



**Dominicans in Early Florida.** By the Very Rev. V. F. O'Daniel, O.P., S.T.M., Litt.D. Pp. xiii-230. New York. United States Catholic Historical Society. \$2.50.

This latest work from the pen of Father O'Daniel is one that maintains in all respects the high standard of its predecessors, and though not as great in size as most of his earlier works it is in no way their inferior considered either as a contribution to history, or as a tale of engrossing interest. In order to appreciate adequately the patient labor and meticulous care required to produce this volume, one should consider the almost absolute dearth of material with which the author was confronted. There were no previous works treating *ex professo* of precisely this phase of Catholic History. In English it was to all intents and purposes a closed book and a sealed mine. The information obtainable had often to be gleaned from channels polluted at their source by hostility either to the Church in general or our Order in particular. Practically the entire history of Spanish Florida available to English-speaking readers is garbled and falsified by writers with such a prejudice. Even many of the Spanish writers were inimical to our brethren because of their defence of the rights of the Indian. It was necessary for our historiographer to study, analyze and weigh all the mixed dross and gold, and, having separated the one from the other in accordance with the best canons of historical criticism, to set forth the true and refute the false. And all too often the reliable sources were disappointingly meager. Yet to read this book, to glance at its bibliography and foot-notes, one would never think that the material with which the author had to work was as scarce as it was.

Now we have for the first time in our language a true and balanced account of the exploits, sufferings and triumphs of the heroic Friars Preachers who came within the present boundaries of the United States in the sixteenth and early seventeenth centuries. The work comprises sketches of twenty-four members of the Order who at least for some time were on the Florida mission; of these one was a bishop, seventeen priests of whom three afterwards became bishops, and six were lay-brothers. Though in a few cases the records are

brief due to lack of all sources of information, most of the sketches are surprisingly lengthy, considering the dearth of material so often lamented. It is, however, evident both from the substance of the articles and from the copious references and annotations that Father O'Daniel had made use of nearly every work extant dealing with the period and characters treated herein. In former studies he was able in great measure to consult primary sources; in this undertaking that was, of course, impossible, but the rare historical sense, the keen critical talent, which marks him as preëminently the historian are as patent in this volume as in any of his former productions. There is manifest, too, that impartial spirit which has characterized all his writings, as well as a zealous impatience with corrupters of historical truth.

The story of these hardy missionaries is genuinely interesting; their adventures as thrilling as any in our history. The account of Luis Cancer's expedition and martyrdom, of the shipwrecked fleet and long overland journey of the lone survivor, Brother Mark de Mena; and of de Luna's expedition are as interesting and inspiring as one could wish. The chapter on Father Luis Cancer, Proto-martyr of Florida, calls for special mention, both because of the importance of its subject and because it receives more extensive treatment than the others. Among the other sketches worthy of particular notice we might name those of Father Dominic de Salazar—later first bishop of the Philippine Islands—, Fathers Gregory de Betata and Dominic de la Anunciación, and Bishop John de las Cabezas.

All in all this splendid contribution to American Church History, and particularly to Dominican History, cannot fail to receive a warm welcome. The regret is that there are not more sources available. Those who are acquainted with Father O'Daniel's other works will not need to be told what an excellent historical gem is any work from this able scholar's pen. We need but say that all the praise bestowed on his other volumes may as truly be conferred on this latest, which has but added to the debt of gratitude already due him from American Catholics generally, and his own brethren in particular. T. R. S.

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**Why Rome.** By Selden Peabody Delany. New York: Lincoln MacVeagh. The Dial Press. Pp. vii-233. \$2.50.

One of the rewards, or one of the penalties of our modern age, depending upon the individual's views on the subject, is Publicity. The activities of any person holding a prominent position, or identified with any particular movement, are sooner or later made known to the public by the press. And when such a person, who for a period

of years has been recognized not only as a leader, but as a spokesman for his organization, suddenly announces that he is no longer connected with it, that his views have undergone a radical change, many questions are asked, not only by those who have an intimate knowledge of the action, but by those who are acquainted with it only through the medium of the press. Consequently when Dr. Selden P. Delany, one of the leaders of the Anglo-Catholic party of the Episcopal Church and the editor of the *American Church Monthly* transferred his ecclesiastical allegiance to Rome, it occasioned considerable comment.

Feeling that some explanation was due to the people among whom he had laboured during the thirty years of his ministry, he has published *Why Rome*, "a collection of chapters from the diary of a pilgrimage," written while an Anglican. Having had some experiences which "disillusioned and discourage him with Anglo-Catholicism," together with a spiritual experience of God which shook the foundations of his life, he began to investigate the tenability of his position.

With the thoroughness of a true student, coupled with the desire to continue in the Anglican ministry if he could do so conscientiously, he began his researches. And as a result, it is his conviction that those Episcopalians who hold to the Catholic status of their church, must, if they proceed logically, follow his course and submit to Rome.

*Why Rome* is primarily the record of an intellectual pilgrimage, although we have glimpses of the spiritual and emotional travail that the author underwent. To the hesitant non-Catholic, doubtful of his religious beliefs, it should be as a voice in the wilderness; to the Catholic who desires a knowledge of our separated brethren, as well as added reasons for the faith which is in him, it should be of great value.

C. W. S.

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**France A Nation of Patriots.** By Carlton J. H. Hayes. Pp. x-487. New York: Columbia University Press. \$4.50.

It is no easy task to classify this latest work of Dr. Hayes; it would be difficult even to describe it accurately, and most difficult to convey an adequate idea of the vast and profound study manifested herein. When one sets out to analyze thoroughly a living organism, and every constituent part thereof; to go further even and study the various phenomena and reactions of that organism, and the ultimate reasons therefore; one is undertaking a gigantic operation. When the organism to be thus scrutinized is a great nation the task seems impossible; yet in this book of less than five hundred pages we have the results of just such an analysis. The learned author has studied carefully the many-sided life of the French Nation of the present

day, delved deeply beneath the surface of that life, and traced into the past the roots of the present French culture and mentality. All these facts having been gathered they are examined under one searching ray which seeks to discover the radical cause of France's ultra-patriotism.

Taking first the French Nationality, its racial and cultural unity, with the roots and development of that unity in the historic past, the writer then proceeds to examine the actual de facto government of the nation, its salient characteristics, and its influence and supporting agencies. The great religious and political factors are dwelt upon with breadth of vision and mildness of judgment. The influence of Press, radio and cinema is described in detail, and finally an account is given of the various by-products of, and reactions from, the chauvinistic state-worship prevalent since the Revolution, as manifested in the various out-croppings of Internationalism and Regionalism.

While one cannot but admire the splendid scholarship and keen analysis apparent in this work, and at the same time accept the findings of the study as facts, nevertheless there are some phases of the work at which one cannot but be somewhat surprised. For instance, the broad tolerance referred to above will doubtless cause a ripple of surprise on the part of those acquainted with recent French history and politics. The rather favorable treatment of the Third Republic, which is admittedly Jacobin; the tolerance shown toward the various Radical and Masonic groups, and the attitude of reserve on the now condemned *Action Francaise* is rather unexpected from a Catholic historian. However, the reasons for this mildness regarding Radicals is quite clearly set forth, and enough is related concerning the *Action* to show at least that Royalism was unfortunate in its choice of a champion.

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T. R. S.

**For Joan of Arc.** An Act of Homage from Marshal Foch and eight other members of the French Academy. Pp. vii-131. New York: The Macmillan Company. \$2.50.

It is now almost five hundred years since the brave Joan, Maid of Orleans, "in her wretched cart, wearing the hood of infamy, carrying the candle of the Inquisition in her virginal hands, rolled slowly towards the Place du Vieux-Marché, where the sinister scaffold reared itself." In that space of time the life of this heroic, saintly "Daughter of God" has known many biographers, the great majority of whom have been content with the use of facts both legendary and fabulous, which pride and prejudice had early attached to her name and deeds. In so doing they have neglected to withdraw her from the calumnies and distortions in which she has laid for centuries. It



is, therefore, a real pleasure to read a book, which is patently an exception.

That this book should come at this time, and as an act of homage from nine members of the French Academy, is a fact so significant in itself that it will add much to its interest and importance. For in it we seem to see France, for decades the maelstrom of atrocious infidelities, approaching once again a spiritual renaissance.

This book is not a biography, but rather a symposium of nine biographical sketches and notes. Each attempts the study of some particular aspect of the Maid's character, or sketches briefly the fortune that accompanied her as she rode forth to battle in obedience to "her voices." The frequent occurrence of manuscripts and facsimiles evidences an unmistakable desire on the part of the authors strictly to adhere to the known facts; yet their treatment of this subject is, on this account, in nowise perfunctory and matter-of-fact, but, on the contrary, lucid and engaging, and its tone is at once reverent, sympathetic and genuinely sincere. In a word, one has only to read among the contributors the names of such eminent men of letters as Louis Bertrand, Henri Lavedan and Georges Goyau to be assured of the great literary and artistic values certain to adorn its pages.

In the first paper, Marshal Foch, the greatest of modern generals, studies and critically analyzes, with a seriousness characteristic of him during the campaigns of the late war, the various steps of Joan's military engagements. He notes her movements in detail from that grey February morning in 1412, when the peasant girl of Domrémy in obedience to "her voices," telling her of the "sorry plight of the Kingdom of France," sets out to retrieve her beloved country from the invading English; traces her steps to Vaucouleurs, where kindly folks outfitted her with the proper accoutrement and horse; to Chinon, where earnestly she besought the "gentle Dauphin" to believe in her mission to "come to rescue the Kingdom of France and you"; thence on to Orleans, where on the 9th of May, herself sorely wounded that morning in an English counter-attack, she leads her soldiers bravely into battle, "until the English retired in disorder," and her France was saved. With reference to this remarkable victory Marshal Foch writes, "From the beginning to the end Joan had been the moving spirit in the fight and the prime factor of that tremendous force that brought the great victory to the French. . . . She fought for and won the freedom of the people by means of the people, showing all the powers of a good commander at the very crisis of the fight."

Louis Bertrand portrays Joan "as she was in her village in Lorraine." He details the very rough life she was forced to lead as a peasant girl. He tells how she slept in a low, cellar-like room with a dormer window; how in her turn she played the paturelle to the village herd; or shows her "guiding the horses, plunged up to her ankles in the churned soil, while her father held the handles of the plough." One can imagine her with her peasant's hat, her clogs and red fustian dress, going willingly to her manifold duties, always with a smiling face and kindly heart.

The remaining papers, which treat of her mission, her part in the battle of Orleans, in the coronation of the youthful Charles VII as King of France, her sanctity, trial and death, are as interesting and attractive as a Goyau, Lavedan, Madelin, Henri-Robert, Baudrillart, Barrés or a Hanotaux could make them.

In every sense, in material, treatment, style and format, this is a delightful book.

C. L.

**Rome and the Papacy.** By Gilbert Bagnani. Pp. xv-259. New York: Thomas Y. Crowell Company. \$3.00.

The signing of the treaty between the Vatican and the Italian Government has created a new crop of polemic and apologetic literature centering around the temporal sovereignty of the Holy See. The "Roman question" was a problem to many minor diplomats, an enigma to some, and beyond the understanding of the man-in-the-street. In an attempt to clear the cloud of misapprehension which has befogged the issue, a number of important books have been published during the past two years. One of the most readable, if not the most documented and thorough, is *Rome and the Papacy*. It is in reality a brief history of the Church and intended to show the rise and decline of the temporal power of the Papacy, with cogent reasons for its return with the signing of the Vatican Treaty.

Like all "outlines" of history, Signor Bagnani's work suffers because of omissions and inaccuracies, of minor import, perhaps, but sufficient to give a distorted view of some phases of the progress of the Church. For example: speaking of Savonarola; "He was a politician, and an unscrupulous politician at that, an able demagogue, and probably an honest patriot, but he was never a theologian." "It is a great mistake to consider the Reformation as a consequence of the corruption and abuses in the Church. The Church has been corrupt before and has been corrupt since; in every age there have been rigorists who, with more or less reason, have denounced the corruption of the Church and the clergy." And again, it is certainly incorrect

to say that the Dominicans held St. Thomas Aquinas to be infallible.

Signor Bagnani is an Italian Catholic historian of the younger school and writes impartially. There is nothing in the book which would offend a non-Catholic and much that will give such a reader a clearer insight of the history of the Holy See. It is to be regretted that the popular style of writing was not more harmoniously coordinated with scientific and historical accuracy.

C. M. D.

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

*The Blessed Trinity.* By the Most Rev. Richard Downey, Ph.D., D.D., Archbishop of Liverpool. Pp. xi-90.

*The Eucharistic Sacrifice.* By Rev. B. V. Miller, Ph.D., D.D., Pp. 93. New York: The Macmillan Company. Each \$0.75.

These convenient little volumes will provide Catholic readers with all that they ought and desire to know about two beautiful and priceless gems in the treasury of our faith.

The first, the doctrine of the Blessed Trinity, is a distinctive mark of Christianity, a possession that separates it from the systems of the Jews, Mohammedans and Unitarians. Though this mystery far transcends our intelligence, yet it is not on that account entirely beyond our grasp. We can understand it in some degree even during the present life. The learned Archbishop of Liverpool has given us in lucid and clear-cut fashion all that is necessary to know about the three persons "each subsisting distinct in the same identical divine nature." Starting off with precise definitions of nature and person, he considers the Blessed Trinity in Scripture, its dim foreshadowings in the Old Testament, and its explicit statement in the Gospels and Epistles of the New. Then he clearly describes the marvelous fecundity of the divine life, the procession of the Son from the Father, and that of the Holy Spirit from the Father and the Son, summarizing for us the accurate reasoning of St. Thomas Aquinas. Finally the divine relations, and the missions of the divine Persons are considered just as accurately as the other high points of this sublime mystery announced so solemnly and majestically in the Athanasian Creed. Catholics who have not had the opportunity and the good fortune to pursue a detailed course *de Deo Trino* will welcome this little book. It will make them love more intelligently the Sacrosanct and Undivided Trinity by whom they were made, for whose glory they were created, and whose possession hereafter will constitute their eternal happiness.

With regard to the second, Cardinal Newman once wrote "to me nothing is so consoling, so piercing, so thrilling, so overcoming as

the Mass. . . . I could attend Masses forever, and not be tired." That is because he knew the Mass so well. He had traversed all the highways, and explored the byways of the wonderful *Mysterium Fidei*. The *Eucharistic Sacrifice*, by the late professor of Dogmatic Theology at St. Mary's College, Oscott, will conduct Catholics over the highways and will make them appreciate in some degree why the Cardinal penned the lines cited above, why he termed the Mass "the greatest action that can be done on earth." The author's aim, an expository one, "to show that the Mass is a sacrifice, and to set forth what that assertion means and implies," is fully achieved by his clear, simple and thorough presentation. He proposes the dogmatic arguments on which this assertion rests, considering "the Mass in the Sacred Scriptures," and "in Catholic Tradition." Later on in the work, he gives a historical narration of "the attack upon the Mass"—never has there been a time when the Church was untroubled by heresy—and exposes a few theological theories and speculations, also stating the objections fatal to some theories. The remaining chapters tell us who offer the Mass, the ends for which it is offered and the fruits of the Sacrifice, all suitably declared "for the reader unversed in theological niceties."

*The Blessed Trinity* has typographical errors in the notes on pages 28, 52 and 64. The reference on page 28 to John viii, 18 should be John i, 18 and the references to the articles of the Summa Theologica should be written *art.* and not *ad.* C. M. Z.

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**Compendium Historiae Ordinis Praedicatorum.** By Angelus M. Walz, O.P. Pp. xiv-664. Romae: Libreria Herder. Unbound, 60 lire; bound 72 lire.

This latest work of the learned Dominican Father Walz represents on the part of the author an attempt to fill a very real need, viz., a complete synthesis of Dominican activities from the days of its beginnings down to the present time. Father Walz, well fitted for such an undertaking as archivist of the Order, has on the whole succeeded in his task. He has presented in comparatively small compass, in simple language and in a form which renders ready assimilation, the principal facts of over seven centuries of Dominican History.

Of course he has far from exhausted the field. Any book, to be a book, must of necessity conform to the dictates, mechanical though they be, of space and time. Father Walz has unlocked a brimming treasure trove. Future historians may gather and develop the facts.

Father Walz may be considered a pioneer in this particular field. It would, therefore, be unfair to censure too severely or look for a perfect work at this early date. Due to the wide extent of its subject matter, the book, as is to be expected in a work of this nature, suffers from overcompression and in several places is quite inadequate. The missionary activity of the Order might have received a more extensive and lucid treatment. The chronicle of the English Province leaves much to be desired. It seems that the work of the English Fathers is a trifle underestimated. The same might be said of the reform inaugurated by Père Jandel and of the foundation and development of the Order in the United States. Aside from these few defects, if we can even consider them as defects, the work on the whole is monumental. The author has chosen and shaped the data with masterly accuracy and precision. He has employed a topical treatment preserving the chronological essentials.

Father Walz realized that history is more than chronicle and that facts are more than mere happenings; therefore he has introduced a touch of the pragmatic method throughout the work in order to set the recorded facts in their proper light and true perspective. In fashioning the contents of the book he has been influenced by the vital significance of the Dominican ideal. For this reason the volume is more than a mere descriptive record of famous names and illustrious deeds. Beneath the long recounting can be felt the undercurrent of motives, of aspirations, in short, of the true Dominican spirit motivating the great figures of the Order.

Father Walz's treatment of the Reformation and of the Post-reformation eras is particularly well done, as is also the chapter devoted to the Dominican Masters General. American Dominicans and their friends will be pleased to note the honorable and well merited place accorded Bishop Fenwick, Fathers S. Wilson, O'Brien, McKenna, Waldron, Kennedy and others.

The author has been lavish in the use of notes, vital in a book of this type, and his very splendid and comprehensive bibliography, listed alphabetically, will prove satisfactory to the most scholarly. Several valuable and informative tables, together with an *index personarum*, round out this able synthesis of Dominican history. G. F.

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**Introduction to Metaphysics.** By Charles C. Miltner, C.S.C., Ph.D., and Daniel C. O'Grady, Ph. D. Pp. 269. New York: The Macmillan Company. \$2.25.

In his introduction to his latest contribution to philosophical literature in this country, Doctor Miltner tells us that "the test of



every school and system of philosophy—even till the present day—has been its theory of knowledge and its theory of being, that is to say, its metaphysics.” A realization, not only of the importance of this study in true cultural education, but also of the many difficulties it presents to the beginner, prompted Doctor Miltner, in conjunction with Doctor O’Grady, to offer his brief, yet very complete *Introduction to Metaphysics*. Based on his many years of teaching experience, and adapted to the needs and capacities of the average college undergraduate, this scholarly work should awaken an interest in and a true appreciation of “the study of the abstract.” Only too often, the student, lost in a maze of technicalities, is tempted to ask with his utilitarian, and more material-minded brother, *Cui bono*. Any work that can help to make his path easier should be welcomed.

The plan of the book is logical and well-ordered. It does not offer a lengthy consideration of the problems in question; neither is it a mere dictionary of terms. Rather it is a *Vade Mecum*, a companion of the student along the winding, sometimes confusing, paths of Metaphysics. The major theses, together with their many corollaries, are considered in separate chapters. The more subtle questions, disputed among the early school-men are either disregarded entirely, or merely suggested, as in the chapter on Essence and Existence, where both sides of the question are considered briefly and succinctly. To each chapter is added a list of topics, intended for class consideration and provocative of instructive and certainly interesting discussion. Here, too, reference is made to modern works, suitable for outside reading and easily accessible to the student. More space might have been given in this place to the Latin authors, who are after all the real source not only of Metaphysics, but of all Scholastic Philosophy.

The style is simple, making prolific use of common, everyday examples and lacking much of that stinted technicality, unfortunately only too pronounced in many of our treatises on Philosophy. Especially well done, though necessarily brief in keeping with the nature of the work, are the chapters on Aesthetic Reality and that very basic consideration, Efficient Causality.

*Introduction to Metaphysics* is heartily recommended not only to the student who is beginning his study of the “noblest of the sciences,” but also to the one who, more advanced, may wish to review the principles and foundations of his Philosophic studies. P. J. C.

**Ethics.** By Rev. Paul J. Glenn, Ph.D., S.T.D. Pp. xiii-302. St. Louis: B. Herder Book Company. \$2.00.

This is a clear and concise treatment of Christian Ethics by a learned and capable professor of philosophy and history of philosophy in St. Charles Borromeo College of Columbus, Ohio, and is intended for use as a textbook in a college class in moral philosophy. To the student taking up for the first time the interesting and important study of human conduct from a moral point of view the work can hardly fail to be of real lasting value and service. It covers in a manner sufficient for its purpose the whole range of General and Special Ethics and the author, through the medium of a style that is simple and direct, by dint of adequate and logical division of its subject matter, has achieved remarkable clarity in its presentation. Tending not a little towards this end also is the novel use of a single sentence, as a heading for each of the book's general divisions, which serves as a key to the arrangement of the chapters which follow. For instance, Part the First or General Ethics, which is a consideration of human acts in general, the ends of human acts, their norms, morality, properties and consequences, is succinctly summed up by this sentence: "Human acts, directed to their last end by law applied by conscience, are moral acts, and as such are imputable to the agent, and beget in him habits of action," a sentence that clearly explains the sequence of the entire section.

Determined to set forth the doctrine of moral philosophy in the plainest manner, Father Glenn has studiously avoided all unnecessary and tireless discussion of complex matters. Content to give the essential teaching in such matters, he has wisely left the rest to the professor. Abstract reasoning and principles he has abundantly illustrated with concrete examples of their application to daily experience, and now and then at the end of an article he has proposed a case the solution of which he has left to the student. Placed in the hands of a capable teacher this manual, we believe, will be found to be complete and satisfying. It should be readily mastered within the course of a single school year.

A. L. A.

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**Christ's Own Church.** By Rev. Martin J. Scott, S.J. Pp. vii-248. New York: P. J. Kenedy & Sons. Paper binding, \$0.50; Cloth, \$1.50.

The author of this volume has long since established himself as an able apologist for the Catholic Church. The extensive list and concise character of his writings are known to many, and the Faithful can be certain that Father Scott has not disappointed them in the

present book. It has an especial appeal for the busy person of today. This distinguishing mark, it is true, is frequently claimed for a great many books. Still, this present volume more than justifies the assertion. True to his usual pithy style, the author employs short sentences almost exclusively. They follow one upon another in such rapid succession as to almost partake of the nature of jottings. Hence the busy business man has no difficulty in rapidly gathering the meaning. The multitude of ideas in any one chapter also lends itself to complete comprehension. The reader is treated to various views of the same point, and through repetition, not permitted to forget.

Father Scott takes the Apostles' Creed as the outline of his work. In an aggressive and argumentative style, fortified with a copiousness and appropriateness of scriptural quotations, he unfolds the Catholic thesis that, "Christ's own Church is that Church which teaches precisely what the Apostles' Creed proclaims."

The reader will find the chapters, "God and the World," "Jesus Christ, the Son of God," and "Life Everlasting," of great import. "God and the World" is a chapter that will clarify many of the misconceptions relative to the misfortunes of this life, as well as solidify man's confidence in the infinite wisdom of God. "It is a far less thing to govern the world than to create it." The assignment of two chapters to the person of Christ Himself is very judicious, for the very reason that the fundamental differences in religion have their origin in the diverse conceptions of Christ and in the acknowledgment of his Church. Either Christ is God and you accept His teachings in their entirety, or you deny His Divinity and lose yourself in the by-roads of uncertainty and despair.

The chapter on "Life Everlasting" will dissolve that indifference to the major question of Religion, an inattention that has become almost a habit in many parts of our country. To conclude with the words of the author, "If a man is persuaded that he is only an animal, albeit a high-grade animal, he will eventually descend to the level of the animal. Hence, the prevalence of sexual excesses at present. If a man is persuaded that Revelation is a myth, he will cast authoritative religion aside and become a law to himself. Hence the dreadful plague of crime which has swept over the world of late. If man is taught that he is not master of his passions but their plaything, he will give way to them. Hence the result which we so much deplore—vice staring us in the face at every turn."

P. C. S.

**The Life of Bishop Hedley.** By J. Anselm Wilson, D.D., O.S.B. Pp. xii-387. New York: P. J. Kenedy & Sons. \$5.50.

It is a regrettable fact that so little is known, even in English speaking lands, of the mass of solid treatises on the spiritual life written by men of our own tongue and from our own point of view. We are too prone to attempt to nourish our souls with spiritual food of an alien brand. We absorb even trivial works of continental piety and pass by the solid works of Rolle, Juliana of Norwich and Augustine Baker, to speak only of the more celebrated. This is to be regretted and it is therefore a matter for some rejoicing that the spiritual treasures of the writings of John Cuthbert Hedley have not been altogether neglected.

Born of an old and Catholic Northumbrian family in 1837, he became first a student at the Benedictine school at Ampleforth and later a monk in its priory, the lineal descendant of Westminster Abbey. In 1862 he became one of the professors in the studium of the English Benedictine Province at the Cathedral Priory of Belmont, Herefordshire, whose monks served as its cannons.

Eleven years later, he became coadjutor to Bishop Brown, O.S.B., of the same diocese of Newport and Menevia, to which he succeeded eight years later. His vast diocese included the whole of Wales besides Hereford and Monmouthshire and was divided in 1895, the northern part being set aside as the Vicariate (now the Diocese) of Menevia and he ruled the remainder for another twenty years, although he was seriously considered as Cardinal Manning's successor as Archbishop of Westminster. He died in 1915 in his seventy-ninth year.

Though a successful and apostolic bishop working under handicap in the unfruitful soil of Wales where Catholics were few and despised, he is fundamentally a great spiritual master. Of his spiritual writings we do not need to speak here. They are masterpieces, thoroughly in line with that great English Benedictine tradition of solid theological piety of which the "Holy Wisdom" of Father Augustine Baker is the *magnum opus*.

Dom Anselm Wilson has written adequately and sympathetically not only of them but of the Bishop's entire and stimulating career. His story of the model bishop, the true religious, the accurate spiritual expert and the kindly guide of souls is all that it should be. His volume is not only a valuable contribution to the history of the Church and the Benedictine Order, but should make better known the splendid treasures in the spiritual writings of a thoroughly trained and solidly pious spiritual master. He is to be thanked and congratulated.

A. M. T.

**School Discipline and Character.** By Sister Mary Jutta, O.S.F., M.A. The Sixth Marquette Monograph on Education. Pp. 324. Milwaukee Bruce Publishing Co. \$2.00.

Implicitly there is in Sr. Mary Jutta's book a strong argument for the usefulness of educational science; it shows how sound pedagogical principles may be converted into classroom practice. The book is different, unlike that sorrowful number of books on education which give little encouragement and often a headache to the poor teacher struggling with the many, varied, bewildering details of true-to-fact child life.

This experienced teacher presents a theory of character training that will work. Do not correct merely the symptoms of character deficiencies; correct the causes, is her plea. And Sister Mary Jutta *proves* that her theory will work. She draws out its tentacles and hooks them to a great number of practical cases. True, though, she has more "do not's" than "do's." Yet the whole thing is so vividly real! It draws the reader back to a clear picture of his own school days. How far has his character training in those days carried over to the present? How responsible are his former teachers for the good and bad motives of his present acts? Now he is shown the way it looked from behind the desk; he is shown the teacher's method of translating her direction into the pupils' self-direction to good character.

The book is a credit to education. It will aid and refresh not only those teachers puzzled by abnormal children, but rather those who need help in correcting the common maladjustments and deficiencies of normal children. It is to the latter especially that the book is directed.

D. M. v. R.

**Two Essays.** By Karl Adam. Pp. 79. New York: The Macmillan Company. \$1.35.

In a day when the essay is all but forgotten, when scholars delve into big books, and the layman is fed upon pamphlets and periodicals which never lose sight of the fact that they are popular, Edward Bullough has translated two essays of the well-known professor from Tübingen, which burn their way into the hearts of their readers. *Christ and the Western Mind*, the longer of them, does two things; it points out the reason why Christ, who was born in the east and there nailed to a cross, turned to the west with its peculiar bent for organization to perpetuate His work; and then it shows how that same mind, which alone was tempered so as to be able to build an enduring theology on a blend of revelation and reason, exaggerated its own powers and ran headlong into rationalism, destroying in large



part the great work which it had accomplished. Then Dr. Adam does a third thing; he offers the cure. It is nothing else than a harking back to the much neglected doctrine of Christ, so repeatedly insisted upon by St. Paul—the doctrine of the Mystical Body. "The Western mind will have to become quite small again in order to make room for the supernatural." It will have to forsake individualism to some extent. Even the Catholic, who has not lost his "Western mind" merely because he has not set it up as a deity, will have to share "his" prayer, "his" confession, "his" Mass, "his" Communion, "his" other devotions if he would not "shatter the power immanent in the Body of Christ, and transcending all nations and civilizations, in all its concentrated fullness, into a thousand fragments."

The second essay *Love and Belief* repeats the frequently asked question, "Is not love the essence of Christianity, and do not all the external trappings of a great ecclesiastical institution kill love?" In twenty-five short pages Dr. Adam satisfactorily answer that question, which is doing a great deal.

It is possible to outline ponderous books, to appraise research works, to spare readers from wasting their time in literary deserts. But nothing can be said about the sort of essay that Dr. Adam writes. It must be read. It speaks personally, intimately with a concentrated intensity which leaves a more lasting impression than would many volumes with their innumerable digressions.

U. N.

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## DIGEST OF RECENT BOOKS

**RELIGION, SCRIPTURE:** Twelve years ago John L. Stoddard told the story of a conversion in his *Rebuilding a Lost Faith*. It was a scholarly piece of apologetic with a decidedly personal note. Now, an octogenarian, the noted convert writes again for the sake of those who thought that familiarity might cool his ardor. He is looking down from a height; he is in a position to make unbiased comparisons; and his certainty that his choice was the only possible one is strengthened. **Twelve Years in the Catholic Church** is a carefully constructed argument which cannot be ignored by non-Catholics who are seeking truth. Due to the absence of an index, its value as a reference work is lessened. Besides, in the main stream a few irrelevancies raise their heads. None the less the whole book is done with a sound forward sweep. (Kenedy, \$3.00).

Abbé Lusseau (professor at the Grand Séminaire of Luçon) and Abbé Collomb (professor at the Grand Séminaire of Versailles), specialists in biblical science, have given us the first part of their up-to-date **Manuel d'Etudes Bibliques**. It is a study of the Acts of the Apostles, and of St. Paul's Epistles to the Thessalonians, the Galatians, the Corinthians, and the Romans. In abridged yet substantial form it contains all that is necessary for the beginner in Scriptural science, but it may also be used very profitably by the veteran student of Holy Writ and by those who already possess a solid grasp of the Acts and these Epistles of St. Paul. The teachings of faith and the demands of criticism are admirably harmonized;

Scriptural science and dogmatic theology are united in masterful fashion, and ample space is allowed to practical application, to pious corollaries. The typographical make-up of this first part is very pleasing: there is a change of type to emphasize important parts; admirable division and spacing are visible throughout; and a title is placed at the top of each page to indicate the matter contained thereon. Judiciously selected illustrations are also included in the work. The French is simple, fluent, clear, and is not interspersed with Hebrew or Greco-Latin terms except when the original word must be given. The second part of this volume (which will appear in Feb., 1931,) will contain the Epistles of the First Captivity, the Pastoral Epistles, that to the Hebrews, the Catholic Epistles and the Apocalypse, as well as the table of contents for both parts. Thereafter these two parts will be published in one tome known as Volume V. Volume IV, a treatment of the Holy Gospels, will be issued in Sept., 1931. Later on, a General Introduction to Sacred Scripture will be given in Volume I; in Volume II the historical books of the Old Testament will be studied, and in Volume III the didactic and prophetic books, thus giving us a complete Manual of Biblical Studies in five volumes. (Téqui, first part of Volume V, 35 fr.).

**This Believing World**, by Lewis Browne, is a study in comparative religion. What the author intends is to provide the average reader with a popular summary of the origin and development of the greater religions of mankind. But what he has written cannot be considered as such. To begin with, the book is woefully inadequate. The author should have realized that a work of this kind cannot be confined within the space of three hundred odd pages;—one religion, perhaps, might be fairly explained, but certainly not all. Brevity, of course, is to be expected, but too frequently the author dismisses with a mere wave of the hand some things which should have been given fuller treatment. Intentional or not, this brevity is a great aid in establishing his thesis, a naturalistic explanation of the origin and development of religion. The author is not strictly impartial. He honestly admits that conclusions other than his own may be more correct, but doubts that they are, and tells us that his are based upon the authority of eminent critics. The reader, however, is not convinced that all eminent critics have been consulted and a glance at the bibliography is not reassuring. Such a book, to be fair, should give both sides of a dispute, and not merely intimate that what is contrary to the author's opinion may be attributed to the blind faith of fanatical and uneducated sectarians. There are here and there historical and philosophical errors, and a number of inconsistencies of which the author is either blithely unaware or deems of no consequence. His sources of information are evidently second-hand. He does not give references, nor does he offer reasons for his interpretations of facts. As a piece of literature—the book is well done. His fluent pen glides along all too easily, summarizing and reducing to his terms doctrines that are natively too obscure for simplicity and enclosing within a few brief pages events and movements which witnessed the passing of centuries. Throughout the book there is a keen dramatic touch and a musical flow of well-turned phrases. The sheer beauty of certain passages defies description. As a contribution to the science of comparative religion it is of no value. Christians and Catholics cannot agree with its conclusions and reasoning men and women will not agree. Stripped of its beautiful habiliments it is merely the setting forth of conclusions without valid premises, based upon a superficial study of second-hand sources of material, incomplete, inconsistent, and erroneous. Such a book will provide amusement, perhaps, but never will induce conviction that what it says is true. (Macmillan, \$1.00).

High school teachers of religion whose appetites for something new has long since been whetted and who are still a long way this side of satiety, will rejoice to gather to themselves the most recent products of the Catholic Action Series. **My Character Book** (Part I, \$0.75), a laboratory manual for the student of religion, by Rev. Raymond Campion and Ellamay Horan, seeks to aid the student in integrating definite ideas about certain fundamental virtues, by his own diligence and application. It is intended to be a record of his own activity, not indeed in acquiring the virtues, but in analyzing them, identifying opportunities for their practice, and locating the springs of motivation through the Gospel narrative, lives of contemporaries and other biographical data. Only when used under the competent supervision of an understanding teacher can this manual be expected to carry out its mission to the degree intended and desired. **The Mass** (\$0.40), another laboratory manual by the same authors, will be welcomed more heartily. It aims to fortify the pupil with such an attitude toward the Holy Sacrifice, such an appreciation of this sacred action, that he will the better participate therein, and make the Mass a definite influence upon his spiritual life. This manual can be made as invigorating as the brisk atmosphere that permeates the present-day revival in things liturgical. The **Diagnostic Tests** (80 cents a package containing 30 tests), also in the Series, are a timely gesture; their content, however,—in spots—may make a few teachers wince. We regret that these most recent accumulations in the Series do not merit the high commendation deserved by the excellent text books in Religion for which educators are happily indebted to Father Campion. (Sadlier).

Today when the world has so enslaved the hearts and minds of men that they find scant time to devote to reading books of a religious nature, it is with considerable pleasure that we welcome such a volume as Rev. Albert F. Kaiser's **God With Us**. In a clear, precise and popular style he sounds the depths of our relations to God, and presents the fundamental truths of our religion in the light of modern culture. For the religious it suggests innumerable thoughts for meditation, especially the chapters on the Supernatural Relations. For the layman, it is an antidote for the trials he faces on every hand today. While it is simple enough in manner of presentation to be profitably read in a limited time, yet its true value will be appreciated only by reading it with studied care, a few pages at a time. We especially commend the summary which contains a complete yet concise resumé of each subject treated. (Pustet, \$2.25).

Mother Mary Eaton in compiling **The Bible Beautiful** certainly had in mind the intention of Holy Mother Church, who has always encouraged the reading of the Holy Scriptures. Because some portions of the Old Testament are unsuitable for boys and girls she has omitted them, and because the division into verses tends to kill interest and to beget difficulties, she has dropped it, thus giving us—not in paraphrases that destroy the beauty of Holy Writ but in the very words of the Douay Version of the Old Testament—a sacred, easy-to-follow narrative of the Jewish people from Genesis to the Machabees. Chapters and verses are referred to throughout, usually at the start of each section. This beautiful little volume contains explanatory notes added whenever necessary, and also six valuable maps that should appeal to our young readers. (Longmans, \$1.20).

Since devotion to Our Blessed Lady is not a luxury with Catholics, "but a portion of the solid food wherewith they must be daily nourished," a book that will increase such devotion is always welcome. **Mary's Assumption** by Raphael V. O'Connell, S.J., should undoubtedly delight the hearts and illumine the minds of our Lady's many devoted children. In the process of setting forth "the foundations on which the belief in Mary's crowning glory rests," the author gives quotations from Holy Scripture,

presents the clear statement of tradition (from the fifth century forward) both of the Latin and the Oriental Church, as well as arguments based on the sacred liturgy, the official worship of the Eastern and Western Church, and in the last six chapters points out many reasons of high fitness—with varying degrees of evidence—for Mary's integral Assumption into Heaven, "the necessary complement" of the many wonders already wrought in her. This diligently prepared treatise will show the reader that the Assumption is the teaching of Holy Mother Church, "and the universal belief of the Faithful, a truth of Faith, though not as yet positively defined." It is the author's firm conviction that the solemn authoritative definition of this beautiful truth by the Church "will not be much further delayed," and he has written this admirable and illuminating work to hasten that hour. (America, \$1.50).

Father Ronald Knox's latest work, **Caliban in Grub Street**, is a study of the naturalistic tendencies of the modern newspapers and periodicals of Great Britain, in the field of religious thought. He enters the field to do battle with the false philosophers of modern times. The symposiasts, whom he engages, are leaders in their respective fields of literature and science, experts in their own sphere but wholly incompetent and inexperienced in their knowledge of religion. As a real warrior Father Knox is armed, with the religious wisdom of centuries. His skillful and logical use of his theological principles joined with his inimical satirical style confounds his intellectual opponents with the fallacy of their own reason. The book is a challenge to the agnostic minds of Great Britain; and a polite suggestion to keep within their own fields, since one's own religious experiences cannot be the foundation of religion of the masses. (Dutton, \$2.50).

**HISTORY, BIOGRAPHY: Church History**, by Rev. John Laux, M.A., possesses many admirable features that readily recommend it to pupils in the classroom and to the general inquiring Catholic layman. It is not a three or four volume library but comes complete in one book. It is packed with helpful illustrations, and gives actual quotations from original sources, from the works of the Fathers and Doctors of the Church and from Decrees of her Councils, also adding the testimony of pagan writers. Its brief but satisfying biographies, its clear and succinct summaries of critical periods in the Church's history and the adequate treatment it gives of the Church in the United States (including a chronological table of events) make this a worthwhile and "up-to-date" story of the Church from her founding to the present day. (Benziger, \$2.25; to schools \$1.69).

Among the ever-increasing number of books setting forth the stories of conversions to the Catholic faith, **Yesterdays of an Artist-Monk**, will no doubt take its place as one of the most interesting works of this type which have appeared in recent years. Dom Willibrord Verkade, O.S.B., tells in a charming and cultured way his remarkable tale of the path which led him, the son of Holland Protestant parents, to the Roman Catholic Church and finally to his monk's cell with the Benedictines of Beuron. Having been gifted with a marked talent for painting, he decided as a young man to devote himself to art. The means to follow his chosen work were provided by his generous father. Together with his description of his experiences as an artist striving to perfect his work, he relates the various phases through which he passed in his search for religious truth. His associations with famous figures in the world of art in Paris, and his sojourns in Brittany, in Florence and in Rome furnish the material for his entertaining as well as instructive book. Previous to its translation into English by John L. Stoddard the book appeared in Europe in four languages, and the reception it has received there bespeaks a wide circulation for it among the religious and cultured people of America. (Kenedy, \$2.00).



The fourth book of the handy *Many Mansions Series* is **The Franciscans** by Father James, O.S.F.C. That Saint Francis belongs to all the world is acknowledged everywhere and a dominant thought in this expressive book reminds that for all his poetry, his unconventionality, his love of things beautiful, he was first and foremost a son of the Church. In a book of less than one hundred pages it is impossible to go deeply into the development of the great Franciscan Families but it is possible to show that the spirit of Francis lives in his sons, however varied and manifold their activities, and this the author has done admirably. The book is prefaced by Father Thomas Plassman, O.F.M. (Macmillan, \$0.90).

**Richard Henry Tierney, Priest of the Society of Jesus**, is another interesting and informative biography. Father Francis X. Talbot, S.J., shows us very objectively why the closest associate (Fr. Blakely) of this vigorous, chivalrous, whole-hearted, plain-speaking, truth-telling and deeply spiritual Editor of *America* (for more than ten years, from March, 1914, to February, and nominally to May, 1925) could truthfully state that "*America* and Father Tierney were interchangeable terms." The wealth of praise contained in this judicious tribute will be fully appreciated only by those who have followed the cultural, intellectual and national work of *America* in championing Catholic belief and action. (America, \$1.50).

**LITURGICAL:** We know what a salutary impression the external ceremonies of the Catholic religion make on our non-Catholic friends. Many of them are coming into the Church because of an appreciation and understanding of the beauty and grandeur of her external worship. Since the Leaflet Missal is helping to initiate such an appreciation and to develop a proper understanding of the inner meaning of the Mass, it deserves the earnest praise and loyal coöperation of every Catholic. Its latest product, **The Mass on the Day of Burial**, bound in a simple yet appealing gold and black cover, will guide the faithful throughout the entire Requiem Mass. Even though it includes the Absolution at the bier, still it, like the Leaflets for Sundays, is conveniently made up of 16 pages. Pastors or undertakers can easily distribute copies of this Leaflet at funerals. Such action will be welcomed by non-Catholics. The publishers are willing to print the name of the Pastor or the Church on the back cover (at no additional cost) if an even thousand are ordered. (Leaflet Missal, St. Paul, Minn., \$30 per 1,000).

**Christ's Gift...** **The Mass** is just the book for those who cannot or do not like to follow the complicated process required in the use of an ordinary Missal. It eliminates the many necessary cross references by giving all the parts of the Mass (except the beginning and the Canon) in their proper order. This illustrated Missal for Sundays and Holy Days also contains a brief outline of the Liturgical Year put in after an admirable summary of Catholic belief, a satisfactory description of the vestments used by the priest, what they symbolize and what colors are used, besides a valuable instructive explanation of the parts of the Mass and a simple Mass chart pointing out our position at Low and High Mass. Even a cursory reading of the contents will convince the reader that Bishop Sheil was right when he described this new Missal as "a practical contribution to the Liturgical Movement." (Benziger, \$1.20; to priests and schools, \$0.90).

Holy Mother Church groups her seasons around Christmas Day and Easter Sunday. She prepares for each of these great feasts in Violet during the seasons of Advent and Lent, celebrates them in White during Christmastide and Eastertide, and continues these celebrations in Green during the After-Epiphany and After-Pentecost seasons. Pentecost week, the last seven days of Eastertide, the only exception, has Red for its color. Now if the Church Year contained no Saints' Days, the above colors would be those of all the days within the several seasons. But each Saint's Day



has its own color: Red if the Saint died a violent death for the Faith (Martyrs), and White for all other Saints. The color the priest wears at the altar is that of the Saint or Mystery which the Church is emphasizing that day. The **Church Seasons Calendar**, designed and published by Rev. J. W. Brady of St. Paul, a former New York artist, displays these colors in the day numerals with the current season's color as a background. This beautiful calendar begins with Advent (the opening of the Church Year) 1930 and runs to Advent, 1931. Its six 9x16 sheets, artistically ornamented at the top and sides, also contain daily information as to when and what Requiem Masses may be said as well as timely indulgenced prayers and succinct data about Catholic Leagues and Societies inserted in vacant spaces. Bars, or lines across the numerals of the day, are used to mark fast days, when two of the regular full meals are barred, and the conventional fish symbol is employed to denote days of abstinence. This new, artistic and useful calendar deserves a prominent place in every Catholic home. (Rev. J. W. Brady, Chancery Office, 244 Dayton Ave., St. Paul, Minn.).

**DEVOTIONAL, MEDITATIONS:** Francis P. LeBuffe, S. J., who has written so many admirable little volumes to draw us closer to our Eucharistic King and to teach us to love our "changeless Friend more changelessly" has started a new series *Let us Pray*, in which he intends to unfold our common prayers after the "Second Method of Prayer" of St. Ignatius. In his first book, **Anima Christi**, he considers each phrase of this beautiful prayer and after each adds several separate thought-provoking lines to assist us in our meditation. If we continue to think on these lines "so long as we find meanings, comparisons, relish and consolation" and also apply this method to our every-day prayers, the *Anima Christi* and our daily prayers will undoubtedly start to glow with new light and new life. (America, \$0.30).

Just because **Sweet Sacrament We Thee Adore** is a neat, handy and adequate book of Eucharistic prayers, devotions and meditations, it will prove of inestimable value to religious and layfolk, especially to our laypeople who are flocking to our Tabernacled Jesus in greater numbers than ever before and have been awaiting a Eucharistic prayerbook of this kind. It can be used admirably for Holy Hour reading, for private devotions, during Holy Mass and in visits to their greatest Friend on earth. This book has a feature absent from Fr. F. X. Lasance's many other devotional works: symbolic headbands and tailpieces, executed in old woodcut style, are artistically included throughout this splendid *vade mecum* to help the reader meditate on the prayers he reads. (Benziger, Imit. leather, limp \$1.90; to priests and sisters \$1.52. Real leather, limp \$2.60; to priests and sisters \$2.08).

**Confession as a Means of Spiritual Progress**, by the Rev. Ph. Scharsch, O.M.I. (translated from the fourth German edition by the Rev. F. A. Marks), is an exposition of the means whereby the lukewarm may overcome their spiritual lethargy and steadfastly move along the path to perfection. How many pious souls whose lives are free from the stain of mortal sin—and it is for these the book is intended—find that they make very little progress, that they commit the same sins and perhaps in the same number, even though they frequently receive the sacrament of penance! The author ably treats this perplexing problem. In simple words he sets forth sound principles and rules, faithful adherence to which will certainly help the conscientious soul in its warfare against sin and bring it ever nearer to perfection. The author is not too sanguine in his desires and hopes, for he devotes much space to teaching us that, as long as we are in the flesh, even the most faithful and vigilant struggle against sin will never be a success in the sense that we shall free ourselves from

all sin. He gives many illustrations from the lives of the saints to show this, and also to show us that we need not despair, for even though we do not shut out all sin from our lives, we can and will overcome the more grievous, and to some extent most of the deliberate sins. Besides confession, he treats of the various other means of obtaining forgiveness for venial sins, such as acts of contrition, daily prayer, almsgiving, the devout use of sacramentals and most especially Holy Communion. In his preface the author expresses the hope that this book will beget a greater desire for progress in holiness and that it will assist all in the way to Christ in Holy Communion. Anyone who reads it carefully and earnestly strives to put the lessons it teaches into effect in his daily life will certainly fulfill the desires of the author. (Herder, \$1.75).

Canon Millot, Vicar General of Versailles, who has previously described to us how grace comes to us through Mary, and has written a book for the month of May teaching us how to love Our Blessed Lady, now furnishes us with **La Très Sainte Vierge Marie et le Purgatoire**, a fine book for November months. It contains twenty-one *entretiens*—which we may call papers or talks—thirteen showing us that Mary is the liberator of souls in Purgatory, and eight declaring how she performs this holy and consoling work. It manifests clearly why we can call her Mother and Queen of the poor souls. Snatches of pious and inspirational history are appended to each paper, and at the end of the book several beautiful appropriate prayers are added along with a formula of the heroic act of charity. (Téqui, 11½ fr.).

Keats once said, "The imagination of a boy is healthy and the mature imagination of a man is healthy; but there is a space of life between in which the soul is in a ferment, the character undecided, the way of life uncertain, the ambition thick-sighted." It is with this quotation that Father Bede Jarrett, O.P., prefaces his new book of meditations for those who are going through that period. Like all of Father Jarrett's meditation books, **The Space of Life Between** is informality from beginning to end. It is a piece of solid spirituality with not so much of exhortation and entreaty but with a great deal of straightforward thinking. If the mind is convinced, the heart of a sincere youth cannot long resist. (Macmillan, \$2.00).

**Le Culte du Coeur Eucharistique de Jésus** contains six conferences that Rev. J. B. Leminus, O.M.I., delivered at Notre Dame de Grâce in Paris. In heart-warming and eloquent French, he discloses the nature, excellence and fruits of devotion to the Eucharistic Heart, that Christ's Eucharistic Heart is a crowning mystery of our wonderful Faith, the Sun of the Sacraments, the source of all graces, the center of our religion, and that it is even thankful to be able to live among us, to perpetuate its sacrifice that proves its undying and eternal love for us, and to give itself to us in Holy Communion. (Téqui, 7½ fr.).

In the Litany of St. Joseph, authorized by Pius X, the Church salutes St. Joseph by various titles, each being a reason why we honor the Patron of the Universal Church. In **Why We Honor St. Joseph**, Father Albert Power, S.J., has adopted an excellent method in presenting the reasons for devotion to St. Joseph. Each salutation of the Litany is briefly explained and is followed by a meditation suggested by some thought in the explanation. These meditations form the chief part of this charming book. Not too detailed, they are admirably developed in clear, simple language, and contain many beautiful and inspiring thoughts. They are instructive, adapted to the needs of the present day Catholic, who strives for fervent, manly, and devout faith through devotion to St. Joseph. The conclusions are practical and suited to everyday life. This book may be used with profit for spiritual reading or meditation in every season of the Church's calendar. Thus, in this little book, Father Power has afforded to the

Catholics of every class, who have recourse to the Head of the Holy Family, a most useful means of strengthening their faith and furthering their devotion. (Pustet, \$1.25).

**POETRY, FICTION:** In *An Interpretation of Francis Thompson's Hound of Heaven*, by Sister Mary de Lourdes Macklin, M.A., we have a sympathetic introduction to this famous masterpiece of Catholic Mystical Poetry. Brother Leo has provided a stimulating Preface and the value of the book is further enhanced by the complete text of the *Hound of Heaven* given on a folded sheet inside the back cover, ever ready for reference and reading. As Brother Leo says elsewhere, "The teacher is the decisive factor in the teaching process. He is the artist; the textbook is his principal tool." Consequently, in the hands of a competent and judicious instructor this little volume will serve as a worthy guide to a true appreciation of our Catholic heritage in Literature. (Benziger, \$0.64; to schools \$0.48).

*The High Road*, by Grace Keon, treats of a modern Catholic family which rose from a humble position to high estate. It reveals the members of the family turning from God in their search for social prestige. However, the daughter, Cecilia, eventually succeeds in re-establishing their sense of value. The main plot, while a little trite, is embellished by engaging situations that do much to make this novel very pleasing and interesting. (Kenedy, \$2.00).

In *Harry Brown at Barchester*, William F. Hendrix, S.J., has given us a sparkling story of Catholic High School life. Throughout we enjoy thrilling plays made by Harry Brown, left-half on the Barchester Minors, guard on the Minor Five, and their snappy second baseman. Delightful incidents of the classroom, amusing episodes outside of class, and unexpected occurrences in the big university of life are neatly and artistically painted in this enjoyable picture of Sophomore activities at Barchester High. Boys will admire and like, and will want to imitate Harry Brown "a real boy of boys, excellent at games, cheerful, ready for jollity and a joke—even a fight for a good cause," and a fine student. (Benziger, \$1.75).

**Brigit**, by Mrs. George Norman, is an interesting inquiry into the character of an attractive young girl who is striving to settle the question of her life's work. The incidents which give rise to her doubts are well told, and the answer to a perplexing problem is intelligently made. (Benziger, \$2.00).

*The Azure Flower*, an anthology of lyrics from the German Romantic Poets, translated by John Rothensteiner, is a book of verse certain to find favor with the student of the German Romantic Movement, and especially with every admirer of those supreme lyricists of the German tongue. The romantic movement, although distinctly Catholic in trend, was decidedly a literary and artistic movement, numbering among its members literary men and poets, non-Catholic by birth and education, who had been attracted by the Catholic life, history, mysticism and ceremonial. Of the members of this movement, whose poems have found place in this book, Eichendorff and Brentano were Catholics; Schlegel and Werner were converts to Rome; Friedrich von Hardenberg (Novalis) and Uhland were sincere Protestants; August William Schlegel was an unbeliever, and Heinrich Heine was a Christianized Jew. Yet their poetry was "the product of Christianity, it was the passion-flower, which sprung up from the blood of Christ." Seventeen poets of this romantic school are represented by the author in over a hundred choice lyrics. In none has the translator failed to catch the beauty and fragrance of the original, but by well-chosen diction, a careful study of the significance and connotation of the German meter, and its equivalent in English, and a careful reproduction of the poetic mood of the original lyric, he has reproduced for us poems, which

in "their freshness of bloom and fragrance tell of a people that loves its home on earth because it is to them the shadowy image of its eternal home symbolized by the Azure Flower of Novalis." (Press of Blackwell Wielandy Co., St. Louis).

Fr. H. J. Heagney's latest book paints the Bascomb boys in a new and attractive setting in the East. When the call for football players at St. Andrew's comes, Al and Ted report willingly. Al's success, Ted's improvement and their many escapades lend exciting interest to **The Bascomb Boys on the Gridiron**. A fine Catholic book for our young readers. (Benziger, \$1.25).

**Stepsisters**, by Isabel C. Clarke, narrates the unexpected experiences of Dion and Zilda, who are stepsisters. Dion, who should really receive her father's care and affection, is in fact treated as a lowly slave of an ailing parent. Fearing to give offense she obeys him completely, and thus loses her peace. The story ends when she finds the one she really loves, not as we would imagine, Godfrey the author, but rather Lou-Lou her old chum, who "brought peace back" to her. (Longmans, \$2.50).

**Little Lord**, *Some Thoughts of a Little Red-Haired Child*, by Sister Caterina, O.P., consists of eight original drawings—reproduced in four colors on extra-heavy fine paper—accompanied by simple, delightful, rhymed verses which describe the pictured incidents of the everyday life of the Child Jesus. A beautiful and new Christmas gift that should bring the Christ-Child home to our Catholic children in a very charming way. (Benziger, \$0.40).

**MISCELLANEOUS**: To a pleasure-crazed, soul-starved world, a remarkable French work, translated and condensed into fresh, simple and beautiful English by John L. Stoddard, brings a much-needed lesson: the true meaning of age and life. It gives us the Christian standpoint on old age. **The Evening of Life** sings of "the benefit, the grandeur, the lofty revelations, the intimate joys, the solemn duties, and the supreme hope of old age," which the author happily describes as "progress . . . an ascent . . . ascending life." Whoever reads this book will, with the writer, heartily bless God for all that he is and for all that he has done, or rather, for all that God has done through him. It should help to prepare men to welcome that wonderful day, "when every prayer will die away into silence on the lips of men, except the prayer of thanksgiving." The reader will derive inescapable delight in following the octogenarian Monsignor Baurard on his study-tour of current ideas in the world that surrounded him, and will keenly relish the kindly way in which he "exposes its frauds, smiles at its inconsistencies, and praises its virtues." It is difficult to find words sufficiently warm and sincere to thank Mr. Stoddard for his admirable translation and condensation of this eloquent book on the "compensations of old age." (Bruce, \$2.00).

In **Birth Control Is Wrong!** Ignatius W. Cox, S.J., Professor of Ethics at Fordham, shows us clearly why the Catholic Church does not hesitate to brand contraceptive practices (the use of positive means calculated to prevent conception) by their true name, "not kindnesses, not mercies to overburdened mothers or pocketbooks, but deadly immoral wrongs to God and human nature, serious sins punishable in this life and in the next." The Church's position is founded not on sentimental reasons, but "on grounds with regard to which she has never claimed any jurisdiction," namely that "birth control through the use of contraceptives belongs to that class of actions . . . so out of harmony with human nature that they are intrinsically wrong." And that is why such birth control is prohibited by the natural law, God's will written in man's nature. Several other strong reasons are advanced to show why the Church sternly and unalterably opposed contraceptive birth control, why she will never yield



to what a New York *Herald Tribune* (April 9, 1930) editorial called "the irresistible current of the age." (America, \$0.05).

**Open My Heart**, by Father Michael A. Chapman, Editor of the *Acolyte*, is indeed an apt title for the sketch of his travels in Italy. He truly opens his heart and makes his readers his travelling companions, so vividly has he portrayed his interesting experiences. The book is delightfully entertaining and far removed from the ordinary travel books. Rather it is like the warm and glowing account of a personal friend who has just returned from abroad. As a guide Father Chapman is very refreshing, in that he does not point out the places where everyone goes nor follow the beaten track of the Cook traveler. His point of view is this, "Just as there are out-of-the-way places where 'nobody' goes that are crammed full of beauty and charm, so there are works of art, not necessarily off the beaten track, but usually ignored because of their proximity to greater masterpieces, which one can 'discover' and enjoy all the more because they have not become hackneyed." His delight in these "out-of-the-way" places, his "discoveries" described in his own pleasant way show one the charm and joy of the real traveler. To those who anticipate going to Italy, he is very helpful in giving many little hints as to stopping places, arrangements, etc., which so often harass the traveler into forgetting that he is to enjoy himself. Ancient and modern Italy, above all, Catholic Italy share his enthusiasm. We highly recommend this book as one which will open the hearts of all those who journey, in fancy or fact to the land of Cicero and Virgil, the land of the Popes. It will show them why it is so dear to the traveler, the artist, and especially the Catholic. (Bruce, \$2.00).

**PAMPHLETS:** **Christ True God**, by Martin J. Scott, S.J. **Why I am a Catholic**, by John H. Fasy, S.J. (America Press, 5 cents each). **A Catechism of the Bible**, by Rev. John J. O'Brien, M.A. **Devotion in Honor of Our Blessed Lady, the Five Psalms**. (International Catholic Truth Society, 5 cents each). **Ligue Apostolique pour la Conversion du Japon** (L'Oeuvre des Missions Dominicaines, 153 Avenue N. D. de Grace, Montreal). **Catholic Children of the Public Schools**, by Rev. Joseph J. Mereto (Our Sunday Visitor Press, \$0.10). **Los Fundadores de la Civilizacion Columbiana** and **El Socialismo Franciscano**, 2 radio conferences given in Bogotá, Columbia by Fr. F. Mora Diaz, O.P.

**BOOKS RECEIVED:** **Catholic Student's "Aids" to the Study of the Bible, Vol. II, The Old Testament**, new edition, completely re-written, by Hugh Pope, O.P., S.T.M., D.S.Scr. (Kenedy, \$3.25). **The Essence of the Catholic**, from the German of Peter Lippert, S.J. Three lectures delivered to Catholic students at Heidelberg, September, 1922 (Kenedy, \$1.10). **The Franciscans**, by Father James, O.S.F.C. *Many Mansions Series* No. 4 (Macmillan, \$0.90). **A Newton Among Poets**, by Carl Grabo (University of North Carolina, \$3.00). **Mother Alphonsa**, by Dr. J. J. Walsh (Macmillan, \$2.25). **Greek Grammar**, by William Watson Goodwin, Ph.D., LL.D., D.C.L. Revised by Charles B. Gulick, Ph.D., Eliot Professor of Greek Literature in Harvard University (Ginn, \$2.40). **The Savior as St. Matthew Saw Him, Vol. III** (Meditations for priests and religious) (Herder, \$2.00). **Brass Knuckles**, by Rev. Raymond J. O'Brien (Benziger, \$1.25). **The Natural Moral Law according to St. Thomas and Suarez**, by Rev. Walter Farrell, O.P., S.T.Lr. (St. Dominic's Press, Ditchling, Sussex, 10s. 6d.). **Roadside**, a Comedy by Lynn Riggs (French, \$2.00). **Fifth and Sixth Reader** (Rosary Readers) by Sisters Mary Henry, O.P., Mary Magdalen, O.P., and Mary Anyisia, O.P. (Ginn, Each \$0.88). **Mary Rose in Friendville**, by Mary Mabel Wirries (Benziger, \$1.00). **Rivals on the Ridge**, by Ferdinand Hoorman (Pustet, \$2.00). **A Commentary on the Cult of the Most Blessed Sacrament**, by Rev. Myron Zalitch (Kenedy, \$1.50). **A Critical Analysis of the Philosophy of Emile Meyerson**, by George Boas (Johns Hopkins Press, \$1.75). **Chérie at**



**Sacred Heart**, by May Beatrix McLaughlin (Benziger, \$1.25). **Book IV, Part I of the Alpha Individual Arithmetics**, by the Supervisory Staff of the Summit Experimental School, Cincinnati, Ohio (Ginn, \$0.48). **Impressions of a Pilgrim**, by A. J. Francis Stanton (Kenedy, \$2.60). **De l'Art d'être malade ou Comment on se sanctifie dans la maladie à l'école de Saint-François de Sales**, by P. J. Chambelland, Oblat de St. François de Sales (Téqui, 5 fr.). **His Golden Girl**, by Margaret Agnes Smith (Gorham Press, \$2.00). **Le Ban Cardinal Richard**, Archevêque de Paris, by Yvonne de la Vergne (Téqui, 14 fr.). **The Friend of Sinners**, Translated from the French of Rev. A. Galy, S.M. by Rev. J. M. Lelen (Benziger, \$1.50). **La Défense de l'Intelligence ou Une Peu de Bon Sens Thomiste**, by Abbé Henri de la Selle (Téqui, 9½ fr.). From Samuel French, 25 West 45th St., N. Y.: **Behold This Dreamer**, a play in four acts, by Fulton Oursler and Aubrey Kennedy; **Your Uncle Dudley**, a comedy by Howard Lindsay and Bertrand Robinson; **It Never Rains**, a comedy of young love in three acts, by Aurania Rouverol; **Merry Wives of Gotham**, a three-act comedy by Laurence Eyre (Each \$0.75). **How the Great Guest Came**, a fantasy in one act, by Lionel Adams; **Holly and Cypress**, a Christmas play with pageantry in two acts and an interlude, by Anna J. Harnwell and Isabelle J. Meaker (Each \$0.50). **The Ball and Chain**, a one-act play, by Sada Cowan (\$0.35); **What are Parents For?** a one-act play by Harriet Ford; **The Sprightly Widow Bartlett**, a Colonial play in one act, by Pauline Phelps; **Mix Well and Stir**, a one-act comedy, by Katharine Haviland-Taylor; **His Come-Uppance**, or the Triumph of the Gertrude, a play in one act, by Marjorie De Mott (Each \$0.30).