophy do not require discussion here. Suffice it to say that McDougall is much nearer the Scholastic position than most moderns. He is especially insistent, in opposition to the Behaviorists, upon the freedom of the will.

After laying down his psychological tenets, he proceeds to their practical application. This, the latter half of the book, constitutes his new contribution. Successively he discusses the character and conduct problems of parent and children, of young people, of girls, young men, wives, husbands, and of the aged. His admonitions are in most cases eminently prudent. Among other things he decries the family of a single child, he insists upon marriage as a sacred privilege, parenthood as an honor. He offers practical suggestions upon teaching children honesty through simplicity, obedience through love. He emphasizes the greater effect of teaching by example than by precept. His opening statement to girls, "It is your first business to be beautiful," is not the shallow assertion that it seems to be, when we find that he is not speaking merely of outward beauty. He is identifying the good, the true, and the beautiful. It is the beauty of the inner self that he extols.

In addressing young men, he characterizes the so-called pleasures of dissipation for what they are. He offers sundry good advice upon the selection of a mate. "Don't be influenced by the foolish old saying that love is blind. It is not true. Lust is blind, but love is all-seeing. Do not allow yourself to propose marriage to a girl until you have discovered some at least of her faults." He recommends a long engagement. In discussing marriage, he clearly indicates common-sense reasons that make trial marriage impossible as a social institution. He starts his chapter to wives with the observation: "Do not

forget that in taking you to wife your husband has paid you the highest compliment he can command."

Unfortunately, in treating of birth control, he seems to countenance other means than that of continence. He also at times seems influenced by the malthusian dread of overpopulation. Viewed however in its totality, the book contains exceptionally sound advice, so far as merely natural advice can go. It is capable of proving helpful not only for those to whom it is addressed, but for those also who, as moral guides and directors of their fellow men, are the true specialists in character development, Catholic priests. P. A. S.

New Realism and Old Reality. By D. Luther Evans, Ph. D. Pp. x-214. Princeton: Princeton University Press. \$2.50.

The very recent appearance of this substantial work will be welcomed by those interested in the fortunes of the New Realism. Even those who may regard the movement as rapidly losing favor, or as failing to evolve into a philosophical system, will find the volume interesting and elucidating.

Dr. Evans offers his work as a "critical introduction to the philosophy of the New Realists." As this subtitle suggests, the composition consists in a discussion, criticism and evaluation of the fundamental tenets of New Realism. The Neo-Realistic standpoint is considered in a threefold relation, *viz.*, to science, philosophy and religion, and thus the doctrines are unified and clarified for those interested in the study of the system. Another favorable element is the introduction of the doctrines of contemporary schools of thought by way of comparative study. Hence the reader will find a discussion of Critical Realism, Idealism, Positivism and Pragmatism in their principal points of contact with New Realism.

The student will be interested in the classified bibliography which embraces the foremost American and English Realistic thinkers together with the Belgian Neo-Thomists, the German Realistic Philosophers and several other writers who have discussed the philosophy of New Realism.

We do not agree with the author in all of his observations. For instance, we take exception to the statement that, "the realistic thesis that objects are independent of mind must remain a mere assumption" (p. 51). The point of departure may be an hypothesis, but geology, astronomy and the rest of the physical sciences evidence the fact that "non-knowns" are not mere possibilities. On the whole, however, we find the author open-minded and fair in his criticisms and his work a contribution to the subject of New Realism. A. M. D.

The Catholic Spirit in America. By George N. Shuster. Pp. x-296. New York: The Dial Press. \$3.00.

In this study of the position of the Catholic in the United States, the Associate Editor of *The Commonweal* undertakes to make it possible for Catholic influence to be extended more freely and effectively "to the political, moral, social and creative business" of the Nation. In this endeavor he has the hearty endorsement of every faithful member of the Church and every citizen worthy of the name. But the accomplishment of this task has baffled many before our day, and it is still receiving the serious attention of the best minds in the American Church. Mr. Shuster, of course, never dreamed of solving the problem in one fell stroke, but it is to be hoped that the discussion that must inevitably follow from this interesting presentation of the question from the viewpoint of a cultured layman, will be productive of much good, despite its note of pessimism.

Briefly, he narrates the formation and development of a spirit in America, colonial, Puritan in its origin, and decidedly hostile to Catholicism. Despite the vicissitudes of one hundred and fifty years the Church has been unable completely to break down the barriers that have made her, as it were, a "garden enclosed," beautiful indeed, but inexplicable to the non-Catholic mind. At times, indeed, the American mind caught a glimpse of Catholic humanistic culture, but it never penetrated to the source of Catholic cultural life. The problems created by the tide of immigration and expansion taxed the energies of the Church to the utmost and have unfortunately involved her in economic and social developments that make her even more obnoxious to the traditional view. And overshadowing all, of course, is the eternal bugaboo of double allegiance which is once more to the fore.

In this respect Mr. Shuster has a brilliant treatise on "The Oath of Allegiance," in which he demonstrates the absurdity of conflict between Church and State in this country. This is the crux of his whole problem, and if a *rapprochement* cannot be effected on this point, Catholic activity in the broader cultural spheres of national life must continue to be ineffective. He accomplishes his task with vigor and precision, keeping safely within Catholic doctrine, but certainly he has not given us the Thomistic and traditional defense. He has conceded more in respect of the Inquisition than the judgment of history warrants, and more than conciliation demands.

We could wish for a fuller and more lucid presentation of Catholic cultural activity. It seems to us that Mr. Shuster has not entered into this phase of the Catholic question with sympathy. Certainly he has not given us a beautiful picture of American Catholic culture; in fact

his work is a veritable indictment of our educational system for its lack of achievement. No doubt there is much to be desired, but we must remember that the Church has scarcely emerged from the "brick and mortar" period of her history in America. Culture of the heart is certainly an achievement; even "mass" education of the mind is something that would seem to demand more than destructive criticism. We should expect to find the proposal of some definite and specific remedies.

The outlook is not so discouraging as Mr. Shuster would lead us to believe. We have the only true basis for real culture, and given time and patience it will blossom forth and spread its beauty over this busy work-a-day land of ours. There are evidences of awakening life. It would seem, therefore, in view of the spirit of misunderstanding that surrounds us and because of which we have produced few great leaders or creative geniuses, that we should bide our time and not encourage a headlong rush into the fantastic orgies that now characterize so much of American literature and art.

J. B. W.

Ireland and the Foundations of Europe. By Benedict Fitzpatrick. Pp. xviii-451. New York: Funk & Wagnalls Company. \$4.00.

This volume is the logical completion of the author's former work, *Ireland and the Making of Britain*. It is a result of the tireless energy and of the many years of study devoted to a subject with which the author has thoroughly familiarized himself. Due to political prejudice and blind religious bigotry, many so-called historians have glossed over the part played by Ireland in the spread of European civilization and culture. For over five hundred years, from the sixth to the twelfth centuries, Ireland occupied a unique position among the nations of the world. From her shores went forth the endless stream of disciples who were to plant the seeds of sanctity and learning in war-torn Europe. These *peregrini* became the masters at the courts of kings, and left solid testimonials of their work in the many monasteries they founded. Their profound learning, coupled to such sanctity of life, earned them the love and respect of the peoples whom they visited, and reflected glory on their country, which came to be known as "The Land of Saints and Scholars."

Mr. Fitzpatrick follows these learned wanderers in their travels and gives us a most interesting picture of medieval Europe. Unlike most works of an historical nature, the book is not dry or pedantic. There is no vain display of erudition. The learning is there, but the style is so clear and readable that the reader is apt to forget the years

of labor and research spent by the author in the preparation of such a splendid work.

There may be some statements which will surprise the reader, but they are backed up by unimpeachable authority. Truth is sometimes stranger than fiction, and an attentive perusal of this work will bring many forgotten truths to light. The record of Ireland's medieval greatness is indeed astonishing, and when we consider the fact that most of Ireland's medieval literature was ruthlessly destroyed, we can form an idea of the wealth of learning and culture which existed in Ireland in those ancient days.

The book will prove a valuable addition to any library, and it is to be hoped that Mr. Fitzpatrick will continue the work which he has so well begun.

D. G. O'C.

The Great Painters: In Relation to the European Tradition. By Edith R. Abbot. Pp. xxiii-478. New York: Harcourt, Brace & Company.

When Henry Ford said that he would not give a nickel for all the art galleries of the world, perhaps he was unwittingly expressing the sentiments of many Americans who have let materialism blight and dwarf their finer sensibilities and their appreciation of the higher and nobler things of life. And yet it is significant that we have rich men who are consistent patrons of the fine arts; and still more significant that we have poor people, mostly of foreign extraction, whose love for the beautiful calls them far afield to satisfy their aesthetic cravings. This is not strange, for true art, like true poetry, is the expression of "those thoughts which do often lie too deep for tears." To gaze upon the masterpieces in the Vatican, to look upon the inspired works of Fra Angelico and Michelangelo, to pause and consider the achievements of the moderns such as David and Delacroix, is to fill the mind with rare and spiritual knowledge that moves the heart and satisfies the soul.

It was to further this cultivation of the finer things of life, and help us the better to appreciate and understand the great painters and their masterpieces that urged the author to write this condensed history of the European traditions. For this reason the book is worth having. Undoubtedly, the author knows her subject, for she is the senior instructor in the history of painting at the Metropolitan Museum of Art. Beginning with the rise of Christian art in Italy, the book gives a concise treatment of every school of art during the Renaissance, the XVIIth Century and the Modern period. For those who wish to follow up the stories of the great masters and their

schools, the selected bibliographies will be found helpful. But it seems that some of the lists of reference could have been extended to better advantage. Nearly three hundred illustrations of famous masterpieces have been chosen with care to show the achievements and shortcomings of the different periods. On plate 59 the titles of El Greco's Trinity and Crucifixion should be reversed. The author has accomplished what she set out to do, namely, to focus our attention on certain great achievements in the art of painting.

C. M. D.

Fra Angelico aus dem Dominikanerorden. Von P. Innocenz M. Strunk, O. P. (Monographien zur Geschichte der Christlichen Kunst, Herausgeber Beda Kleinschmidt). Pp. 224. B. Kuhlen Kunst, M. Gladbach, Germany. 12 Rm.

Lovers of art will welcome this extensively revised edition of the life and art of Fra Angelico by Father Strunk of the Order of Preachers. As an artist, Fra Angelico was the painter par excellence of the Faith of his age. "The joys of belief, the happiness of suffering for the Faith, the beatitude of the elect, have never been more eloquently expressed than by him." His art carries one into the heavenly world in which he seems to have lived through mystical contemplation. He was, however, a learned painter, whose knowledge of the human form was far greater than that of Giotto. The present study gives us an account of his life as a youth, his vocation to the Dominican Order, and consequent labors as a friar of St. Dominic. The work has an added value in being portrayed by a brother Dominican who has an understanding and appreciation of the religious life, motives and ideals that animated the artist.

It is rare that one finds the cuts, context, printed page, and binding all of the highest quality so as to render the book an artistic triumph from every viewpoint; yet, such is to be found in the present volume. The excellent reproductions of Fra Angelico's known works are alone well worth the price of the work. The iconography of the artist is a new feature that is not to be found elsewhere and gives interesting cuts and descriptions of the existing studies and portraits of Fra Angelico as conceived by other artists. The study is supplemented by a chronology of his life and works, an excellent bibliography of the literature that treats of the artist, and an index of where his various works are located. This is indeed the finest study of the Dominican artist that has come to our attention. It is one of those works of which we may say, it is wholly admirable.

J. B.

The Business of the Supreme Court. By Felix Frankfurter and James M. Landis. Pp. 349. New York: The Macmillan Company \$5.00.

This study begins with the first judicial legislation of Congress—the Judiciary Act of 1789—and terminates with a consideration of future Supreme Court litigation. Thus the scope of the work is complete. But since the Supreme Court is the first, both in time and importance, of a series of federal courts, an adequate knowledge of its proper jurisdiction cannot be had without an understanding of the subsidiary courts. Hence the authors present us with a study of the origin and history of the whole federal judicial system. The problem lends itself to a natural and logical division. The first chapter corresponds to that period of our political history which began with the struggle between the Federalists and the Anti-Federalists and terminated when that strife culminated in the Civil War. The second embraces the period of economic development following the Civil War, and extends to the Circuit Court of Appeals Act of 1891. This act was designed to relieve the pressure upon the Supreme Court, the natural consequence of economic development. The relief afforded was only temporary, and as a result we have, in the third chapter, a record of developments down to the Judges Bill of 1925, so called because it was the result of the direct appeal of the Justices for aid. To this general history of the federal judiciary the authors have added special chapters on "Federal Courts of Specialized Jurisdiction," "The Judicial Conference," "The Judiciary Act of 1925," and on "The Future of Supreme Court Litigation."

It seems to be the vogue of the day to call attention to the fact that the nine men on the Supreme Court at Washington are the real rulers of the country. Many are loud in calling for a limitation of their powers; some extremists even demand the abolition of the Court itself. But how many people really know anything about the workings of the Supreme Court? We have here a scholarly and authoritative production, equipped with minute explanations, and bibliographical references and a comprehensive index. It is supplemented also by an alphabetical list of cases that have been presented to the various Federal Courts, together with a chronological enumeration of the Congressional Statutes concerning federal judicial procedure.

The fact that this study is the result of the labors of two professors at Harvard University and was written under the patronage of the Harvard Law Review Association, is an added proof of its scholarship and authority. The style is easy and popular, but not so popular as to deteriorate from the high professional and legal qualities which the subject demands. It is a work indispensable to the legal adviser and to the lay-citizen who would be well-informed. M. M. N.

DIGEST OF RECENT BOOKS

RELIGION: The Very Rev. R. G. Gerest, O. P., P. G., Provincial of the Dominicans at Lyons, has finished the second of those unique meditation books which make up the series "**Veritas**," *La Vie chretienne raisonnee et meditee*. The learned author considers in his latest work the Christian life *en communion avec le Christ-Jesus* and divides his subject into three parts: *Jesus Nazaremus*, where he treats of the historic reality of the Christ; *Homo Christus*, in which the humanity of the Saviour is the principal consideration; and *Christus Deus*, in which Our Lord is shown in His incomparable beauty. In this, as in the earlier volume of the series, Pere Gerest has succeeded admirably in his effort to produce a thoroughly scholarly and equally practical meditation book. (Lethielleux, 22 fr.)

Judging by the increased output of religious books coming from all publishing firms, there is a widespread and growing interest in religion despite the decline in the church attendance of the Protestant churches. If there is a distaste for much that is being offered to the world under the name of religion, man still seeks union with his God and Creator. **The Belief of Catholics**, by Father Ronald Knox, will give non-Catholics and Catholics alike food for thought. Formerly a minister in the Church of England, his father a bishop of that same Church, the author is in a position to judge of the atmosphere of Protestantism compared with that of Catholicism. His incisive and masterly analysis of the modern distaste for religion placed in contrast to the present-day interest in Catholicism paves the way for a masterpiece of Catholic apologetics. The old truths are told in a new and telling way under such headings as, "The Catholic Notion of God;" "Where Protestantism Fails;" "The Air Catholics Breathe;" "The Truths Catholics Hold;" "The Rules Catholics Recognize;" "The End Catholics Desire" and "Catholicism and the Future." Meeting our religious contemporaries on their own ground he opens up their weaknesses and fallacies by way of a powerful offence and then drives home the truths of Catholicism. In conclusion he sets forth the ideals of Catholicism in opposition to those of humanitarianism into which camp Protestantism is gradually finding its way. Here, the sects are united, but here too they no longer appeal to man as the prophets of revealed religion, for humanitarianism is of the earth, earthly, Catholicism is of heaven, heavenly. There is not a dull page in the volume. We recommend it heartily to all, whether they are inside or outside the Catholic Church. (Harper and Brothers, \$2.00).

At a time when the Protestant Churches are still discussing the results of the Lausanne Conferences and are so desirous of unity. **What is Heresy**, A Comparative Analysis of the Teaching of Protestant and Catholic Bibles or Heretics, by G. M. Vizenzinovich, will give the reader a rather comprehensive study of what Sacred Scripture has to say on the terrible sin of heresy. The very appellation of heresy is unpleasant and repellant to the modern mind that prides itself on its much vaunted liberty and freedom of thought. Lost in the maze of such thought, driven to unbelief and almost to despair, the author was finally led to seek admission into the Catholic Church as a result of carrying out the two Protestant injunctions of "Search the Scriptures" and "Prove all things." The book may have a limited appeal for being restricted largely to Sacred Scripture it does not make for easy reading. It would probably receive a wider circulation, it would have made for better reading, and a more convincing proof of his thesis would have been produced, had it been more amply fortified by the teaching of the Fathers. (John Murphy Co., \$1.50).

Readers of the *Acolyte*, who enjoyed "the adventures and discussions of 'The Liturgist' and 'The Antiquary'" will welcome the publication

Peregrinus Gasolinus by the Rev. Michael A. Chapman. The subtitle of the book gives us the cue to its real scope: *Wandering Notes on the Liturgy*. Father Chapman deals with the more common, and in many cases much-sinned-against, ceremonial practices of the Church and his observations are both profitable and practical. Because of the good-humored treatment of the subject the book will be read with pleasure and avidity by all clerics. (Pustet, \$2.00).

Those who have appreciated Rev. Hugh Francis Blunt's *Great Penitents*, and are aware of the insight into the gropings of the sinner manifested therein by the pastor of souls and one who has, for the past twenty-five years, been a frequent contributor to many Catholic and secular magazines, will hail with pleasure his latest publication **The Great Magdalens**. The author's purpose in producing this new volume is to tell the story of those women "who sacrificed the sweetness of sin for the salt of tears" and thus to prove the "democracy of sanctity" and show "that even those who have fallen the lowest may hope for the glory of the saints." He has chosen the outstanding women penitents of each period, from the earliest days of the Church to the time of the capricious and sensual Bourbons, when debauchery was the order of the court. Pelagia is numbered among the penitents of the pagan stage. St. Mary of Egypt and Thais stand out among "the magdalens of the desert." St. Margaret of Cortona and Blessed Clare of Rimini are mentioned with some other Blessed. Beatrice Cenci, the Princess Palatine Madame de La Sabliere and Madame Pompadour, the vampire, are names which more closely approach our own time. Father Blunt has given us a great human story, vividly written, realistic if you wish, but in the right sense—a story whose pages reveal the weakness and helplessness of human nature and the infinite mercy of God. The book in addition to its primary purpose sheds light on the sacrilegious mockeries of the Roman stage, acquaints us with the days of severe penances and brings to view some chapters of true history. (Macmillan, \$2.25).

Grammaire du Grec du Nouveau Testament is the title of a new work by Monseigneur Jaquet, Archbishop of Salamis. Pius X in a letter to the entire episcopacy, stressed the importance of instructing all seminarians in the Hebrew and Greek versions of Holy Scripture. The author of this work felt one of the hindrances to the study of the Greek text lay in the lack of practical manuals suitable for a proper study. This worthy contribution first gives a summary history of the Greek language from the days of Plato to the time of Our Lord. Then a constant comparison is instituted between the classical Greek and the *common language* in which the New Testament is written. This comparison, strengthened by numerous examples, pursues the usual course proper to grammars, proceeding through declensions, verb forms, etc. An excellent short treatise on the writings of the New Testament and the *Koine* completes this useful volume. (E. de Boccard, Paris).

The brochure **Les Saints et Bienheureux de l'Ordre de Sainte-Dominique** meets very well the need existing at the present time, in the Order of having succinct accounts of the lives of our Saints and Blessed brought together in one work. This little book of one hundred pages, as its nature demands, is not a critical hagiographical study. Here and there are interspersed very fine pictures of some of the Saints. It is concluded with a helpful index. (Paris, Librairie Dominicaine.)

HISTORY: South America Looks at the United States, and what it sees is not reassuring. This is the opinion of Clarence H. Haring, the author of this scholarly exposition of the present and past relations between the two Americas in which he contributes much that should prove helpful to the framers and interpreters of our Pan-American policy. The

Monroe Doctrine, a truly great policy, has by a series of misunderstandings, misinterpretations, and falsifications, become an enigma to our neighbors of the Southern Continent. They know not whether in the future this doctrine will be used as a shield against European invasion, or as a pretext to justify the aggressive designs of the "Colossus of the North." Propagandists have contributed their share towards creating this feeling of fear and mistrust. There is a mutual attraction, arising from a common racial origin, between the South American countries and the Latin races of Europe. This fact has been capitalized to the detriment of the United States, by Spain, France and Italy alike. All this is brought out very well by the author, but his assertion that the Eucharistic Congress of Chicago in 1926 was made the occasion for Spanish propaganda, must be frankly denied. However, this error is evidently due to Mr. Haring's zeal in discovering every detail that has a bearing upon the extremely delicate nature of our present Pan-American relations. Mexico has not been backward in promoting this bad feeling; nor have the plutocratic tendencies of many Anglo-Saxon Americans enhanced our national reputation. In a word, this work of Clarence H. Haring's is interesting, because he is interested in his subject; it is informative, because it is the result of personal investigations; it is entertaining, because its style is easy, fluent and engaging. (Macmillan, \$2.00).

China, A Nation In Evolution, by Paul Monroe, "is an attempt to give in outline a simple statement of the complex Chinese puzzle which will probably constitute a major world problem for years to come." The author writes with an easy entertaining style and not beyond the reading ability of the average American. His knowledge of China and the Chinese is full and sympathetic. And from this knowledge and sympathy he draws a picture of China that the western mind may easily grasp. The book reveals many facts and incidents generally not known. Yet, in some points, particularly those relating to religion, it cannot be taken as authoritative. This indeed is modestly admitted. However, the work as a whole is highly informative and reveals much more than a passing acquaintance with Chinese customs and life. Many excellent illustrations are an added feature. (Macmillan, \$3.50).

There is enough humor and pleasantry in **This Smoking World**, by A. E. Hamilton, to make it entertaining; there is enough historical and scientific fact to render it instructive and stimulating. The author is no extremist and holds a brief for neither the Anti-Tobacco Society nor their opponents, but he has investigated the subject in an impartial, scientific way, and he speaks with authority on the advantages and disadvantages of the smoking habit. The book is written in an engaging style and its format is highly attractive. (Century, \$2.50).

EDUCATION, ESSAYS: In his recent volume, **Literary Art And Modern Education**, Father Francis P. Donnelly, S. J., the well-known educator, offers ideas and observations gained from long years of experience with the classics and other subjects pertaining to higher education. Each of the thirty-six chapters, beginning with "Modern Views of Humor" and ending with "Why I Am Satisfied With My Education," deals with some specific topic of timely interest to the cultured mind. There are no desert wastes in the book, since the author's style is always intensely charming. Now and then he finds flaws in present-day systems of pedagogy. It seems that we are living in an age of ultra-specialists with the result that the foundations of true art and culture are being neglected. But he is by no means a pessimist, and is not sparing with praise where praise is merited. He believes that the profession of teaching and the problem of acquiring a real education are always worthy of the best that is in us. Educators, parents and all who are interested in the higher

and nobler things of life will gain much from a careful perusal of this excellent work. (Kenedy, \$1.75).

Shibboleths or Tests in Teaching-Efficiency, by Sister Marie Paula, Ph. D., is an enlightening, entertaining, extensive and comprehensive common-sense treatment of the problems which beset every teacher. These problems of the teacher, the pupils, and of the subject matter are skillfully solved. Insistence on the necessity of stamping on the pupils' minds a knowledge of God and of their obligations to Him and to society, as the foundation of all true education, manifests the wisdom and common-sense which permeate the entire work. The essay "Sweet Peas," is gracefully done—psychologically and philosophically. Teachers should read it. (Benziger Brothers, \$1.75).

Welcome and timely is **The Plurality of Worlds and Other Essays** by Thomas Hughes, S. J., and compiled by M. G. Chadwick. This work, written in a controversial style, is a compilation of thirteen essays which appeared either in *The American Catholic Quarterly* or in *The American Ecclesiastical Review* during the latter years of the preceding century. As some of the titles, "The Temporal Power," "The Church and State," "Jansenism and Secularism," "Anthropology," and "Psychology" would suggest, these articles are concerned in the main with subjects chiefly of scientific and historical nature. The learned Jesuit has succeeded in presenting to the reader an excellent insight into the origins of certain problems which reached their climax in our day. (Longmans, \$3.00).

We hazard the opinion that Mr. James O'Donnell Bennett never read some of the books which he includes in his **Much Loved Books**, but he has discharged his task so enthusiastically and has accumulated such a wealth of pertinent material, that almost every chapter is as riveting as a drama. If his opening essay on the Bible be pathetically misdirected and childishly superficial, on the other hand he writes well and convincingly of the masterpieces of Jane Austen, Pepys, Stevenson, Swift, Emerson and a host of others. (Boni & Liveright, \$3.50).

Sister M. Eleanore's **Through The Lane of Stars** is an ideal book for children. For a child nothing is more entertaining than to listen to the stories of those heroes and heroines who live in the pages of the fairy tale. But when the stern realities of the world are confronted in later life the idols of childhood days are found to be empty and meaningless. In this book Sister Mary Eleanore portrays the lives of *true* heroes and heroines—the Saints of God—whose beauty, nobility and goodness live in eternity. In a simple and gracious manner she tells of the courage with which these men and women fought and overcame the obstacles which life presents and of the marvelous deeds they performed in the service of their Liege Lord, Jesus Christ. This book should make Sister Mary Eleanore the childrens' favorite story teller. (Appleton, \$2.00).

DRAMA: The Good Hope, a drama of the sea in four acts by Herman Heijermans, is another play that has commanded the consideration of New York producers and has played its part in the entertainment of the Metropolis. The setting is in a Dutch fishing village where the inhabitants are chiefly concerned in the returns of the sea for their existence. The characters, as can be expected, are decidedly rough; there is humor and jesting that is coarse and vulgar; there are recollections of human sacrifices to the sea vividly related—a tragic story told in a masterful way with a true knowledge of the viking character. *The Good Hope* is a rotten schooner unfit and unseaworthy and is reported lost in the last act which depicts the distress and sorrow of relative and friend ashore. This play is not only a story but an exposition of criminal negligence in Dutch shipping laws of 1900 and was powerful enough to effect a remedy for most of the abuses revealed in the play. (French, \$1.50).

The Devil in the Cheese by Thomas Cushing is a fantastic comedy in three acts. It was one of Broadway's successful productions during the season of 1926-27. In the plot of the story is the strange combination of an American business man, Greek bandits and a curious love affair—and, of course, the famous piece of cheese with the devil in it. Although to some certain parts may seem somewhat ridiculous, yet, as a whole, the comedy is of the higher type. (French, \$1.50).

The Legend of St. Nicholas and Other Plays, by Beulah Marie Dix, is a book that contains three plays for young people. The "Legend of St. Nicholas" is a miracle play of old Italy and is to be acted on a bare platform without curtain or scenery. "The Weal of Wayland's Well" is a May-day game of Merry England and "The Princess Dayshine" is a fairy tale of High Germany. These two are best acted out of doors. The three plays are written in pentameter couplet, a form that is at present hardly popular but the work ought, therefore, to be doubly commendable both because of the author's courageous production and its presentation for youngsters. The balance, the feeling, imaginative and expressive qualities appreciated in the couplet are perfectly preserved in this work. It may safely be considered as a stepping-stone to a deeper draft of the Pierian Spring. (French, \$1.50).

In the Valley and Other Carolina Plays, by Paul Green, is a recent volume of eleven selected one-act plays of the author, including among the eleven some which have never been published before. The most important of these sketches is that from which the book derives its title, and the imaginative skill and technique of the author of *In Abraham's Bosom*, are clearly in evidence here, although the material, at times realistically obnoxious, will not find a welcome everywhere. Of the other plays the most interesting and striking are "In Aunt Mahaly's Cabin" and "Unto such Glory." (French, \$2.50).

FICTION: In **What Priests Never Tell**, the facile pen of Father Will W. Whalen has given us another very readable novel. We have many characters like Mrs. Barres in modern fiction, but in her daughter Rose we have a new type, a saintly flapper. The story centres around the latter's fight to save her mother's soul and in the unfolding of this the reader is held in suspense to the very end. (Herder or The Squaw Shop, Orrtanna, Adams Co., Pa., \$2.00).

The recent novel **Crooked** by Maximilian Foster is a clever sardonically-tinged portrayal of a certain society class not altogether uncommon. Charley wasn't "ambitious;" Bertha was. So she provided him with the ambition. How he got the means did not concern her. All she wanted was money, pretty clothes, exclusive apartments and social affluence; she got them, though not real happiness. Then came the cruel awakening with the crash. This is not a tender love story, but the workings of a selfish ambitious puppet told in a cutting style tinted with the slightest flavor of romance and loyalty. (Lippincott, \$2.00).

There is plenty of thrill and adventure in **Ted Bascomb in the Cow Country** by Rev. H. J. Heagney. It is a story of prairie life, of youthful pluck and chivalry and of the transformation of a timid boy into a rollicking daring cowboy. Ted and his collie companion, Scotty, should be favorites with the boy and girl reader. And there's more than a punch to the prancing "Red King." (Benziger, \$1.25).

The portrayal of life in Norway during the mediaeval ages is the work and joy of Sigrid Undset. Her epics are colorful fabrics revealing comprehensive knowledge of the times she relates. In her trilogy of *Kristin Lavransdatter* she reconstructed Catholic Norway of the fourteenth century and now she has turned her mind to the thirteenth century and is engaged

on a tetralogy *The Master of Hestviken*. The first volume **The Axe** has just been translated, a powerful drama of broken betrothals, hate, sin and the inexorable consequences attendant thereon. In style, it is the thorough-going realism of the moderns. The impulses and emotions of the characters are treated fully, and interpreted after the psychological manner of today, so that throughout one is made to feel the tone of mis-guided and uncontrolled passion. (Alfred A. Knopf, \$3.00).

In **That Second Year** Irving T. McDonald continues the fortunes of Andy Carroll at Holy Cross. The book abounds in laughs and has plenty of mystery. It conveys many good lessons to the youthful reader though he himself does not realize that he is being taught. After reading this story boys will find it hard to await their own college days. More mature readers will be grateful to Mr. McDonald for recalling so well happy memories of the Alma Maters they left long ago. (Benziger, \$1.50).

It has been truly said that since the days of Canon Sheehan there has perhaps appeared no more outstanding delineator of Irish rural life than Canon Guinan. His latest book, **The Patriots**, is proof sufficient of this fact. In this book he has moulded in the form of a novel the history of Ireland for the past quarter of a century. He traces the growth and development of the New Ireland from the days of the Language Movement down to the fatal Easter "Rising" which, ending though it did in failure, struck the note of triumph, that triumph which, after seven centuries of oppression and sorrow, has now come to gladden the heart of *Dark Rosaleen*. It is a soul-stirring novel which leaves nothing to be desired in point of interest or charm. It has a masterly preface written by one of Ireland's truest patriots which will be read with as much avidity as the novel itself. This book should appeal to every Irishman, at home and abroad, as well as to all lovers of true liberty and honorable justice, for it reveals an authentic aspect of a much controverted problem. (Benziger, \$2.50).

Etched In Moonlight, by James Stephens, is proof positive that a writer may be starkly realistic without descending to the sordid. None of the stories in this volume will detract from the name Mr. Stephens has for fine and inimitable writing, while the one entitled *Etched in Moonlight* is truly deserving of the much-abused award "classical." (Macmillan, \$2.50).

The solution of **The Crime in the Crypt**, by Carolyn Wells, adds nothing to the laurels of the author's famous detective "Fleming Stone." John Clevedon is found dead in a coffin. He was alive when he entered it, was shot while lying there. How did he get there? Who shot him? The intelligence that would have been natural to Mott Oakley suffers that Fleming Stone might shine. (Lippincott, \$2.00).

Anne Belinda, by Patricia Wentworth, is a mystery-love story. In the first half the mystery predominates and the suspense increases skilfully to the point of revelation. From there the love-interest is the dominant note and is entertainingly held. The characters fit snugly in their respective places. (Lippincott, \$2.00).

SOME RECENT PUBLICATIONS

The Journeys of Jesus. Compiled from the Gospel Narrative. Book One. By Sister James Stanislaus. With Illustrations after Bida. (Ginn and Company).

Ruth and Robert. By Helene R. G. Bosch. Illustrated by Shirley Kite. The story of the Annunciation, the Nativity and the Epiphany simply and beautifully told for Catholic children. (Macmillan).

First Readers—The Rosary Readers. By Sister Mary Henry, O. S. D. Illustrated by Samuel B. Wylie. (Ginn and Company).

- Key to Practice Tests in American History.** By Sister Mary Celeste. (Macmillan).
- Official Record of the XXVIII International Eucharistic Congress.** Compiled by the Rev. C. F. Donovan. Foreward by Bishop Hoban. (Joseph H. Meier, \$4.75).
- The Black Czar.** Plutarco Elias Calles Bolshevik Dictator of Mexico. Translated from the Spanish of Francisco Gomez del Rey and Hernan Diaz by Fr. John Moclair. (El Diario de el Paso, El Paso, Texas, \$0.15).
- Holy Week.** The Complete Offices of Holy Week in Latin and English. A new explanatory edition by the Rt. Rev. Abbot Cabrol, O. S. B. (Kenedy, \$0.75).
- Pray The Mass.** By the Rev. J. E. Moffatt, S. J. An aid to join the priest in the same prayers that he says and to follow his actions step by step. With Mass pictures after special drawings in accordance with the Ceremonial of the Church. (Benziger Brothers).
- The Small Missal.** Containing the Proper of the Mass for all Sundays and the principal Feasts of the year, the Rite of Benediction, Vespers and Compline for Sundays, and Other Devotions. (Macmillan, \$0.80).
- Priestly Virtue and Zeal.** A study of the Life of St. John Baptist Vianney, the Cure d'Ars and Patron of priests, applied to the sacerdotal life of today. By the Late Very Rev. Msgr. J. L. J. Kirlin, with preface by the Rt. Rev. Francis C. Kelley, D. D., LL. D. (Benziger Brothers, \$2.00).
- A Crown of Jewels for The Little Secretary of Jesus.** By the Rev. John P. Clarke. An inspiring and devotional study on the life of Sister Benigna Consolata, by the author of *Her Little Way*. (John P. Daleiden Co., \$1.00).
- A Garden of Girls.** Intimate Studies of Educational Methods of Former Days In Many Lands. By Helena Concannon, M. A. A literary work of merit, instructive and entertaining in its "pedagogical rambles through fashionable Mediaeval schools." (Benziger Brothers, \$1.75).
- Holy Matrimony.** By the Rev. P. J. Gannon, S. J. A very practical volume which presents "in popular form the teaching of the Church on the more important moral and theological issues raised by the question of marriage." (Longmans, \$1.50).
- The Racket.** By Bartlett Cormack. A three-act melodramatic play picturing some dark spots in Chicago political life. The language is that of the street and "gang" which reverences nothing, not even the sacred Name of God. (French, \$1.50).

PAMPHLETS: *The Lay Apostolate*, by A Capuchin Father; *My Life—What Shall I Make of It?* From the French of Rev. Victor Van Tricht, S. J., adapted by Rev. Paul R. Conniff, S. J.; *Infallibility and Tradition*, by the Rt. Rev. Msgr. Benson; *The Way of the Cross*—Specially Arranged for the Laity, by the Rev. Titus Joslin; *Devotion to Christ's Sacred Wounds*. Adapted from the French, by the Sisters of the Visitation Convent, Harrow. All from the International Catholic Truth Society.