



**The Right Rev. Richard Luke Concanen, O. P., First Bishop of New York.** (1747-1810). By Vincent Reginald Hughes, O. P., S. T. Lr., Ph. D. Pp. xii-232. New York: The Holy Name Bureau.

The life of a religious who has devoted his talents to the preserving and propagating of his Order in almost every quarter of the globe certainly deserves to be commemorated. This is what the author endeavors to do in the present volume. If it were only for the documents appended to the work we should be deeply grateful to Dr. Hughes. This circumstance is, however, but the foundation of the work at once scholarly and concise. It merits to be ranked with those admirable endeavors which are gradually lifting the veil needlessly allowed to shroud the infant American Church.

It is not only as a religious that Dr. Concanen's memory deserves to be cherished by English-speaking Catholics particularly. He was the tireless advocate and faithful representative of the interests of the Church in the United States and the trusted agent of America's protoprelate, Dr. Carroll. When this saintly prelate realized that new dioceses must be erected if the church was to accomplish her appointed task in the newly-born land of freedom, it was the services of the learned and tireless Dominican that he secured to expedite matters. That his confidence was not misplaced we learn from Dr. Hughes' pleasing account. This was not the first nor the last occasion on which the services of the Irish Dominican were sought by Bishop Carroll. Indeed, Concanen became known as the best informed man in Rome on the American Church. This latter fact was the principal instrument in raising him to the See of New York. Dr. Hughes completely explodes the assertion that Concanen was dickering for an American See. His proofs are far more satisfactory and convincing than the allegations of Concanen's adversaries.

The energy expended in the interests of American Catholics did not diminish Concanen's zeal to oppose a plan which sought

"to undermine and destroy the foundations of the Catholic religion in Ireland," when more than two hundred years of penal laws had failed. His services to Dr. Troy and the Irish hierarchy during the famous "Veto Question" forms another glorious chapter in his life. The story loses none of its interest and gains much by way of completeness from the pen of Dr. Hughes. He has made a thorough study of Concanen's part in the business and has presented to us hitherto unpublished documents which demonstrate the potency of the Irish Dominican's influence.

Of somewhat the same nature and just as invaluable were the learned churchman's labors in behalf of Dr. Milner, England's belligerent advocate of Catholic liberties. That the future American prelate's labors were appreciated in both England and Ireland Dr. Hughes points out by describing the esteem in which he was held by Dr. Milner and by the fact that he was twice elected to episcopal sees in his native land. That he humbly refused both does not portray a scheming friar as some have tried to represent him.

Dr. Hughes has very appropriately divided his study of Concanen into three parts: The Friar; Roman Agent; and First Bishop of New York. We have examined his study of the "Roman Agent" more at length because of Concanen's more potent influence on the Universal Church in that capacity. However, of no little moment was the work of Concanen the Friar Preacher. Occupying almost every position in his Order, he was finally chosen one of the famous Casanate theologians whose duties he successfully fulfilled until his elevation to the American hierarchy.

The story of Concanen after his consecration is a sad one. Because of the French embargo he was never permitted to reach his diocese. Nevertheless this calamitous circumstance does not lessen America's debt to him. Without his zealous services the Church in the United States would probably not have received that whole-hearted representation which was so necessary in laying the glorious foundations of a more glorious Church. What Concanen's death meant to the Universal Church is summed up by Dr. Hughes: "and when he died, a victim of the enemies of his Church, she missed him in Rome, in Ireland, in England and in America." Here is the story of a brilliant and heroic life admirably told in a style easy and arresting. M. M. N.

**Procedure in the Diocesan Matrimonial Courts of First Instance.** By Rev. Theodore Laboure, O. M. I., Ph. D., and Hon. William H. Byrnes, Jr. Pp. xvi-263. New York: Benziger Brothers. \$4.60.

This work, the joint labor of a priest and a judge of the Civil District Court of New Orleans, should prove a boon for any one having to do with the intricacies of matrimonial cases in diocesan courts. Its purpose is to state the law and give in detail the procedure necessary in carrying out all the due processes of law in these courts, functioning either as Courts of First Instance or as Courts of Appellate Jurisdiction.

Since questions of purely civil import are handled by diocesan courts only if presented as accidental issues in cases which juridically come under their cognizance, and since questions involving relief from effects of marriage, for instance, separation from bed and board, although properly pertaining to such courts, are seldom, if ever, brought before them, this book restricts itself to those cases involving the validity of the matrimonial contract *ab initio*, which constitute by far the major portion of the work of diocesan matrimonial courts.

The first part, treating of the formation of the court, is divided into five chapters dealing successively with the judges and other officials of the court, the duties, oaths and sanctions to be observed or imposed, the jurisdiction of the court, the regulations to be carried out by the court, and lastly the rights and obligations of the litigants in the trial.

Part Two gives in detail, in its first chapter, the procedure to be followed throughout the course of the trial both in the first court and that of appeal, while the second chapter deals with the summary trial of those cases which, according to canons 1990-1992, do not need to be put through the longer process. The matter in these first two parts is succinctly given and orderly in presentation, quoting in full the pertinent section of the Code.

Part Three, however, from the standpoint of utility, is the best in the work. Here are given one hundred different formulae covering every phase of procedure from the preliminary oaths of office to the last act of the Court of Appeal. It should provoke a fervent *Deo gratias* from many a harassed secretary.

In the first appendix are considered cases of *matrimonium ratum non consummatum*, while the second gives a list of all the dioceses in the United States with their official Latin nomenclatures in both their nominative and genitive forms. To all this is added a workable index.

The authors are to be congratulated on this work which is one of the handiest and best worked out canonical books that has yet appeared in English. The publishers, however, would have been wiser, we think, if they had published it in a less expensive format, for while it will be almost indispensable to chancery officials handling such cases, its rather high price is liable to prevent others, who would be glad to have it on their shelves for occasional reference, from purchasing this really worth-while book.

C. M. R.

**English Literature.** By Bro. Leo. Pp. xiii-738. Boston: Ginn and Company. \$2.00.

From the hands of the master craftsman we may reasonably expect a finished product. Such indeed is the excellent volume by Bro. Leo of the Brothers of the Christian Schools. This renowned author and critic has brought to his work the fruit of a life-long study of the masters of literature together with the rich experience of some twenty years as professor of English in one of the leading colleges of the Pacific coast.

In a style vigorous and at all times charming the reader is led first to consider "The Study of Literature." We are told that "literature has a soul and a body. Its soul is human thought, human emotion, human experience; its body is language arranged in such a way as to give pleasure to the reader. It is great literature when the thought is profound, the emotion is intense, and the verbal expression of both is beautiful and impressive." "An Airplane Survey" traces the stream of literary endeavor along the rugged, shifting river bed of the centuries to the crystal, sparkling wellsprings of Ancient Greece and Rome. The influence of other lands and other tongues are viewed in their proper perspective and English literature is envisaged as a part or development of the European tradition of culture.

The eighteen chapters are carefully planned and well-proportioned. Important facts are brought out and illustrious personages are made to live again amid the scenes wherein they produced their immortal work. No time is wasted on insignificant details, no useless discussions are offered in vain pretense of scholarship. Bro. Leo has a mission to fulfill, a message to convey; he is alive, enthusiastic, and his inimitable spirit pervades every paragraph if not every line. In many respects this volume has broken with the past as regards the architectonics governing textbooks of its kind. There are no review questions,



no cut and dried methods of procedure outlined for teacher and student. "The teacher is the decisive factor in the teaching process. He is the artist; the textbook is his principal tool." The quest of the student is knowledge, a treasure gained only after years of careful discipline and faith in a trustworthy guide.

"Since this book is primarily intended for the use of Catholic students in Catholic schools, the relations existing between literature and Faith are given due recognition." The guiding norm of the whole is sound Catholic philosophy and yet the author has not suffered religious affiliations to jeopardize the standards of literary excellence. The truth of the matter is that much of real value has been rescued from the débris of anti-Catholic prejudice where for so many years less fair-minded compilers and authors seeing it have wagged their heads and passed by.

Not a few readers will find the "Irish Contribution" as instructive as it is interesting. In the nature of an appendix, "Suggestions for Reading" embrace the entire eighteen chapters. We highly recommend Bro. Leo's excellent work to our college authorities, to the members of the various teaching communities, to students and to all who are interested in that true culture, the happy offspring of the world's best in literature. Undoubtedly a companion volume, *American Literature*, would be welcomed in the not distant future.

H. C. B.

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**The Opus Majus of Roger Bacon.** A translation by Robert Belle Burke, Professor of Latin and Dean of the College, University of Pennsylvania. Two Volumes. Pp. xiii-418 and vii-422. Philadelphia: University of Pennsylvania Press. \$10.00.

Professor Robert B. Burke of the Latin department of the University of Pennsylvania has made a felicitous choice in selecting the *Opus Majus* of Roger Bacon for translation into English. The fame and reputation of Bacon, the "Doctor Admirabilis," are on the increase, and yet his works have hitherto been unavailable in the English and very little circulated even in the Latin. True, until today the time has scarcely been ripe for a vogue of Roger Bacon. Due to the curious position which the learned Franciscan occupied among the last of the Scholastics (taken in a wide sense) and the first of the modern experimental scientists, he has by that very reason been relegated to the background by both schools of thought until the day when those two schools themselves turn their eyes upon each other and seek the feasibility of some rapprochement. Bacon, while not enough of a

Scholastic to win a welcome among the Scholastics, was too much reputed a Scholastic to escape the prejudices of the Moderns. It is only today when the scientist is awakening to the fact that perhaps some good *can* come out of Nazareth, that perhaps the old Scholastics were more maligned than malignant, and when Scholasticism itself unbends to delve into the uttermost corners of modern experimental sciences, that this pioneer experimenter-theologian is to take the honorable niche assigned him after a more just estimation of his work. The fact that the Latin department of one of our great secular universities turns its eyes upon the encyclopedic work of an old Schoolman as worthy of its attention augurs well for a better appreciation of all medieval thought by those outside the Church.

The reviewer of this monumental work is confronted with the twofold task of discussing both the original work of Roger Bacon and the translation just made by Professor Burke. Both works are probably unfamiliar to most of our readers; the latter by reason of its newness, the former because of its inavailability.

The *Opus Majus*, as contrasted with the *Opus Minus* and the *Opus Tertium*, is in fact the greatest of Bacon's works and the one upon which his fame chiefly rests. It was written at the request of Pope Clement IV, to whom it is also addressed, with the purpose of inaugurating reforms in theological and monastic studies. The work is a plea for revision along broader lines. Bacon hailed theology as the queen of all sciences, but he wished to obtain recognition for all the sciences as parts of the one, perfect wisdom. The first of the seven parts into which the *Opus Majus* is divided outlines the "causes of error." These he enumerates as submission to faulty and unworthy authority, to undue influence of custom, to popular prejudice, and concealment of ignorance through ostentatious display of knowledge.

Passing to the next large division, Part II, Bacon discusses philosophy taken in the broadest acceptation of the word, and its relation and value to theology. He advances numerous reasons to justify the use of philosophy in expounding theology. Thirdly, he shows the necessity of the study of languages, particularly of the biblical tongues, for a complete knowledge of divine wisdom. The fourth part shows the power of mathematics in the sciences and in the affairs and occupations of the world, closing with an application of mathematics to sacred sciences particularly by way of astronomy, calculation of the calendar, and geography. Part V, deals with the science of Optics, and here as in the preceding part, Bacon takes up numerous technical

details of a specialized and experimental character. Part VI sounds the praises of experimental science. His teachings in this section alone are sufficient grounds to entitle Bacon to be called the precursor of his namesake, Francis Bacon, in the field of the experimental sciences. He concludes this section by briefly showing the advantage of experimental science to theology. Finally, he devotes the last part of his work, Part VII, to Moral Philosophy, the science of the salvation of man. His venture into the study of comparative religions in this section is attracting attention today.

Bacon's style of presentation is not that of the Scholastics. One misses the clarity, precision, and orderliness of the older scholastic writings. He writes in a continuous, flexible style similar to the manner of present-day philosophers, gaining as they do a greater readability but exposed to the same dangers of repetition, loose organization, and vague definition. Bacon was a vigorous and often intemperate advocate of experiment and the inductive method. His scorn for many of his contemporaries and his bitter invective against certain abuses committed in the name of metaphysics have led many to class him as more of an anti-Scholastic than as a matter of fact he was. He allots an honorable place to philosophy, but he is impatient with many of the shortcomings of the philosophers; he reveres Aristotle but decries those who expound the Stagyrte from faulty translations; he explains in its right sense St. Paul's prohibition of the study of philosophy, but he accuses many doctors of his own time of cloaking ignorance in one field of knowledge by vaunting display in another. Much of his criticism was entirely justified in application to the decadent among the Scholastics, but Roger Bacon himself fails as a Scholastic philosopher when he enters the purely philosophical field. Certainly, his teaching in the *Opus Majus* (Part II, Chap. V.) regarding the Active Intellect departs radically from that of the schools. He denies that it is a part of the soul and identifies it with God. He has such passages as: "And thus the active intellect, according to the greater philosophers, is not a part of the soul, but is an intellectual substance different and separated essentially from the possible intellect" . . . "The actual intellect knows all things and is always actual, which is not true of the rational soul, nor of the angels, but of God alone" (pp. 44-45). Bacon may not, as DeWulf maintains he does not, teach the Averrhoistic doctrine of one intelligence for all men, but at least he takes all meaning from the ordinary conception of the "Intellectus Agens." He tosses aside the whole scholastic theory of the abstraction of intelligible species if he means

that the species are impressed directly on the possible intellect by God. He is also open to the charge of determinism in connection with his belief in the stellar influence of celestial bodies on the minds and wills of men. In fact this was the interpretation placed on his teachings in his own time and this error, bringing him into conflict with the teaching of the Church on free will, was one of the principal reasons for the ban placed for a time upon his works. Then in Part VI, devoted to experimental sciences, he falls into some of his worst epistemological errors. His extreme enthusiasm for experience leads him to deny the certainty of those conclusions which have been arrived at by reason alone. He is guilty of an unqualified repudiation of reasoning, when closer thinking would show him that it is only in contingent things that experience must coöperate with reason and furnish data upon which reason works.

It remains for us to notice the work which Dr. Burke has done in making the translation. He will win the approval of scholars for the conscientious way in which he has adhered to the text, striving to retain even the sentences of the original without breaks. His translations for technical scholastic expressions are in practically all cases very aptly made. In this he has succeeded where so many fail: he has made scholastic Latin into fluent English. Perhaps Dr. Burke is a bit over-enthusiastic in his Introduction. As indicated above, we cannot entirely agree with him when he marks out for special mention the "clarity of statement" and the "orderly arrangement" of the *Opus Majus*. Bacon himself seems to have been befogged on several points, and certainly the treatise on Geography annexed to Part IV cannot be reconciled with strictly orderly arrangement. It seems so misplaced in fact as to cause some to doubt whether it was ever intended as a part of the *Opus Majus*. In the main, however, Dr. Burke's interest has been well justified, and the contribution which he makes is a real addition to the study of medieval works. P. A. S.

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**The Fall of the Russian Empire.** By Edmund A. Walsh, S. J., Ph. D. Pp. xviii-357. Boston: Little, Brown, and Company. \$3.50.

This handsome volume of three hundred and fifty-seven folio pages from the pen of Father Walsh, scholarly written in a masterly style of classical English, contains the tragic story of the last of the Romanoffs and the coming of the Bolsheviki to Russia. It does not claim to be the formal history of Russia, but is rather "the story of the triumph of folly in Russia and the penalty she paid for that historic madness."



Father Walsh is well qualified to write a book of this kind. He spent two years in Russia (1922-1924), as Director General of the Papal Relief Mission, during the historical period of transition, and beheld her woe begone people "wandering between two worlds—one dead, the other powerless to be born." Besides his own personal observations he spent four years (1924-1928) gathering material for this work, such as documentary notes from various authors of the history of Russia as well as from the current reports of the newspaper press.

Father Walsh has added to his work several appendices, which throw a good deal of light on the subject, and an alphabetical index for reference. One *post factum* suggestion that we should like to make is that the author should have appended a glossary of difficult foreign words and phrases together with the key to their pronunciation which would help the English reader better to understand them and pronounce them correctly.

The work will assuredly prove to be of great interest to the average reader in general and to the student of the history of the Russian Revolution in particular.

B. M. P.

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**The Stream of History.** By Geoffrey Parsons. Pp. 590. New York: Charles Scribner's Sons. \$5.00.

*The Stream of History* is the story of "man and his earth." The first one hundred and fifty pages are devoted to the geological history of the earth, to evolution of living things and of man, and to a discussion of "what primitive man thought and felt." In rather rapid succession follow accounts of the early peoples, of Greece, Rome, the Dark Ages, the Renaissance, the "Age of Science and Democracy," and the twentieth century.

Mr. Parsons' history is neither solely political, nor solely social, nor solely economic, but it is all of these and more. Every phase of human affairs receives a proportionate share of attention. The remarks on history, found in the preface and here and there throughout the book, are good though they will probably have their gain-sayers. In the Preface Mr. Parsons says: "History is a science only in respect to a small substratum of demonstrable truth. In all the important judgments of men and institutions and all the theories built thereon, history is an art, the creature of man's imagination and that practical wisdom which, using what ground reason can clear, leaps boldly into action across the remaining ditch of doubt."

Outside of his evolutionistic ideas, especially those regarding man, Geoffrey Parsons has written a history which deserves a high place among the brief histories of the world. His common sense, candor and largeness of vision inspire confidence and make the reading of his work a pleasure. It, too, is good to find someone who recognizes that there is a distinction between fact and theory, even if that someone does sometimes forget it.

The impartiality manifested in the treatment of the Church is refreshing. Such expressions as the following are not found in every history: "Toleration is much easier when one has scant confidence in his own faith and little loyalty to it;" "Queen Mary was a kindly soul, little deserving the title of Bloody Mary which the Protestants gave her;" "Protestants have been slow to do justice to these noble and courageous followers of Ignatius Loyola;" "Scholasticism was largely concerned with fundamentals of human thought."

Aristotle, as a philosopher, could have been given more consideration. Albertus Magnus might have received mention as one of the great natural scientists of the Middle Ages. All students of English literature will not concede that John Wycliffe was "the founder of English prose;" nor will every historian admit that Mary, Queen of Scots, was "one of the most corrupt of women." The Nicene Creed is erroneously identified with the Athanasian—probably because the author attributes too great a share of the labors of the Council of Nice to St. Athanasius.

The pictorial decorations of James Daugherty are at times somewhat startling. However they are generally in accord with the tone of the chapters which they preface.

—T. M. S.

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**The Triumph of Life or Science and the Soul.** By William Barry, D. D. Pp. xi-247. New York: Longmans, Green and Co. \$4.00.

Dr. Barry presents to the public in an attractive book form eighteen of his letters or lectures which are the result of his twelve years labors. These letters throw a great deal of light upon the literature of evolution; they show very systematically how religion answers the appeal of science—*finis legis Christus*—and furnish solid arguments to refute the sophistries of the modern sceptic, agnostic and materialist. "The phenomena of life are not explainable by the concepts and laws we know from organic science" (Driesch). "Life has depth below depth, height above height, and He whom we seek has stooped down to find us. . . . Science joins with philosophy, religion and common sense of mankind in celebrating the funeral rites

of Materialism, without hope of resurrection from the grave to which it is committed by logic and experience, by the laws of motion and the laws of thought. . . ."

The learned author treats of such vital subjects as: the relation of soul to body; mind and will; matter and energy; sleep and dreams; intuition and memory; disintegration; personality; hypnotism; entelechy; telepathy; and other similar topics. No intelligent reader will fail to notice the profundity of Dr. Barry's scientific and philosophical knowledge with his force of argument and lucidity of style.

Dr. Barry's style is too well-known to need comment or appraisal here. His depth of thought demands depth of thinking on the part of the reader. While the young philosopher will glean something new and enlightening from its pages, the more advanced will undoubtedly enjoy the perusal of this volume.

—B. M. P.

### DIGEST OF RECENT BOOKS

**RELIGION, PHILOSOPHY:** Père Baragnon has used the crucifix, the book of the saints, as the central thought of his retreat for priests, **Le Crucifix**. Some idea of the manner of development of the work may be obtained from the titles of a few of the chapters: *Les yeux du Christ; L'Examen de Conscience; Les lèvres du Christ; Sa Prière; La Vierge du crucifix;* and *Le Crucifix et La Mort*. The constant use of the Scriptures, the references to the lives of the saints and the liturgy, the author's sound theological doctrine and interesting way of presenting his matter make this new retreat book for priests worth while. (Lethielleux, 12 fr.).

**Sacramentals and Some Catholic Practices** is the title to the latest book from the pen of the eminent Benedictine, Aidan Cardinal Gasquet. The book is indeed worthy of its author. In a simple yet scholarly fashion he explains "for the benefit of converts," as he says in the Foreword, some of the simple practices and sacramentals of the Catholic Church. It is safe to say that not converts alone but many of those who feel themselves serenely established in "the household of the Faith" will peruse its pages to advantage. Thanks are due to the venerable author for finding time from his more important occupations to give us this contribution to liturgical literature. The neat format of the volume leaves little to be desired. (E. M. Lohmann Co. \$1.25).

There is no dearth of textbooks dealing with scholastic metaphysics if we go to Latin sources, but there is a real need of works of this kind in the English language. **Scholastic Metaphysics** is offered by Rev. John F. McCormick, S. J., to fill this want. The work is intended as a textbook for students. The pedantry which so frequently marks books of a philosophical turn is absent from this volume. The avoidance of unintelligible terminology answers at once the desires of students within the scholastic camp and the legitimate demands of those of non-scholastic disciplines. After a brief consideration of the meaning and use of metaphysics, the author treats of being in general, the transcendental attributes of being, its divisions, the questions of quantity, space, time, habit, relation and

causality. Then follows a detailed treatment of the soul, its substantiality, simplicity, spirituality and the nature of its union with the body. This completes the first part of *Scholastic Metaphysics*, the second volume of which, concerned with natural theology, will appear in the near future. Over and above the general bibliography, the author has inserted a list of works at the end of each chapter pertinent to the matter therein contained. Here may also be found "Propositions to be explained and established" and "suggestions for further study." This arrangement is provocative of original thinking and investigation on the part of the student, which, after all, is the primary end of all educational works. (Chicago: Loyola University Press, \$2.00).

Redolent with literary freshness and yet philosophical to a thought-provoking stage, **A Catholic View of Holism** by Monsignor Kolbe, is to a degree a harmonizing criticism of *Holism and Evolution*, by Rt. Hon. J. C. Smuts. Though naturally one would benefit more by having read the latter, Monsignor Kolbe introduces enough of the essential parts to make his criticism intelligible. An unusual feature is the foreword by General Smuts. Evolution is the fundamental theme of the book and finds a champion in Monsignor Kolbe, who contends for the emergency of all things even up to the human body from the virtue with which God in the beginning endowed matter. Contrary to this can be placed the theory of fixity of species and the doctrine of *vivum ex vivo*. Holism—the theory of the whole—certainly demonstrates one thing, and that is the saneness of the scholastic doctrine of matter and form, be it called Holism or Hylemorphism. (Macmillan, \$1.25).

**PHILOSOPHICAL, HISTORICAL:** The translation of Count Hermann Keyserling's latest work *Das Spektrum Europas*, under the title of **Europe**, by Maurice Samuel, will undoubtedly find a ready welcome among the many admirers of the Darmstadt sage in this country. But, although his efforts to find a basis for European unity are to be commended, it is to be feared that his oriental ideas will prove disruptive rather than unifying. Unity can be effected solely on the basis of traditional Western thought and culture. In this new work Keyserling gives to the world a psychological analysis of European national types and peoples intended to serve as a spiritual guide book. But in this respect the traveller must be well versed in history and Freudian psychology if he is to derive profit therefrom. In point of ready wit, irony, and keen observation, the book is interesting, but the author does well to anticipate that he can have "nothing to do with those who are in deathly earnest," especially since even in a book of this nature he cannot entirely divest himself of the rôle of seer or of the character of a new messiah. (Harcourt, Brace & Co. \$5.00).

During the first half of the seventeenth century, two important Catholic schools of history arose in Europe. The monumental work of one, the Bollandist, is well known and recognized. In **Dom Jean Mabillon and the Benedictine Historical School of Saint-Maur**, a dissertation submitted to the Catholic University of America for the degree of Doctor of Philosophy, the Rev. Joseph Urban Bergkamp, O. P., has given us a scholarly, authoritative account of the work of the other, less widely known school and of its foremost member Dom Jean Mabillon. The name of Mabillon or of his school means little to the majority of people, and yet to these learned men we are indebted, not only for their historical works, but also for the creation of the auxiliary sciences. In order to substantiate this, Dr. Bergkamp has analyzed the principal works of Mabillon, the scope of whose accomplishments is almost bewildering. It was he who laid the foundation for the sorely needed science of diplomatics by formulating the rules of diplo-



matic criticism. His contribution to the liturgical sciences, his defence of monastic studies, and his success in checking abuses in the veneration of relics by laying down rules by which the authenticity of the relics might be verified, entitle him to a place high in the annals of historical science. In this splendid study, already commended by competent critics, Dr. Bergkamp has made a noteworthy contribution to historical truth. (Catholic University of America).

Of the many volumes written dealing with the Great War, one of the most interesting is **The Red Vineyard**, by the Canadian Chaplain, Rev. B. J. Murdoch. It has all the thrill of Father Duffy's famous story and is told in a style that carries the reader on and on to the very end. Perhaps it is the human touch about it that makes it so gripping, but, whatever it is, it touches the heart more so than the climax of a great novel. It reveals, too, the noble work of the army chaplain and his power for good among the soldiers. This book by Father Murdoch should have a wide circle of readers, for it is not merely a record of cold facts, it is a living story. (Douglastown, N. B., Canada, \$2.00).

A recent publication that will be of interest to many is the **Life of Mother Adelaide of St. Theresa** (O'Sullivan-Rouley) by Fr. A. F. Valerson, O. C. D. This is the first English version of the heroic life story of a girl born and reared in New York City, who for a time was prominent, though unwillingly, in Washington society, and who later, as a Carmelite nun surmounting many trials and obstacles, under the inspiration of her model the great St. Theresa of Jesus, reached a very high degree of sanctity. Her cause for canonization is now being considered in Rome, and it is probable that she will be the first canonized woman-saint of the United States. We heartily recommend this little book to readers of *DOMINICANA*. (The Little Flower Magazine, P. O. Box 1317, Oklahoma City, \$0.50).

**LITERATURE, COMPOSITION:** **The Romanesque Lyric**, by Philip Schuyler Allen, with a rendering into English verse by Howard Mumford Jones, is a panoramic word picture of the development of lyric poetry between the time of Horace and Chaucer by a classicist who has a comprehensive grasp of his field and who painstakingly sketches the multiple developments of the culture of the peoples involved in this development, clearly traces the influences of Semitic, Greek, Roman, African, Gallic, Irish, and other peoples on one another, and analyzes and intelligently sets forth the philosophical, religious, economic and political causes that contribute to the style and tenor of metrical writing. It is more than a mere study of verse; it is well-studied history, and in its three hundred sixty-six pages the author has crowded, without jumble, matter that many another, less gifted with the happy faculty of saying much in few words, would require several volumes. The English dress which Mr. Jones has given the Latin lyrics puts them before us in a manner that makes them alive, pleasing, and rhythmic without sacrificing sense or continuity of thought for sake of rhythm or mechanical perfection—a very worthy accompaniment. This is no book for the tyro who wants to acquire a superficial grasp of metrical poetry enclosed within the years 50 to 1050 by browsing through the covers; the matter is too meaty. There are no loose ends in its development; it is put together interestingly and pleasingly and well balanced. We can pass by a few critical shafts aimed at the early Fathers of the Church—with which we cannot agree—yet we believe the author has made an unfortunate choice of words when he speaks of "The Mythology of Mary" used with reference to some of the legends which had developed and which had been built up around the Blessed Virgin. It would

seem that the word "legends" would have been less offensive to Christians and less Pagan in presentation. Mythology seems to be more properly applied to deities and characters that are fictitious. The arrangement of the book, its set-up, and printing, indicates the work of artisans who know their business. (The University of North Carolina Press, \$4.50).

William M. Tanner, author of *Composition and Rhetoric*, has endeavored in his latest work, **Correct English**, "to produce a volume that will serve as a complete textbook in grammar, sentence structure, diction, spelling, and oral and written composition." It is intended chiefly for the use of high-school pupils. Although similar works have already appeared, yet this book has a certain desirable feature in its balanced combination of grammar and composition. Its aim is to prepare the pupil for more advanced composition and rhetoric. The Test Exercises in grammar, word study, capitalization and punctuation, sentence structure and composition, should prove helpful both to teacher and pupil. (Ginn, \$1.32).

**Manual and Models for College Composition** is an excellent volume of six hundred and forty-two pages, the scholarly work of H. Robinson Shipherd, Ph. D., formerly associate professor of English at Boston University. Its arrangement is based upon the experience of many years, and it has been especially prepared to meet the reasonable requirements of the modern college student. The first part of the book may be considered as a thorough treatise in the art of English composition. Words, sentences, paragraphs, the principles of composition as applied to articles of length, punctuation, together with a brief yet adequate review of grammar—all are well-proportioned and scientifically handled. The second part embraces models of the various types of prose composition carefully selected from the best in our literature. Undoubtedly an acquaintance with this timely volume will render its use popular in our colleges and higher institutions of learning. (Ginn, \$2.60).

**POETRY, DRAMA, FICTION:** America has produced few artists in the exacting province of poetry, but among those few she must assign a prominent place to John Banister Tabb. It is true that not all of Father Tabb's poems are poetry; some of them do not rise above ordinary verse. But his short pithy poems, his little masterpieces of power and suggestion, show forth "the singular triumph of his art—his ability to capture a profound thought or a powerful emotion and imprison it within the narrow confines of a single or double quatrain." This singular art of Tabb may be seen in the epigrammatic quatrain "Prejudice":

A leaf may hide the largest star  
From love's uplifted eye;  
A mote of prejudice out-bar  
A world of charity.

Another example is the admirable "Evolution" poem, or again, the suggestive lines entitled "Influence." Admirers of Father Tabb will welcome the new edition of **The Poetry of Father Tabb**, edited by Francis A. Litz, Ph. D. This compilation is undoubtedly the best and most complete that has yet appeared. "The poems are grouped according to subject-matter and form," while accompanying each poem is the date earliest associated with it. (Dodd, Mead & Company, \$3.00).

In the second volume of **Short Plays from American History and Literature**, by Olive M. Price, we have a selection that should appeal to the young American schoolboy and girl, particularly those of the higher grades and high school. The plays are short, written with a view for classroom

use. They are both instructive and entertaining. The nature of each may be seen from the title: "The Admiral Christopher"—a play from the life of Columbus; "Maytime in Plymouth"—the Pilgrims greet the spring-time; "Red Dusk"—"King Philip," chief of the Wampanoags, mourns the passing of the Indian; "Young Hale of Connecticut"—a play about Nathan Hale; "Le Capitaine"—depicting the courage of Mollie Pitcher; "West o' the Alleghenies"—about Daniel Boone and the first Christmas in the wilderness; "Black Congo"—centered about Abraham Lincoln and the freeing of the slaves. (French, \$1.85).

For one who has neither the time nor the inclination to read many books and profound treatises on the history of the stage, Glenn Hughes' latest book, **The Story of the Theatre**, will be found interesting and instructive. It is probably the first attempt to give the busy American in one volume a kaleidoscopic view of his favorite diversion from its beginning down to the present day. The book has much about it to recommend itself to the theatre-goers, for the author knows his subject and presents the facts in a readable way, briefly and with reasonable accuracy. But like all other outlines and summaries, it sins by omission. This is to be expected, for the treatment of such a subject as the history of the theatre in three hundred ninety-three pages must necessarily exclude much that would be incorporated as a matter of course in a larger and more comprehensive work. Mr. Hughes realizes this fault, for in his Preface he "anticipates much criticism on that score. 'Ten pages to so-and-so and not a line to such-and-such!' No doubt there will be justice in some of the complaints, but it is manifestly impossible to please everyone." For this reason, we suppose, we must be satisfied with the very brief and hardly tempting chapter on Mediæval Theatricals and the meagre treatment of the Miracle and Morality Plays that had no little part in the lives of the people of the Middle Ages and to which our modern drama owes much. A biographical appendix to the book, listing the more important celebrities of the stage, would enhance its value. Mr. Hughes has incorporated in his book a very good and carefully selected bibliography which will enable the more serious reader to go deeper in the fascinating study of the theatre. (French, \$5.00).

**The Tide of Empire**, by Peter B. Kyne, is a story of the gold rush of 1849. As a novel it is a decided improvement over some of his former works. Its moral tone is higher and it is a work that may be read by all. The plot is laid in old California and the author shows us the result of the influx of the gold-crazed Americans into the new state and the changes wrought in the decadent government of the Spaniards. Kyne's choice of characters is admirable; his delineation clever. His style has all its customary life and vigor. (Cosmopolitan, \$2.00).

Myles Connolly, in his recent book **Mr. Blue**, has endeavored to give us something new as a character in fiction. Mystic is too strong a word for Mr. Blue, at least in his early stages. He is a dreamer, one who loves life and the things of life, who wants to live near the stars, and actually does so by fixing his domicile on the roof of a New York skyscraper. It would be quite improbable to meet a young Mr. Blue in reality. In later life, however, when he courts Lady Poverty in his own rugged way, when he learns tramp-life to convert tramps, and wins the hearts of the lumberyard gang, he becomes very real—particularly to any one who has read the remarkable story of Matt Talbot, the Dublin lumberyard saint. Mr. Connolly proves himself to be a real story teller. He has a style that carries the reader along pleasantly to the end. (Macmillan, \$1.50).

## SOME RECENT PUBLICATIONS

**I Belong to God.** By Lillian Clark. "Great truths in simple stories for children and the lovers of children." Apt meditation for the children's retreat. (Longmans, \$1.50).

**Adoration.** By Rev. Frederick A. Reuter. Foreward by Rt. Rev. Joseph Schrembs, D. D. A series of readings, prayers, and hymns systematically arranged for year's Holy Hour for public and private devotion. Priests and people will find this neatly and well-arranged work a very practical and useful help, based as it is on the liturgy and history of the Church. (Benziger, \$3.00).

**Official Jubilee Volume.** Life and Work of His Eminence D. Cardinal Dougherty and History of St. Charles Seminary. A record of inspiring events, a tribute to His Eminence D. Cardinal Dougherty on the occasion of his episcopal silver jubilee, June 10, 1928. Compiled by John A. Gallagher and published by *The Catholic Standard and Times*.

**Socialism, Communism, and Bolshevism in the Light of the Gospel.** By the Rt. Rev. Christian Schreiber, D. D., Ph. D., Lic. J. C., Bishop of Meissen, Germany. (Rev. Oscar Strehl, 7021 S. May St. Chicago, \$0.05).

**A Life of Christ for Children.** This is a reprint of a little book that was highly recommended to children by such authorities as Cardinal Gibbons and Dr. T. E. Shields. (Longmans, \$1.50).

**The See of Peter.** By James T. Shotwell, Ph. D., LL. D., and Louise Ropes Loomis, Ph. D. This work will be reviewed in our December issue. (Columbia University Press, \$10.00).

**PAMPHETS: The Friend of the Colored Man with an afterword on The Race Problem in the United States.** By Rev. John Laures, S. J. **Why Are We?** By Rosalie Marie Levy. **Is There a True Church?** By Rosalie Marie Levy. From The International Catholic Truth Society. Each five cents.

