



The See of Peter. By James T. Shotwell, Ph. D., LL. D., and Louise Ropes Loomis, Ph. D. Pp. xxvi-737. New York: Columbia University Press. \$10.00.

Due to a misapprehension, the Church is often accused by her opponents of basing her thoroughly logical structure of dogma and doctrine upon an argument which is a flagrant *petitio principii*. When asked for her credentials, they say, the Church points to the Scriptures, but when asked for a guarantee of their authority she adduces her own. If this were true the Church's theology would be as unsound as the Hindu cosmogony with its Elephant and Tortoise. A simple distinction, however, shows the unfoundedness of the charge. The authority of the Church is based upon the Scriptures, not precisely as the inspired Word of God, but as the historical record of a God become Incarnate and leaving behind Him a Church endowed with His authority. Hence the importance of the text, "Thou art Peter," and the cognate passages of the New Testament. Yet it is possible that we, in this latter time, are wrong in our interpretation of them and it becomes necessary to find out what was the Christian interpretation of them from the beginning. Are the Fathers in agreement, at least rudimentarily, with us in our attitude towards the Holy See? What, precisely, was their relation, what their teaching? To answer this is the task set themselves by the authors of the present work.

It should be noted, at the outset, that their attitude is that of the historian interested only in sources and their *historical* and critical value. They are not theologians and they make little effort to expose the *theological* significance of the documents they have so laboriously collected.

The documents cited, in addition to the Scriptures, with few exceptions, belong to the first four centuries of the Christian era and are the writings of more than seventy of the Fathers and ecclesiastical writers, including the great Apologists and Doctors from Irenaeus to Augustine and the Popes from Clement to Damasus. In addition there are copious citations from the

apocrypha of the period and from some of the many *Acta Sanctorum*. Had Drs. Shotwell and Loomis done nothing but give us these, they would have rendered a great service to theologians, apologists and Church historians, but to it they have added material of equal value to the student in the connecting summaries and biographies. These are admirably done and make quite readable what would otherwise have been a dry-as-dust source book.

The book itself is divided into two books dealing with the Petrine Tradition and the Rise of the Roman See, respectively. These are both subdivided into three parts preceded by valuable introductions. The first book deals with the New Testament texts, the acceptance of the historicity of the Petrine tradition and the apocryphal tradition, and the Petrine legend. The second treats of the Bishopric of the Roman Apostolic Church, that Church's claim to the power of Peter, with especial reference to Cyprian of Carthage, and, finally, the assertion of the Supreme Bishopric of the Universal Church.

No historian can be wholly impartial unless he confines himself to the bare recital of facts or compilation of documents. The moment he attempts analysis or appreciation the personal element creeps in. This is true of the present work. These documents will be variously understood according as one views the Papal claims as human or divine in their source. Drs. Shotwell and Loomis, there can be no doubt, have striven hard to achieve complete impartiality (of this there can be no better proof than the use of the Douay version for the citations employed in the section entitled "New Testament Texts"), and if they have shown a slight tendency towards a modernistic viewpoint it is not of serious importance and detracts little from the importance of their achievement; and we have no wish to be captious.

Nevertheless it seems to us that attention must be called to certain points wherein a Catholic historian must disagree with the authors. The suggestion, at least implied, on page 201, of a deliberate utilization of the Simon Magus legend to instill an unfounded belief in the Petrine claims seems hardly warranted. The splendid introduction to Book Two on the "Rise of the See" is somewhat vitiated by the assumption of "the progress of the office (of Bishop of Rome) from a simple bishopric to a primacy." To a Catholic historian this is only part of the story,

for he holds that the growth is rather one of the gradual recognition of an aboriginal primacy inhering in the Roman See. A common non-Catholic assumption, likewise found here not unexpectedly, is that this primacy is largely adventitious in origin, a combination of the power and influence of the city of Rome, the ability of its Pontiffs and the need for a stable and extraneous authority to decide the internecine quarrels of the Eastern Church. This again is only part of the story.

The accusations of heresy brought against Zephyrinus and Callistus and that of apostasy against Marcellinus are hardly warranted by the documents adduced and, in fact, are disproved by Catholic historians. In dealing with Liberius, though the treatment is sympathetic, sufficient care is not devoted to the problem as to which of the creeds he actually signed and its significance. Again the attitude of the authors towards Cornelius and Damasus is anything but sympathetic. Further, is "shibboleth" quite the word to apply to *homoousios*? It represents a fact as no other word can and hence was rightly used and insisted upon.

Finally, we must point out that the authors' views on the dates and authorship of the various Gospels are not wholly in accord with Catholic scholarship. We think, too, that they have failed to grasp the real significance of the Gospels, especially in the case of St. John, in their relation to the claims of the Roman See, but possibly they consider that to be the work of the theologian rather than of the historian.

Yet these are but small defects in a work which is unique in English and is undoubtedly one of the most important contributions to the literature on the Primitive Church published in America up to the present date. Catholics cannot complain of them in view of their own remissness in gathering and arranging this mine of material; on the contrary they owe a deep debt of gratitude to Drs. Shotwell and Loomis for their scholarly production, well worthy of the great institution which has sponsored it. In passing, it should be noted that this is but one volume of a series of studies, entitled *Records of Civilization, Sources and Studies*, being published by the Columbia University Press under Dr. Shotwell's editorship. The book is well printed and bound and furnished with a copious index. The excellent bibliographies appended to each summary and biography will be of the greatest use to students.

A. M. T.

Religion Without God. By Fulton J. Sheen, Ph. D., S. T. D. Pp. xiv-368. New York: Longmans, Green and Co. \$3.50.

About twenty-five years ago, G. Lowes Dickinson wrote a thought-provoking work entitled *Religion: A Criticism and a Forecast*. He was thoroughly imbued with the supremacy of science as the supreme interpreter of life and the universe; hence his view was essentially atheistic. He denied revelation; all Christian truths, such as Adam's fall and Christ's redemption, were no more than mythology, a mythology that was accepted by religiously inclined people because it "worked." He believed that the inspiration of Christ's life would be the same "whether man regarded the Gospels as myth or fact, and would depend not on the existence of Christ in the past or present, but on the conception of life embodied in His story." Such a statement is blasphemous as well as contrary to a fair and unprejudiced reading of the Gospels themselves as merely historical records. But it is based on a philosophy that neglects and repudiates the highest of all sciences, metaphysics, which is rejected for a philosophy that does not rise above the mere facts recorded by science.

Yet, G. Lowes Dickinson had read the signs of the times well, for in Dr. Fulton Sheen's synthesis, *Religion Without God*, we have a critical examination of the fulfillment of Dickinson's prophecy that, "It is possible, it is common to believe in God, without having religion; it is less common, but it is not less possible, to have religion without believing in God."¹ In the work under consideration, Dr. Sheen sums up this gradual evolution in modern religious thought as follows: "The sixteenth century asked for a 'new Church,' the eighteenth for a 'new God,' and the twentieth asks for a 'new religion.' In response to these appeals and in the name of 'progress,' 'science' and 'liberty,' the Church became a sect, Christ but a moral teacher, God the symbol for the ideal tendency in things, and religion an attitude of friendliness to the universe." (p 3.)

Dr. Sheen's position as a Scholastic and Neo-Thomist was well established in his first work *God and Intelligence*. It was hailed everywhere as a most timely work and one of the most important contributions to philosophy that have appeared in current English writings. It was the result of a fair and thorough appraisal of contemporary thought analyzed in the light of the *Philosophia perennis* of St. Thomas and the Thomistic school.

¹ *op. cit.*, p. 57.

The present work is a further application of the Neo-Thomistic method of Louvain to contemporary notions of religion. The author first presents the case for the modern notion of religion by permitting its philosophers and authorities to give their position in their own words. Secondly, he gives us an illuminating outline of the historical origins of the contemporary idea of religion, for "We are *solidaire* with the past intellectually as well as physically. We are children not only of our age but we are children of every age." (p. 86.) Finally, we are given a critical appreciation of the contemporary notions of religion as seen in the light of the philosophy of St. Thomas Aquinas. It is here that the author shows the power of Thomism and applies the thought and principles of the "Prince of Philosophers" in constructive criticism. His examination and appreciation is constructive, and therefore valuable, because he has clearly indicated to our contemporaries whither their chaotic thought is leading them; moreover, he points out that all that is true in its philosophy and thought, that all its hopes and aspirations, will find their realization and fulfillment only in the religion of Christ which He entrusted to His Church, and with which He promised to be unto the end of all time.

Catholics and non-Catholics alike will relish this trenchant and vivid portrayal of our contemporary religious thought. It will serve as a stimulus to quicken those who have known the privileges and blessings of their God-given heritage, the Catholic Faith. It should be provocative of thought among non-Catholics by causing them to take stock of the bankruptcy that threatens Protestantism, and by pointing out the correct solution of issues at stake.

J. M. B.

Thomas Aquinas. His Personality and Thought. By Dr. Martin Grabmann. Translated from the German by the Rev. Virgil Michel, O. S. B., Ph. D. Pp. ix-191. New York: Longmans, Green and Co. \$2.50.

St. Thomas Aquinas! What a name, and what wonderful thoughts arise when it is mentioned. His is a personality and life that has been the subject of numerous works down through the ages, the subject of numerous letters and encyclicals of the Popes, the guide of Christian philosophers and theologians throughout the centuries. He is a Saint and Scholar; a Saint first and then a scholar. And all that is written about the Angelic Doctor will not suffice to make clear his immense influence on his own times and the succeeding ages.

Dr. Martin Grabmann of the University of Munich has added to our store of Thomistic literature and his addition is one that will be most welcome in Scholastic circles in English-speaking countries since it has been so ably translated by the learned Benedictine Dr. Virgil Michel. It will be of interest to beginners and to those who have a more advanced knowledge of St. Thomas both on account of the method the author employs and the more recent discoveries that he has made in his thorough study of the subject. He introduces us to a study of St. Thomas, as a man, as a saint and as a scholar; then he shows us the result of the Angelic Doctor's writings, on his own time, on the years immediately following his death, adding a list of the authentic works in the light of modern scientific research. He concludes the first part of his book with a summary of the disputes that resulted from the innovation and the progressive Aristotelianism of St. Thomas.

The Angelic Doctor was gifted with an amazing intellectuality which cannot be entirely attributed to divine inspiration, and Dr. Grabmann brings out very nicely the sources that played a prominent part in the building up of Thomas' system. In regard to Thomas and authority Dr. Grabmann says: "Thomas approaches his sources with sympathy, but with independent judgment. He esteems Aristotle very highly. Nevertheless, he goes his own way in questions which according to his conviction are not correctly solved by the Stagairite." And again in regard to Thomas' method the following might be of interest to non-Scholastic students: "In his research Thomas admirably combined observation and speculation, analysis and synthesis. He strikes a middle course between a one-sided emphasis on the factual at the expense of ideal truth, and a one-sided emphasis of the ideal at the expense of the factual—between a positivistic empiricism and an exaggerated idealism. His view on the nature of feeling is characterized by a considerable measure of psychological observation."

In the second part of the book, "The Thomistic Synthesis," we quickly discover the genius of the Doctor as an entertaining and skilful writer. He arouses our interest in Thomas' doctrine by putting forth in a clear, concise and orderly manner the thought and the method of the Saint. He is free in his use of quotations from St. Thomas which are woven together with such dexterity and finesse as to make it a most readable as well as an enjoyable volume. His vast and comprehensive knowledge of all the works of Thomas lends charm, and introduces the reader to some works of the Angelic Doctor that are seldom seen mentioned in print at the present time.

This work does not profess to be a complete analysis of St. Thomas' doctrine but it serves as an inspiration to those who have studied Aquinas and it will intrigue outsiders into investigating his works. The author's eminent standing as a Thomist historian lends authority to his statements. Dr. Grabmann concludes his work with a brief resumé of the different methods of acquiring a scientific understanding of Thomas the philosopher and theologian. J. I. R.

Catholicism and the Modern Mind. By Michael Williams. Pp. 348. New York: Lincoln MacVeagh, The Dial Press. \$3.50.

An agency whose influence extends to every stage of life, personal, cultural, educational, and political (in the Aristotelian sense of the word, that is, affecting all social activities) certainly deserves careful consideration on the part of right-thinking persons and men who are earnestly concerned about the commonweal.

The Catholic Church in the United States is such an agency—the present work is full of facts that prove this truth—and thanks to the marvelous workings of God's grace, she has gripped the clear-visioned mind and stolen away the big heart of the man who wrote this book. Having seen the face and mien of Catholic truth in action, he surrendered mind and heart to its cause. Ever since he first had that joyful "nativity of his soul" into the kingdom of Christ's Church fifteen years ago, he gave up his entire being to this powerful agency. From that time on, he has been almost exclusively engaged in Catholic Journalism and authorship, or activities connected with the work of this Church as an official of the National Catholic Welfare Conference. He has met and talked with priests throughout this country, and in Canada, and Rome. He has talked to writers, teachers, missionaries, city and country clergy, social workers, scholars, artists, contemplatives, scientists, and musicians, and has carried on correspondence with many whom he never met. He has been the happy recipient of intimate confidences. And all these factors have contributed to the profound knowledge and sincere practical love that he has of the nature and influence of Catholicism.

The Modern Mind also has been carefully considered by this wide-awake journalist, who at one time worked as reporter on the *New York World* and other metropolitan dailies, and later was city editor of the *San Francisco Examiner*. The Book of the High Romance tells us how well he was acquainted with the Modern Mind. He has known "the confusing, baffling influences" of many writers of various kinds. At one time he followed the Socialists, had his attractions toward Anglicanism, took more than a peep into the

tangled mysteries of Theosophy and Occultism. William James, Wincenty Lutoslawski, the "Polish Yogi," and many others played a prominent role in his "high romance." He has studied the Modern Mind for more than twenty years and he gives some of its main opinions, lays down its propositions toward the close of this interesting book. We shall only give a few: "The Modern Mind is Science. There is no 'supernature.' Man is the apex of Nature. Religion is the poison of the soul. The soul is simply the name for the finest and most powerful known forces of matter organized in that form of universal matter known as man" (p. 345.)

Realizing that it is a law of the human mind to communicate to others that which we ourselves hold to be good or true, this inspiring writer in his peculiarly vigorous and unmistakable language has written this book to tell us that the Catholic Church in these United States, as in all other countries, "is harmonious and co-operative with the valid spirit of the nation, which in its origins and its still existent ethos is not controlled by the Modern Mind, that it is one of the main founders of the United States, through the work it did in Maryland . . . ; and that through its Spanish and French missionaries and pioneers, the Church gave to the United States very valuable cultural origins and influences—in literature, education, art, architecture, drama and human heroism." (p. 347).

It might, perhaps, be useful to remember that most of the matter in this book appeared before in various magazines and reviews, but this fact should in nowise detract from the permanent interest of the subject treated, for they are concerned with contemporary social problems of our time.

C. M. Z.

James The Second. By Hilaire Belloc. Pp. viii-298. Philadelphia: J. B. Lippincott Company. \$4.00.

"The long expected vindication of James II of England and Ireland, VII of Scotland, last legitimate king of the three kingdoms . . . is not a biography, still less a chronicle. It is an attempt to portray a character. . . ." This statement of the author, placed at the beginning of the book should be borne in mind when reading and even more especially when forming an estimate of the work. Judged with this in view *James II* cannot fail to be accounted amongst Mr. Belloc's finest works of this sort. Hilaire Belloc is primarily a *littérateur*, "the greatest master of English language alive," Huddleston calls him, and it is his rare ability to use his literary talents in making history live and glow that has secured his high place among modern writers. Never, perhaps, has this ability shone forth more clearly

than in this present work. The careful portrayal of James' character, its development through the stormy trials of his youth, its crystallization in manhood, and its steady, unswerving march through all circumstances to the end is admirably executed. The minute study of the circumstances surrounding the character, and in which its destiny had to be worked out, is pursued with rare acumen. The story as a whole moves with the vividness and force of a drama. Especially toward the end, and particularly in the passages describing military movements, is this quality preeminent.

As a contribution to history it is more difficult definitively to evaluate the work. Mr. Belloc, as usual, has a certain definite thesis to defend, and, of course his prejudice against the wealthy oligarchy and their instrument, the House of Commons, colors the entire account. We must not expect impartial history, since the work was undertaken, mainly, to offset some very partial history on the other side. It is, in effect, a direct attack upon this generally accepted historical tradition, which by this time has become firmly entrenched behind a strong breastwork of documentary and other historical evidence. When one attempts to overthrow a bulwark of this sort one should come armed with the strongest weapons available; weapons whose validity and force will be recognized at the bar of history. Unfortunately Mr. Belloc disdains to use such weapons. He uniformly neglects to give his sources and but rarely quotes his authorities. True, it might detract somewhat from the smoothness and lucidity of his style to do so, but it would as surely add to his prestige as an historian. It must not be thought, however, that this work, even as it is, is not of exceedingly high historical value. At the very least it proves that the traditional interpretation of James' life, character, and actions is not the only possible one; that there is something to be said on the other side which is far more favorable to this much maligned monarch, and also probably truer. It serves to balance the scales, as it were, and to recall to men's minds that the last word on this question has not yet been pronounced. This book should re-open the entire question and bring about a thorough reconsideration of James II's case. When this has been done and Belloc's arguments weighed in the balance against the "official histories"; when the mists of accumulated legend and the partisan strife of propagandists have vanished, the real character of King James will appear; and it is not rash to believe that this character will resemble the one portrayed in this work rather than the one presented by the hostile Whig historians.

T. R. S.

The Treasury of Faith Series. General Editor: The Rev. George D. Smith, Ph. D., D. D.

Divine Providence. By the Most Rev. Richard Downey, Ph. D., D. D. Pp. xi-84.

The Angels. By the Right Rev. Dom Anscar Vonier, O. S. B. Pp. x-84.

The Fall of Man and Original Sin. By the Rev. B. V. Miller, Ph. D., D. D. Pp. ix-85.

Christ, Priest and Redeemer. By the Rev. M. C. D'Arcy, S. J. Pp. ix-83.

Actual Grace. By the Rev. E. Towers, Ph. D., D. D. Pp. v-85.

Eternal Punishment. By the Rev. J. P. Arendzen, Ph. D., D. D., M. A. Pp. ix-84. New York: The Macmillan Company. Each \$0.60.

The success of the first six volumes of the Treasury of Faith Series, edited by the Rev. George D. Smith, led us to look forward to a series which would prove of great value to the Church in English-speaking countries. Our expectation is well fulfilled in the six volumes most recently published. They are in every way the equal of their predecessors; they are a noteworthy contribution to contemporary Catholic literature.

The authors of these little volumes "explain in simple language," as the blurb says, "some important point of Catholic Doctrine." Their style is always good; each of them presents his subject in a calm, clear manner which engenders confidence in the reader. The truths are not embellished or minimized: they are simply made to speak for themselves. Theories are distinguished from facts and certainties, and those things which are not of faith are not confused with mere opinions. The primary object, which is "neither controversial nor apologetic but expository," is always kept in mind. All of these volumes are, as Archbishop Messmer says of *The Angels*, "remarkable pieces of clear-cut condensation."

Archbishop Downey considers in *Divine Providence* the notion and aim of Divine Providence, the attributes of Divine Providence, and the problem of evil in relation to Divine Providence. The style is remarkably pleasant and the thinking very clear. The outline form of the Table of Contents makes the reading and understanding of this work easier than that of some of the other volumes where such an outline is lacking. To the two sentences on pages 28 and 29: "To have a perfect knowledge of any agent in its causes is to have a perfect knowledge of its effects . . .," and ". . . God knows . . . man perfectly, in the intimacy of creation, and because of his infallible knowledge of the being in its cause, He has an infallible knowledge of that being in its effects," we would say this: knowledge, pre-

cisely as it is knowledge and nothing more, of a free cause or agent will never give infallible knowledge of that cause or agent: to say otherwise is to destroy the notion of a free cause.

In orderly sequence Dom Vonier treats in *The Angels* of the nature, cult, life, and perfection of the celestial spirits, of Guardian Angels, of the bad angels' sin and of their influence on man, and of the manner of our association with the good angels in heaven. The twelve "widely accepted theorems concerning angelic existence," in the chapter on "Angelic Life," aid much in clarifying our ideas on that subject. Frequent use is made of the teachings of the Angelic Doctor. We may say of this exposition of Christian Doctrine what was said above in a general way: it is admirably done.

Another indication of the progressiveness of the series is that a Catholic layman, Mr. George N. Schuster, was chosen to write the introduction *The Fall of Man and Original Sin*. Dr. Miller treats very logically in this little work of two points: Adam before, in, and after his fall; and, the nature, transmission, and effect of original sin. He intends "setting in view what the Church means by and teaches in the dogma of the fall and original sin, and gathering together and explaining . . . its various theological consequences and implications." He carries his intentions out well. His treatment of the fate of the souls of infants who die without Baptism is good. Besides the exception made for St. John the Baptist, who was *conceived* and not *born* with original sin (note, page 42), we would make another, following St. Augustine and St. Thomas, for Jeremias.

Christ, Priest and Redeemer is divided into two parts corresponding to the title. Part the first is introduced with the notion of sacrifice. Father D'Arcy realizes that he is confronted with many theories but without going into them he gives us a clear and sufficient notion of the term. The character of Christ's priesthood is carefully delineated in the two succeeding chapters. Part the second is divided into three chapters which deal respectively with Christ the Redeemer, with the meaning of Redemption, and with the effect of Redemption. In this part there is a good explanation of the various theories of Redemption; the conclusion reached is that "the doctrine of St. Thomas is the fulfillment of the other theories and the replica of that of St. Paul."

To explain for the ordinary mind the intricacies of *Actual Grace* is no mean task. The Rev. E. Towers, however, has done this remarkably well. He presents in a clear, intelligible way the Catholic

doctrine, passing over in the actual text the discussions of the Molinists and Thomists but explaining them in the Appendix. Some of the truths enunciated may at first consideration discourage us but Father Towers has foreseen this by showing the beauty and attractiveness of the important phase of Revelation which he explains.

Father Arendzen's *Eternal Punishment* "comes at a time when there is a great need of a clear exposition of hell," as the Rev. Charles J. Mullaly, S. J., remarks in the Introduction. We agree with the Reverend Editor of the *Messenger of the Sacred Heart* that in this volume "the reader will find not only a clear explanation of Catholic doctrine, but will be pleased to note that the objections against the doctrine of hell are met honestly and with a clearness that should be helpful to those wishing to know what the Catholic Church teaches." After an introductory chapter, the author considers, in turn, the nature of eternal punishment, eternal punishment in Scripture, in Tradition, in relation to reason, and, finally, eternal punishment with reference to special questions. The chapter on "Eternal Punishment and Reason" is opportune.

For the Editor of the Series we have words only of commendation. Mgr. Joseph H. McMahon says of Archbishop Downey's work: "Every page reveals the thorough grasp of this difficult theme by the author. Evidence of familiarity with the literature of the subject, ancient and contemporaneous, abounds. . . . Aptness of illustration, acuteness of thought, enhance its value." These words exactly describe our opinions of all the volumes. Consequently we may recommend them with Bishop Conroy's recommendation of *Christ, Priest and Redeemer* "not only to those who properly desire to fortify their faith through consideration and reflection upon these central truths of Catholic religion, but also to earnest enquirers outside the Catholic fold who are willing to approach their study." If we are allowed to express one hope it is that the index to be compiled at the end of the Series will be so complete as to make *all* the material of each volume easily available.

T. M. S.

Hail Holy Queen. A book of Prayer and Counsel for Catholic Girls and Women. The Roman Missal for Sundays. By Rev. Charles J. Callan, O. P., and Rev. John A. McHugh, O. P. Pp. 720. New York: P. J. Kenedy & Sons. \$2.50 to \$6.00.

It was a happy thought that led to the production of this practical and attractive prayer book for women. We hesitate to use the adjective "unique" because of its frequent abuse in book-review parlance, and yet we have here something new and singular of its kind.

Like the former books by Fathers Callan and McHugh—*The Man of God*, for Catholic men and *Blessed be God*, for general use—this book has the touch of originality about it. An original feature, for instance, is the way in which the ceremonies for the sacraments of Baptism, Penance, Holy Eucharist, and Matrimony are given and explained (the complete Mass for Bridegroom and Bride is added immediately after the ritual for the celebration of Matrimony); explanatory notes on the various parts of the Mass, and other notes doctrinal and historical.

As a missal it contains the Proper of the Mass for all Sundays and Holy Days of the year and also for some special feasts, as those of St. Therese of the Child Jesus and Blessed Isaac Jogues and Companions. The variable parts given in the "Ordinary of the Mass" are taken from the Mass of the Immaculate Conception. As a prayer book, besides containing the ordinary prayers and devotions usually found in prayer books, it has special prayers for particular occasions and necessities.

A notable feature, and worthy of special mention, is the introductory part—seventy-seven pages—of "practical counsels and maxims for Catholic girls and women." These words of wisdom, from noted theologians, should be of immense good and interest, particularly to those for whom they are intended. We note a few of the headings here treated: "Amiability," "Attractiveness," "Charity," "Cheerfulness," "Courtship," "Marriage," "Vocation," the virtues and other important matters bearing on the life of the Catholic girl and woman. We might add that the publishers on their part, in press work, paper, and binding have effected in this book a thing of beauty.

N. M. W.

A Library of the Dominican Spiritual Life.

Die Briefe des seligen Jordan von Sachsen. (The Letters of Blessed Jordan of Saxony). Translated from the Latin, with an Introduction by Johannes Mumbauer. Oktavformat lii-129 Seiten. In Indanthrenleinen geb. 3.80 RM.

Das Tugendustreben der Mystikerinnen. (Virtue-striving of the women of the Dominican Mystical School). By P. Hieronimus Wilms, O. P. 298 Seiten. In Indan. geb. 4.20 M., kart. 3.75 M.

Von gottlichen leben. Thomas von Aquin (Treatise on the godly life with a commentary by P. Lemonnyer, O. P. 216 S. In Indan. geb. 3.90 M., kart. 3.45 M.

Die mystische Seelenentfaltung unter dem Einfluss der Gaben des Heiligen Geistes. (The mystical development of the soul under the influence of the gifts of the Holy Ghost) presented according to the mind of St. Thomas. By Von P. Laurentius M. Siemer, O. P. 169 S. In Indan. geb. 3.60 M., kart. 3.15 M.

Der seligen Margaretha Ebner Offenbarungen und Briefe (The revelations and letters of Blessed Margaret Ebner) revised and prefaced. By P. Hieronymus Wilms, O. P. 292 S. In Indan. geb. 4.20 M., kart. 3.75 M.

In Preparation:

Von den beiden Geboten der Lieber und den zehn Geboten des Gesetzes. Thomas von Aquin.

Tugendstreben im Ordensstand. Humbert von Romans.

Das Geistliche Leben. Vinzenz Ferrer.

Paradies der Seele. Albertus Magnus. Germany: Albertus Magnus-Verlag, Vechta in Oldenburg, 1927.

This is a selection of works of the outstanding representatives of asceticism and mysticism of the Dominican School, presented for edification and instruction on those ever-present questions regarding the inner life. To the neophyte in the spiritual life or the person of practical bend of mind, the titles of these books on Dominican Spirituality, might at first impression lead to the opinion that they deal with spiritual problems on a plane too high for the comprehension of the average religious. Yet, the contrary is the fact. The writings are practical in content, with no great tendency toward the abstract which might tend to dehumanize them entirely. They reveal the simplicity and intellectuality of great natures and the practical piety of outstanding personalities. They are full of sound nutrition for the searchers of tangible matter, who wish to base their lives on sure and practical norms, to which they may refer in the recurring doubts of their inner life, as well as in the perplexities of active life. These books are not full of dry theories, but of practical treatises, set forth, not in vague sentences of high speculation, but for the most part in tracts, conversations, and letters based on fundamental principles and spiritual experiences. No one can come away from the reading of them without a deeper sense of spiritual values and a fuller appreciation of the common sense of these exponents of the fundaments of religious life and Dominican ideals. E. H. S.

Universal Knowledge. A Dictionary and Encyclopedia of Arts and Sciences, History and Biography, Law, Literature, Religion, Nations, Races, Customs and Institutions. Edited by Edward A. Pace, Ph. D., D. D.; Conde B. Pallen, Ph. D., LL. D.; Thomas J. Shahan, D. D.; James J. Walsh, M. D., Ph. D.; John J. Wynne, S. J., S. T. D.; assisted by numerous collaborators. Twelve volumes. Volume II, B-Byz. New York: The Universal Knowledge Foundation. \$75.00 (and higher) per set.

This is the second of the proposed twelve volumes of this entirely new encyclopedia. Only twelve volumes! Can it be complete? Yes,

because in fact it is; because its striking feature is conciseness and intelligent elimination of unnecessary repetition, elimination of biography of transient celebrities. Here is an example of its concise method. Under "Beard" the old encyclopedias devote two, three, or more inches of space to each of six or seven bearing that name. *Universal Knowledge* treats them adequately in catalogue form in about two inches by the omission of long phrases and by abbreviations. For example: "Beard, Wm. Holbrook, brother of James Henry, b. Painesville, O., 13 April, 1825; d. New York, 20 Feb., 1900, is known for his paintings of animal groups humanized under such titles as 'Darwin Expounding His Theories,' 'Eavesdroppers,' 'His Majesty Receives.'"

Codified knowledge is swelling beyond confinement; it is bursting the rivets of any single container. Encyclopedists of the past have tried with but limited success to propose knowledge universal in the sense that they tried to press within about everything. But it is hardly the function of an encyclopedia to be a substitute for a Congressional Library. *Universal Knowledge* is universal in the sense proper to an encyclopedia. It is a summary, a brief and concise summary of all general information of importance. It does not attempt to step beyond the limits of a pregnant outline of the fund of knowledge which the ages have handed down to us, an outline of the old enriched by the latest fruit of the modern mind.

The two volumes of *Universal Knowledge* already in print are proof enough that they, with the ten volumes to follow, will make a set of twelve simply written, learned handbooks of general information. After diligent comparisons with well-known encyclopedias of our day the "B" volume of *Universal Knowledge* can be recommended honestly. It has the Catholic atmosphere, but is not one-sidedly Catholic. In its general fund of information, it stands with the best; in conciseness and easy style, when treating technical subjects, it surpasses—and this in spite of the apparent disadvantage of comprising but twelve volumes.

D. M. v. R.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: The scholarly editor, Hilaire Belloc, has made no mistake in listing **The Catholic Church and Confession** among the most recent publications of The Calvert Series. Fathers Geddes and Thurston of the Society of Jesus have handled their subject in an admirable manner. Confession as it is practised in the Roman Catholic Church is indeed a great bugbear to many otherwise well-thinking and tolerant non-Catholics. This is certainly the more regrettable when we realize how few Catholics can offer any real enlightenment when questioned by those

outside of the true fold. *The Catholic Church and Confession* offers a remedy—not in flowery language, not in subtle mastery of sentimentality, but in an exposition of a doctrine as old as Christianity itself, in a Scriptural foundation that is not counterfeit, and in an appeal to reason that cannot be gainsaid. This excellent volume is worthy of widespread popularity; it has a mission to fulfill; it has a message for every fair-minded man, woman, and child. (Macmillan, \$1.00.)

How very few students of Newman ever think of him as a devout client of the Blessed Virgin. Yet this seemingly cold intellectual giant had the warmth and simplicity of a little child in his devotion to the Blessed Mother of God. In this he was not unlike Leo XIII and St. Thomas Aquinas. **The Mariology of Cardinal Newman**, by Rev. Francis J. Friedel, S. M., M. A., S. T. D. (Marianist), shows us Newman in the light of this Catholic doctrine both before and after his conversion to the Catholic Faith. While this work may and should be read by the Catholic and non-Catholic lay person, it should be of particular interest to the priest and theological student. A study or even serious reading of it will help immensely to more accurate and clear ideas on the place of the Blessed Virgin in Catholic doctrine and in the whole work of man's Redemption. Sentiment may have its place in human devotion but Catholics should have an intelligent doctrinal foundation for their devotion to the Blessed Virgin. What is Catholic teaching on the Blessed Virgin? What did the early Church hold? What did the Fathers teach? These are questions that came to the puzzled Newman as he groped in the darkness of error and prejudice. He resolved to solve them and succeeded well as is shown in the present work. Even in Protestant days, Newman, because of his deep study on the mystery of the Incarnation, had a firm inner devotion to Mary because of her supereminent dignity. He "stood in awe at the thought that God is man, that God had a Mother." Dr. Friedel has divided his work into two parts: the "Psychological evolution of Newman's Marian doctrine and devotion," and "Newman's Marian doctrine." In this way he has skillfully given a summary of Catholic teaching on the Blessed Virgin with special reference to the attitude and position of Newman. (Benziger, \$3.25.)

A recent work that will be found useful for spiritual reading and meditation is **Our Lady's Titles**, by the Rev. Albert Power, S. J. Father Power has a keen insight into spiritual things and from his wide reading and deep study and thought on the prerogatives of the Blessed Virgin Mary has given here in attractive form the product of his reflections. He has divided his book into five parts according to the divisions of the Litany of Loretto: Maternal titles, Virgin titles, Mystic titles, Mercy titles and Queen titles. There is also a reference page to readings suitable for special feasts. (Pustet, \$2.00.)

La Montee du Sacerdoce is the most recent spiritual treasure from the pen of the zealous bishop of Vannes, Mgr. A. Gouraud. As the title suggests the book is intended to benefit the priest and the seminarian. In very logical order the author treats first of the exterior steps in the ascent to the priesthood and secondly of the interior "ascendings" of the priest. Every possible phase of the priestly life is treated in a vigorous and practical style. The author's twenty years in the episcopate, and as many in the earnest guidance of the lives of his clergy, amply qualify him to speak with authority, and it is certain that this latest work will be of much practical and spiritual benefit to those to whom he has addressed it. (Lethielleux, 12 fr.)

Of the many works dealing with meditation and contemplation we know of none just like the recent booklet **Prayer and Intelligence** by

Jacques and Raissa Maritain. It is a new treatment of an old subject, and the new treatment is done with a view to interesting a particular class, namely, those of the intellectual world. As the foreword explains: "It is but an attempt to disentangle and state as clearly as possible, in the spirit of Christian tradition and of St. Thomas, the main directions which seem suitable to the spiritual life of persons living in the world and occupied in intellectual pursuits." This is indeed a little book but contains much, much of thought philosophical and theological, and demands serious study and reflection on the part of the reader. The translation is from the able pen of Algar Thorold. (Kenedy, \$0.85.)

Newman on the Psychology of Faith, by Rev. Sylvester P. Juergens, S. M., S. T. D., is welcome as a reminder of a fact too often forgotten. Though Newman is poet, preacher, stylist, he is, par excellence, the religious psychologist. In the *Apologia* we have the dissection of a religious soul, while in the *Grammar of Assent* we have its counterpart in relation to the mind. In the present work Dr. Juergens has given us a concise exposé of Newman's analysis of the mental processes concerned with assent and certitude in general and as they apply, in particular, to the problem of faith, as this analysis is to be found primarily in the *Grammar of Assent* and his *University Sermons*. It must be admitted that Newman is not always in accord with Scholastic philosophy in his explanations, a fact which causes regret that the author has not taken the opportunity to give a running comparison of the two. Perhaps Dr. Juergens will, at some future time expand the first two chapters of the present book and relate it to Scholastic philosophy. The book is well written but, in view of the natural obscurity of the subject-matter, far too compressed. We commend the title which really expresses what Newman was aiming at in the *Grammar of Assent*, which he named with his usual infelicity in this regard. It is to be regretted that the references and footnotes are relegated to an appendix, a very unhandy place. We note the omission in the Bibliography of any reference to Canon Barry's excellent little *Cardinal Newman*, which is the best brief introduction to the study of the Cardinal's life and work, and which in addition, has a brief exposé of the subject of the present work, which could profitably be read as an introduction to it. (Macmillan, \$2.75.)

Henri Bergson, by Jacques Chevalier, translated by Lilian Clare, presents to us "the real meaning the Bergsonian teaching, its spirit and its method." The work is authentic, as M. Chevalier, whose original bears the approval of M. Bergson, has authorized the translation. Intuition is the keynote of Bergson's doctrine. His "intelligence" is what we call reason, and something not to be trusted as "it distorts reality." Furthermore, the concept for him is merely a symbol and not representative of reality. Only intuition can bring us inside things; it alone can "apprehend reality at its sources . . . before it obeys the bias which the intellect imposes." Intellect, for him, is nothing in comparison with intuition, and yet how can we prove the existence of intuition without the intellect, since the intellect distorts reality. In trying to avoid the Scylla of materialism, M. Bergson has fallen back into the Charybdis of idealism. Yet the student of philosophy will appreciate the appearance of this volume containing as it does so much of the different works of Bergson in one, besides being an authoritative statement of the religious implications of his philosophy. (Macmillan, \$2.50.)

The cosmological problem has become one of great interest. New books on the subject are welcomed, and more so when they are adapted not only for use in the class room but also for the general reader. Such a book has been offered by Father MacWilliams, S. J., in **Cosmology**. His work treats of the Universe in general with significant articles devoted to

teleology, evolution, and entropy, following which is a consideration of the properties, common and specific, of bodies. Each article is arranged with the prenotes necessary for a clear understanding of terms, a brief presentation of the views of the various schools that have interested themselves in the question, arguments with their explanations, and answers to difficulties. Problems of paramount interest today are handled briefly yet clearly and comprehensively. By all interested in philosophy this work will be appreciated as a helpful explanation of the relation between Scholasticism and empirical sciences. (Macmillan, \$2.50.)

BIBLICAL: Using the Rheims Version, the Reverend Newton Thompson, S. T. D., has compiled a **Verbal Concordance to the New Testament** which should prove to be a work of great value for Scripture students generally and for priests in the preparation of their sermons particularly. It is a comprehensive volume and any text contained in the New Testament can readily be located by looking up any word which occurs in the text. The book is well printed, nicely bound in cloth, and gives proof of laborious effort put forth by the Reverend author. (John Murphy Company, \$3.75.)

A work of interest, a work that has been highly praised by both Catholic and non-Catholic authors, is J. F. Sheahan's **The English in English Bibles**. In it a comparative and scientific study of the first fourteen chapters of the Gospel according to Saint Matthew, as set forth in the three editions of the Holy Bible, Rheims (1582), Authorized (1611), and Revised (1881), gives evidence of intelligent and patient research on the part of the author. Profuse notes pertinent to the subject-matter are an additional ornament to this fine volume. (Columbus Institute, Poughkeepsie, N. Y.)

Social Principles of the Gospel, by Alphonse Lugan, translated from the French by Rev. T. Lawrason Riggs, contains the first two parts of the author's monumental work on the **Social Teaching of Jesus**. In this present volume he shows clearly that Christ did lay down a set of social principles. These, however, are subordinated to His primary purpose, the salvation of man. Among the principles enumerated by the author are the following: (1) Jesus was the first to teach that God the Father is the common father of all men; (2) the Messiah was sent not only to the Jews but to all men; (3) sin brings evil both to the individual and to the State; (4) the individual and the State are dependent one upon the other. In His sermons and parables Jesus formulated principles governing man's actions with regard to his fellow men and to his State. He made legislations for the family, the unit of the great family of the kingdom of God on earth; He raised the state of woman above that which had formerly been hers; He gave rules for the conduct of children; He forbade divorce. The value of this work is increased by the many citations from modern writers on this subject and by the analysis preceding each chapter. It is to be hoped that an index will be added when the author completes his work. (Macmillan, \$2.25.)

HISTORY, BIOGRAPHY: **The Capuchins in French Louisiana (1722-1766)** by Claude L. Vogel, O. M. Cap., Ph. D., is the title of the eighth volume of Franciscan Studies. In his monograph Dr. Vogel sheds light "on a period in American Church History hitherto shrouded in darkness" and has saved from oblivion the missionary achievements of the Capuchin sons of St. Francis in the pioneer days of America. For more than two centuries the lives, labors, successes and failures of the friars of Campagne have been buried in archives of America and Europe. There is no other satisfactory account of the Louisiana mission in English. The author divides his history into nine chapters. He opens his story with the

essential facts, civil and religious, dealing with the discovery, exploration, and settlement of the colony up to the coming of the Capuchin missionaries. In the successive chapters he treats of the initiation and development of the faithful pastoral work of the friars among the colonists and the Indians, their educational and social work, the coming of the Jesuits to New Orleans, and the controversy over ecclesiastical jurisdiction. The work is a scientific historical investigation and shows painstaking research, historic sense in the criticism of the documentary sources, and a scholarly synthesis of the facts obtained from the sources. Dr. Vogel manifests an acquaintance with the historical method, proved by his dexterity in gathering pertinent documents and in critically sifting the facts contained in them. The work is prefaced with a brief account of the Capuchin sons of St. Francis and contains a full and excellent bibliography. (Wagner, New York.)

Usually the result is tiresome when an individual gives the effect of the universe upon himself, and his orientation to the universe. Yet Jorgensen has done this and the result is an excellent autobiography—**Jorgensen, an Autobiography**. In it we find the traits and particulars of the man as he was and of the era in which he lived. Jorgensen held no particular religious beliefs, and he lived in Denmark when the theories of Brandes, Ibsen, Taine and Nietzsche held full sway. Both the man and the era are interesting, and the attention is chained, by a keep selection of those events and of those actions which induce thought. The story is a delineation of intellectual development. Intellectual discourse was the favorite diet of Jorgensen and it is the principal theme of his autobiography—the literary, scientific, political, and religious thought of half of Europe. His friends were Brandes and Viggo Stuckenbergh. Living where the moral teachings of Ibsen and Taine were put into practice, he records his impressions and reaction. The political subjection of his countrymen, the atheism of friends, the common-law marriages of his neighbors—all these receive detached treatment. Attracted by Rome as so many intellectuals are, his mind became more and more concerned with the study of Catholic truth. Catholic saints and mystics, like Catherine of Sienna, Francis of Assisi, and Eckhardt, opened up new trails and new vistas in life for him. He made the inevitable journey to Italy, where his Catholicism became final and complete. (Longmans, \$3.50.)

A happy and valuable contribution to the fast accumulating treasury of biography, is the life of **Cardinal Mercier**, by Monsignor A. Laveille. Here is a full-view picture of the man, in whom was so nobly exemplified, the intellectual, the teacher, the spiritual director, the churchman, the patriot, the apostle. The vivid account of his early efforts, his unstinted energy and notable achievements in the establishment of the Higher Institute of Philosophy at Louvain, and in the inauguration of the *Revue Neo-Scholastique*, will be welcomed by the multitudes interested in the return to the sound doctrine of the Angelic Doctor. The establishment of the Seminary of Leo XIII manifested that zeal which found its full flower in his monumental works as Archbishop of Malines. The wise counsellor and prudent adviser who became the serene comforter and courageous protector of his people during the tragic days of the war is portrayed in glowing style. His desire "*Ut unum sint*," which resulted in the "Conversations of Malines," was born of that unflagging zeal that ran the whole gamut of his life's activity. This biography nicely sketches the noble traits and eminent endowments of the priest who became the "idol of the world." The English translation is superb, despite the lapses in ecclesiastical idiom. (Century, \$2.50.)

A religious leading an intensely active life, yet with the spirit of a contemplative, is the subject of **A Daughter of the Cross**, Life and Mystical

Letters of Sister Emilie, by the Rev. C. Richstaetter, S. J. (translated by F. C.). "We may here follow the ascent of a soul in conflict and in pain to the heights of heroic virtue and sanctity through the most faithful accomplishment of the most ordinary duties." In this biography we find the record of fourteen years of a religious life filled to the brim with loyalty, courage, and self-sacrifice, and marked throughout by a "systematic and heroic fidelity in little things." As to the book itself Father Richstaetter has added some Notes on the Mystical Letters, demonstrating how these revelations "afford important evidence for a psychological appreciation of the higher graces of prayer and also for the distinction between them and pseudo-mystical phenomena," and in so doing seems to have made a decided contribution to mystical literature. Although admirable reading for any Catholic this little volume will be of special value to religious, who will find in it a source of much consolation and encouragement. (Kenedy, \$2.75.)

DRAMA, LITERATURE, FICTION: Paul Green has written the preface for the fourth series of **One Act Plays for Stage and Study** in which he expresses the opinions of a great number of the lovers of the drama. The drama as an art is disappearing and in its place we have entertainment on a commercial basis; a drama in which mechanical devices and stage effects are used to hide the dearth and meaninglessness of words. He proves his points very well if his experiences—and our own—are to be relied upon. His preface ends: "for the present I prefer books to footlights," and the twenty-two plays for which this preface was written may influence you into agreeing with him. Farce and slapstick, as we know them, are barred; we find none of the now standardized sentiments and emotions; the present-day conception of sex in the drama is absolutely ignored. With few exceptions they carry a poignant and haunting beauty, at times rising to mysticism. "The Pipe in the Fields," by T. C. Murray; "A Tune of a Tune," by Dan Totheroh are pure beauty; "So's Your Old Antique," by Clare Kummer; John Kirkpatrick's "A Wedding" and Ida Ehrlich's "Cured" are first-rate comedies. Paul Green supplies one of his own unique negro studies; while—but you had best read the volume. It is worth the time and expense. (Samuel French, \$3.15.)

If you can remember the first "Uncle Tom's Cabin" you ever saw, **Eva the Fifth**, by Kenyon Nicholson and John Golden, will furnish you a riotous time from beginning to end. Hattie Hartley, the fourth of her family to play "Little Eva," is on the wrong side of twenty but still going big. Through circumstances her "kid" sister, Oriole, plays her part in one night's performance. Oriole is a phenomenal success and Hattie, off stage, has her professional jealousy aroused to the boiling point. She ends Oriole's stage career and reestablishes her own in a most laughable way—although for Oriole it is tragic. A play that is "something different" and packed with laughs. (French, \$1.50.)

Sump'n Like Wings and A Lantern to See By are two new Oklahoma Plays by Lynn Riggs. They are products of a very popular school of today—stark realism. Well-built and filled with dramatic situations of great power, they are enervating, sordid stories of disillusionment. The author, with his intimate knowledge of his people, his appreciation of conflict and climax which are the essential elements of drama, would do more for his art, if he appealed less to the so-called demands of the American public. (French, \$2.00.)

Students of both the Bible and English literature have done much to emphasize the influence exercised by the Scriptures on English authors and English literature. However, until now, no one has attempted an exhaustive survey of the works of an American author from a biblical-literary standpoint. The **Biblical Allusions in Poe**, by W. M. Forrest, is

the first contribution to this field. It brings out the place which the Bible had in the life and writings of one of America's greatest writers and displays his keen appreciation of the power of the Bible as an instrument for beautiful literary expression. The book is composed of two parts. The first part is in nine chapters and brings out the parallelisms of thought and expression to be found in the Bible and in Poe's prose and poetry. The second part is an appendix and takes the form of a table of quotations from, and allusions to, the Bible used by Poe throughout his works, with references to volume, page, and line of the author's works and the sources of the quotations and allusions in the Bible. Labor and painstaking effort by one who knows the Scriptures and is thoroughly acquainted with Poe have given us a valuable contribution to American literary endeavor. (Macmillan, \$2.50.)

We do not think Canon Sheehan would welcome the appearance of his latest, and undoubtedly his last, novel, **Tristram Lloyd**. This manuscript was unfinished at the Canon's death. Completed and edited by the Rev. H. Gaffney, O. P., the work of each author is usually discernible. However, the Canon's readers will find here the same profound thought, fascination, and good-natured humorlessness that won their admiration in his other novels. As an appendix to the volume the Rev. H. J. Heuser has written an appreciation of the distinguished author. Readers will overlook the many defects for the mere pleasure of this one more novel of the beloved Canon. (Longmans, \$2.00.)

Time ceases and the ages roll back as the pages of Mary Brabson Littleton's novel, **By The King's Command**, gradually unfold before the eyes of the reader one of the most picturesque periods of history, around which the author has woven in a clever and fascinating manner the beautiful and stirring romance of Ferdinand de Soto and Ysabel de Bobadilla. His mind is carried back to that romantic Spain of the sixteenth century—to that Spain which breathes of the spirit of chivalry and Faith. He lives again in the once glorious strongholds of the Moors. He listens with rapt attention to Indian and Moorish tales. He meets personally such famous characters as Ignatius Loyola, Teresa of Avila, and Bishop Las Casas. He dwells in an atmosphere of strong emotions and varied action. Written in a charming and intensely interesting manner, this book is one which any one may read and which every one will enjoy. (Kenedy, \$2.00.)

It is heartening to see that something good can come from the young writers of New Ireland. **The Way It Was With Them**, by Peadar O'Donnell, is more than hopeful. It is an accomplishment. Here, at least, is one work of fiction of which Catholic Ireland need not be ashamed. Yet, it is but the simple story of simple folk, the poorest among Ireland's poor living, or rather existing, in a little island off the bleak coast of Donegal. The simple story, however, is told by an artist—and that makes a difference. The characters are living characters full of life and laughter. Throughout these pages we live with those poor but happy fisher-folk. We see them work and play, we hear them talk, listen to their quaint expressions, their wit and humor, and laugh with them. But there are tears also, especially at the death of that wonderful and very real mother, Mary Dugan, around whose death-bed all the neighbors had gathered to recite the fifteen decades of the Rosary. Peadar O'Donnell has produced a novel that, we venture to say, will live long into the future, for it is literature that has the touch of classic about it. (Putnam's, \$2.50.)

In **The Seigneurs of La Saulaye**, Johnson Abbot has depicted the life of the aristocratic inhabitants of New France of two centuries ago in the rugged unexplored lands which they invaded. Speaking in the first person, Paul de St. Etienne finds himself accused of having murdered his cousin,

the Marquis de la Roux, and thereby making himself eligible for that title. With the high office comes the guardianship of Denise and this high-spirited heiress proves a troublesome ward. After many adventures, the murdered man is found to be alive, and Denise sails to France with him, to return later to straighten out the story. It is an adventurous tale of a strange courtship with a sombre, romantic tinge throughout. (Macmillan, \$2.50.)

Mrs. George Norman has portrayed in her book, **The Town on the Hill**, a keen insight into one of the serious questions of today. She treats of the problem which confronts a young Catholic girl who has fallen in love with a man already married but divorced. The passions that lead the girl on, in spite of her knowledge of her offences, are well brought out. The solution of her difficulties is original and unexpected, leaving the girl free to return to a normal Catholic life. (Benziger, \$2.50.)

Patricia Lancaster's Revenge, by Beatrice Chase, is a story of detectives and of love. The famous author, Patricia Lancaster, finds that her name is being used by another in the literary field, and on discovering the culprit ekes out her vengeance in an unusual way. The second climax deals with the fortunes of her heart. The author has presented a fine character study of Patricia and has given an appealing portrayal of Dartmoor and its inhabitants. (Longmans, \$2.00.)

MISCELLANEOUS: The Student Abroad, by John W. Brennan, C. SS. R., as its name implies, presents Europe and the East from the point of view of one who travels to learn, rather than from that of the blasé tourist who travels only to criticize. Yet it is a book that not only the student can appreciate; it is written with the restrained enthusiasm of one who is sympathetic toward the culture, art, and peoples of distant lands, and can be recommended to every lover of works on travel. Such a one will see with the author vivid pictures of Rome during the Jubilee Year, southern Italy, Greece, Palestine, Egypt and other places of interest. One would hardly suspect that the author is a professor of Scripture and Archaeology, for there is nothing of the "dry-as-dust" scholar in his fascinating style. The author has a particular fondness for Italy and the Italians and is high in his praise of the régime of Il Duce, but he himself is thoroughly American in his point of view. Of particular interest to Americans will be his description of the dedication of the Knights of Columbus playgrounds in Rome. (Stratford, \$5.00.)

In the preface to **Social Work and the Training of Social Workers**, the author, Sydnor H. Walker, tells us that the main object of the volume is to stimulate discussion and enlightened consideration of the function of social work in contemporary society. The opening chapters explain what is meant by social work itself. These are supplemented by discussions of the social workers, the financial problems of social work, the part played by education and social service schools. Finally, there is an important feature in a lengthy classified bibliography. The writer has avoided technical and indefinite philosophical language with a view to making the work practical and an aid to all social workers. Nevertheless, the volume is one of the University of North Carolina Social Studies Series and will be of assistance to teachers of social work and students of social research. (U. of N. C. Press, \$2.00.)

A Catholic Looks at Life, by James J. Walsh, M. D., Ph. D., reviews life from a Catholic standpoint. It is a record of achievement, made by individual Catholics, Catholic groups, and the Catholic Church. It is not an Outline. This book comes at a time when such a work has a universal appeal. Needless to say, it is like all Dr. Walsh's books, a book for Catholics, Protestants, and a book which should be in every library. (Stratford, \$2.50.)

SOME RECENT PUBLICATIONS

- Third Reader:** *The Rosary Readers*, by Sister Mary Henry, O. S. D. Illustrated by Samuel B. Wylie. (Ginn and Company, \$0.84.)
- The New Corona Readers:** *Book Two*, by the Sisters, Servants of the Immaculate Heart of Mary. (Ginn and Company, \$0.72.)
- The New Corona Readers:** *Book six*, by Maurice Francis Egan, Brother Leo, James H. Fassett. (Ginn and Company, \$0.84.)
- A Course in Religion for Catholic High Schools and Academies**, by Rev. John Laux, M. A.
Part I. Chief Truths of Faith. (For first semester, first year.)
Part II. The Sacraments. (For second semester, first year.)
Part III. Christian Moral. (For first semester, second year.)
Part IV. God, Christianity and the Church. (For second semester, second year.) (Benziger Brothers, Parts I & II, each \$0.56; Parts III & IV, each \$0.64.)
- Mass Prayers**, by Rev. E. F. Garesche, S. J. Simple prayers and explanations to aid the faithful to follow the priest more attentively and devoutly. (Milwaukee: Bruce Publishing Company, \$0.25.)
- The Sunday Missal**, New Student's Edition, by Rev. F. X. Lasance. Incorporated with which is *Read Mass with the Priest*, by Rev. W. R. Kelly. This edition is "intended especially for use in the schools." (Benziger Brothers, \$1.00.)
- Shower of Graces**, by Rev. Peter A. Resch, S. M., S. T. D. A new vest-pocket edition prayer book with many notable features or suggestions on prayer—how to pray and what to pray. We note especially its "devotion" to the Blessed Virgin "Dispenser of all graces." (Chicago: Daleiden Co.)
- God's Wonderland**, by Rev. J. E. Moffatt, S. J. First steps in meditation for children. *First Series.* (Benziger Brothers, \$0.25.)
- Pour Qu'on Lise Louis Veuillot**, by Pierre Fernesolle. A brief and interesting treatise on this famous French journalist and author dealing with him as a Man, as a Writer, as a Controversialist. (Lethielleux, 4 fr.)
- Phonophography in Folk Music.** American Negro Songs in New Notation, by Milton Metfessel, Ph. D., with an Introduction by Carl E. Seashore, Ph. D., LL. D. "The purpose of this research is to demonstrate how phonophography may be applied to anthropological studies of folk music." (The University of North Carolina Press, \$3.00.)
- Mary Rose at Rose Gables**, by Mary Mabel Wirries. Mrs. Wirries' heroine does some "social welfare work." (Benziger, \$1.00.)
- Yankee Fantasies**, by Percy MacKaye. New and Revised Edition. Five short plays, "the first published group of American folk-plays," (French, \$1.50.)
- Dan's Worst Friend**, by Robert E. Holland, S. J. A high-school hero in romance and adventure. (Benziger, \$1.25.)
- The Catholic Press Directory for 1928.** A complete list of Catholic papers and periodicals published in the United States. (Chicago: J. H. Meier, \$1.00.)
- PAMPHLETS:** *The Supernatural Life*, by Rev. F. J. Remler, C. M.; *The Kingdom of Heaven*, by the Rev. John G. Hage, S. J., arranged by the Rev. Peter W. Leonard, S. J.; *The Pope and the American Republic*, by John E. Graham; *Hints on Courtship and Marriage*, by Rev. John S. Gresser, A. M. (The International Catholic Truth Society, each \$0.05.)

ANNOUNCEMENT

The First Disciples of St. Dominic is a new book from the pen of the Very Rev. V. F. O'Daniel, O. P., S. T. M., Litt. D. It is at present undergoing final touches in the press and will appear in the very near future. This is a book that should appeal strongly to all Dominicans and to all lovers of St. Dominic and his Order. It gives in outline the lives of about sixty very distinguished and apostolic men who were in the Order in St. Dominic's own day, and most of whom received the habit from his own hands. It will be of interest to many to meet for the first time in English dress the outstanding characters who coöperated with St. Dominic in giving definitive form and direction to his Order. (Dominicana, \$3.50.)

