



**Evolution and Theology.** By the Rev. Ernest C. Messenger, Ph.D. New York: The Macmillan Co. \$2.50.

This thoughtful and elaborately documented volume which comes from the pen of the well-known Dr. E. C. Messenger, professor at Saint Edmund's College, Ware, England, is the result of fifty years of assiduous research. The timeliness of Dr. Messenger's work is justified by the fact that the author is in the camp of those present day scientists who regard transformism not only as a possibility, but even as a practical working hypothesis to which, they believe, some degree of probability is to be attached.

Dr. Messenger is concerned primarily with the problem of man's origin. Did Adam's body evolve from a strictly animal body, or from a series of such bodies? Or did Almighty God immediately produce Adam's body from the slime of the earth? The author points out that Holy Scripture neither proves nor disproves the evolution of the human body. Dr. Messenger rightly contends that from the mere fact that Holy Scripture is silent concerning the concurrence of secondary causes, one may not logically conclude—therefore, there was no concurrence of secondary causes. If transformism should ever be scientifically demonstrated Dr. Messenger believes that St. Augustine's theory of the *Rationes Seminales* would serve admirably as the solid foundation of a philosophical system which in that event could parallel the findings of the physical sciences.

After a study of the texts of St. Augustine concerning the *Rationes Seminales* as expounded in "*De Genesi ad Litteram*," and again in "*De Trinitate*," we must disagree with those who would interpret the doctrine of Saint Augustine in a transformist sense. The result of our personal investigation is confirmed in "Augustine and Evolution" by the Rev. Henry Woods, S.J. Dr. Messenger insists that St. Thomas Aquinas warped the Augustinian theory of the *Rationes Seminales*. We believe that Dr. Messenger should have been a trifle more guarded in that statement. For after an impartial study of St. Augustine's texts and St. Thomas' interpretation of those texts, we believe with Father Woods, that no mind grasped the Augustinian theory of the *Rationes Seminales* with a deeper insight than did the

trenchant intellect of St. Thomas Aquinas. It seems rather strange that the Augustinian theory of the *Rationes Seminales* should admit of two interpretations which are at opposite poles of thought. Yet the fact remains that some theologians see in this Augustinian theory an argument for transformism; others analyzing the same texts maintain that St. Augustine was a "fixist." Now, since this question is so highly debated and since there are men of outstanding merit in both camps, we believe that Dr. Messenger should have tempered somewhat his remarks concerning St. Thomas' interpretation of the Augustinian theory.

On page 212 of *Evolution and Theology* Dr. Messenger treats of St. Thomas' doctrine concerning the production of the body of the first man—*Utrum corpus humanum sit immediate a Deo productum* (*Summa Theologica*, Pars I., q. xci., art. 2). St. Thomas, in treating the doctrine of this article, because he is dealing with the question of a composite consisting of matter and form, refers to the "form in matter." Dr. Messenger approaching the analysis of this Thomistic doctrine with preconceived notions of Evolution, seizes upon the words "form in matter" with the frantic abandon of the drowning man grasping for the proverbial straw.

This is Dr. Messenger's line of reasoning, a line of reasoning which is by no means impressive. St. Thomas, says Dr. Messenger, when he uses those words "form in matter," in reference to the human composite, must be speaking of a material form of Adam's body, and that very fact (according to Dr. Messenger) rules out the immortal soul! The author, we believe, stumbled into a metaphysical pitfall on this point. St. Thomas, we cheerfully admit, is speaking of a material form of Adam's body. But what we cannot admit is the fact that this material form rules out the immaterial form, the soul. For that selfsame form which, under one aspect, is material, is, under another aspect, immaterial. St. Thomas makes this distinction very clear: "Ad primum ergo dicendum quod intellectus non negatur esse forma materialis, cum det esse materiae, sicut forma substantialis, quantum ad esse primum . . . Sed dicitur immaterialis respectu actus secundi, qui est operatio." (*Comm. in Lib. II. Sent.*, Dist. XVII., q. ii., art 1, in resp. ad. lum.) C. S.

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**The Lily of the Mohawks (Kateri Tekakwitha):** a romance-drama in four acts. By the Rev. E. C. La More, O.P. Washington: DOMINICANA. \$1.50.

This play is composed of many elements that recommend it to a wide audience. It is at once historical, romantic and religious, all

happily and adroitly woven into a drama that moves with dignity and surety to its denouement.

It tells the story of the Mohawk maiden Tekakwitha who is better known by her baptismal name Kateri. This simple young Indian girl listened to the promptings of divine grace and under the guidance of the heroic Jesuit missionaries lived a life of great holiness amid the superstitions and savageries of her own people. She was no ordinary Christian for she was one of those privileged souls called to a high degree of sanctity, who because of her consuming love of God vowed never to marry. To keep her vow and to remain faithful this girl withstood the schemes, the taunts, the distrust of her own people and in the end left them when they would destroy her. She fled not for herself but that she might render them a greater service through her prayers and mortifications, and during the remainder of her life which was short she stormed heaven that her Beloved would soften the hearts of her people and bring them to Himself.

This is Father La More's first published work and he is to be complimented on the creditable manner in which he has handled his material. He shows that he has a wide knowledge of Indian lore and the country in which the drama is laid. All of his characters are well drawn and although he is writing of the extraordinary spiritual life of a girl he has retained her humanness which is the hallmark of real sanctity. In a few places the dialogue is retarded by lengthy speeches but on the whole it is a fine piece of dramatic writing that gives promise of even greater things to come from the same pen. In a characteristic foreword the Rev. Thomas M. Schwertner, O.P., suggests that it may be instrumental in promoting the canonization of Kateri.

Those who are seeking wholesome entertainment have here a play that is instructive and edifying as well as entertaining. It seems to be particularly adapted for outdoor production. While it is in dramatic form it does not need stage presentation to be enjoyed.

V. F. F.

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**A History Of The Councils of Baltimore.** By the Rev. Dr. Peter Guilday. x-291 pp. New York: The Macmillan Co. \$3.00.

American Catholics are under still another debt of gratitude to the Rev. Dr. Peter Guilday, professor of Church History at the Catholic University of America. In his latest work the indefatigable and erudite doctor presents to the public for the first time in English an account of those outstanding landmarks in the history of the Catholic Church in America, the Councils of Baltimore. Prefacing

the account of the Councils with an historical conspectus, Dr. Guilday gives a summary of the Pre-Columbian Church in America, the rise of the hierarchy in New Spain, the jurisdiction of Quebec and that of London in the English colonies. Beginning with the first National Synod, under Bishop Carroll in 1791, he tells us in his scholarly and interesting manner of the seven Provincial Councils of Baltimore, during the years 1829 to 1849, then of the Plenary Councils of 1852 and 1866 and finally of that elaborate and justly-famed Third Plenary Council of Baltimore in 1884, under Archbishop James Gibbons. Dr. Guilday closes the book with a valuable summary of the conciliar legislation under the various headings of Faith, Sacraments, Discipline, Education, etc.

As the author explains in his introduction: "the purpose of this book is to approach the history of the internal development from the official records which have been handed on to posterity by those spiritual leaders who, in obedience to the desire of the Holy See, legislated in synodal and conciliar assemblies for the preservation of our Faith and for the harmony of our discipline with that of the universal church."

Throughout the work the scholarly and painstaking hand of Dr. Guilday is clearly visible. The copious notes and references to original sources will satisfy even the most exacting critic.

In the course of the book the reader is impressed time and time again by the exalted character of the prelates who have guided the destinies of the Church in this country. Their piety and learning, their foresight, their patience, their ardent love of both Church and country and their wisdom in bending these two loves to the advantage of both religion and fatherland—all are plainly evident to the reader.

This book is a valuable contribution to the historical-canonical literature of our American Church and it will be a welcome addition to the libraries of our seminaries, religious houses, colleges and Catholics in general.

T. C. D.

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**The Unemployment Problem.** By the Rev. Thurber M. Smith, S.J. xix-218 pp. Milwaukee: The Bruce Publishing Co. \$2.00.

This, the third volume of the Science and Culture Series, is a timely book. The author furnishes a concise yet complete summary of the recent research on unemployment, stresses the scholastic philosophy on the place the state holds in society, and points out the right of citizens to state aid. His treatment of the reawakening of the social conscience in the modern state from the slumber into which it had fallen after the Protestant Reformation and its looking back

to the earlier medieval viewpoint is enlightening. The author treats too the policies pursued by the Mercantilists, Physiocrats and the classical school of liberal teachings.

Fr. Smith, looking in the light of Scholastic philosophy upon the state's obligation towards its citizens, cannot see why the dole properly meted out is so widely contemned to-day. The author probably goes too far in his advocacy of the cooperative form of enterprise as a nostrum for all the evils of the industrial world. Cooperation has its place, and that without doubt is an important place; but there is still room for individual enterprise. Fr. Smith would reduce the entrepreneur to the status of a manager paid to handle the business of a cooperative society. It is a proposal offered to strike a balance between supply and demand and so to eliminate by restriction of output the unemployment that follows in the wake of overproduction.

One is pleased to note throughout the book the application of scholastic philosophical principles to a modern problem of economics.

J. D. M.

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**The Mysteries of the Rosary.** By John Gilland Brunini. New York: The Macmillan Co. \$1.00.

Mr. John Gilland Brunini succeeds admirably in catching the spirit of our lovely prayer in this little book of fifteen poems. In structure and rhyme he allows himself a freedom analogous to the abandon of the praying mind, preeminently exemplified in the prayer of the Rosary as taught by the Dominican School. The mind sings these secrets to the heart, not in rigorously measured melody, but rather with a contemplative humming to which the unhampered movement of certain antiphonal plainsongs is comparable. Mr. Brunini represents this element by the calm disposition of rich Scriptural imagery, well considered and well adapted. He rises, too, from sobriety to unexpected power like to that forensic challenge of the meditating intellect which summons the will to a profession of faith, cry of hope, a sigh of charity; for the Rosary is both mental and vocal, active as well as contemplative.

The present work does not present the full bloom of the poet's ability. The frequent and breathless apostrophic cry and, equally frequent, the reiteration of a key-word, more ponderous in effect than emphatic are faults which reveal a lack of that resourcefulness proper to the more mature technician. But who will please with every string and every note thereon? Mr. Brunini has earned the gratitude of those who recite their Rosary faithfully, thoughtfully. He has given them something to think about. Catholic poetry may look confidently for greater things from his pen.

J. McL.

**Introductio in Opera Omnia Beati Alberti Magni, O.P.** By the Rev. A. M. Meersseman, O.P. xiv-173 pp. Bruges, Belgium: Charles Beyaert. 50 fr.

The recent widespread interest in Albertus Magnus and his work has given birth to many scholarly treatises dealing with his life and learning. The works of Albert are to many an unknown quantity, not because they have no interest in these works but because there has been no adequate discussion of their history and value. The need for such a discussion thoroughly justifies the present work and the book fully satisfies the need. The writer, a young Dominican from the Province of St. Rose in Belgium, is a member of the Dominican Historical Institute, recently formed at the Convent of Santa Sabina in Rome.

In a foreword, Father Meersseman makes mention of the many problems confronting one who wishes to explore the productions of the new Saint and Doctor. It is practically impossible to make a complete detailed study of all his writings since so many of them, and those important, still exist only in manuscript form. The renown of Thomas Aquinas has led students to devote much time and labor to the critical study of his works and accounts in some way for the comparative neglect of Albert. The manner of listing Albert's writings in the various catalogues is a further cause of difficulty. Different works are listed under the same title, and different titles are given to the same work. In many cases, the matter treated in a work does not correspond to the title under which it is listed. These problems required careful study and Father Meersseman's book gives evidence of that. He has given us a systematic, thorough treatment of all the Albertine works, in as complete a manner as possible at the present time.

The author divides the writings of Albert into philosophical and theological works, and those which fall into writings on rational, natural and moral philosophy; the theological works into exegetical, doctrinal and devotional writings. Under the miscellaneous class he considers doubtful works, fragments, works ascribed both to Albert and to Thomas, works written in the spirit of Albert, those written by some other author of the same name, those attributed to Albert because of a similarity in title or matter to some genuine work of his, spurious works, and those which are uncertain or insufficiently known. The method of procedure is to treat the nature and scope of each work under these various classes, the relation of the various works to each other, and the plan in Albert's mind.

The highest tribute has been paid to this *Introductio* by its incorporation in the *Positio*, or summary of evidence presented to the Holy Father in petitioning him to declare Albert a Saint and Doctor of the Church. It is, "although extrajudicial, added on the advice of the Sacred Congregation of Rites, because of its great usefulness in distinguishing the various writings of Albert and judging their excellence."

J. F.

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**The Mission of San Antonio de Padua.** By Frances Rand Smith. ix-108 pp. Stanford, California: Stanford University Press. \$3.50.

The Missions of California brought peace, prosperity and happiness to many a heathen family over a century ago. Their crumbling ruins to-day seem to be a reproach to our money-mad existence. From the ruins of San Antonio de Padua we can piece together, like the parts of a picture puzzle, fragments of history that tell of industry and heroic love of God and neighbor such as challenge comparison to-day.

Frances Rand Smith made a hobby of Mission study and, good pedagogue that she is, she offered her knowledge to others. Her findings make up a slender octavo volume which might well take its place among the scholarly historical monographs of our country. To say that the work is "scholarly" best describes it; it eulogizes its good points and apologizes for its shortcomings. The author by reproducing documents verbatim and by continually acknowledging sources in the text breaks up the easy flow of an otherwise interesting story. The research reflected in these pages and the record of many a tiresome exploration for first-hand information are not unappreciated. No one but a student intensely engrossed in the subject could have produced this work. Chronology, index, diagrams, maps and photographs make the work an archivist's album for historical data.

Although the walls of the Mission of San Antonio de Padua have crumbled and vines have hidden some of the ruins Frances Rand Smith's book will serve to keep alive, both in history and tradition, the memory of a grand experiment which was cut short of full success before it had been well tried.

R. C.

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**On The Decks Of "Old Ironsides."** By Elliot Snow and H. Allen Gosnell. xx-304 pp. New York: The Macmillan Company. \$5.00.

Reading men who delight in stirring tales of the sea will find all that their literary tastes desire in the new book, *On the Decks Of "Old Ironsides,"* by Rear Admiral Elliot Snow, Retired, and Lt. Commander H. Allen Gosnell, U. S. N. R.

Rather unusual for a historical book, it is at once brilliant and entertaining. Thrilling historical events unravel themselves so facetly in the reading, that the reader cruises along almost as an eyewitness. Due to Admiral Snow's patient research work the details are complete. Every major crisis met with by the frigate has been recorded with vivid accuracy by some seaman on board at the time. Many diaries bequeathed a wealth of information which the authors drew upon for their unique and fascinating book.

March 27, 1794, saw Congress authorize the construction of the "Constitution" and five other frigates. Motivating this enactment was the fact that our nation was paying "tribute to the semi-piratical Barbary States who preyed upon our commerce." Had it not been for the very clever Joshua Humphreys who understood the naval and marine problems of this Government, such a wonderful ship might never have graced our Navy. Launched in 1797, it sailed two years later for the West Indies where its notable career soon began.

Fighting trim found its power raised to four hundred fifty men and officers in addition to a battery of thirty-eight guns. "Old Glory" was never dipped in the many narrow encounters in which the "Constitution" engaged. The nastiest fight of its existence was with the British frigate "Guerrière" which however sank before nightfall, while the "Constitution" sailed away intact.

It was in the battle with the "Guerrière" that the "Constitution" was christened "Old Ironsides." Canonading from the "Guerrière" was smashing away at her hull, but the planks were so hard, the shots bounced off without damage. Excited seamen on the "Constitution" shouted out, "Her sides are made of Iron!"

"Old Ironsides" was truly the Queen of the American Navy. Made strong, durable, and very seaworthy, she was able to cheat Neptune time and again. The sea was never mighty enough to make her sink. Once, off the coast of Gibraltar and as similarly happened years later in the English Channel, furious storms almost drove her on the rocks. Yet in the height of angry gales her skippers played the frigate against the elements, and won out. "She's a great vessel, sir! Tremendous sails!"

The last page of this splendid book having been turned, a new picture of "Old Ironsides" and the valiant men who sailed her comes to mind. The authors have made a pleasant story of this phase of our naval history.

J. L. C.



**Saint Augustine.** By Heinrich Hubert Lesaar. Translated by T. Pope Arkell. 280 pp. New York: Benziger Bros. \$2.70.

"A biography of Augustine should present to us a lifelike portrait of the Saint of Hippo, express his entire personality in all its contrasts of light and shadow, enable us to understand the mysterious mind and temperament of this remarkable man, make the famous African stand before our eyes as a real human being, now in the form of a child of his country, then as a citizen of the Roman Empire and as a member and leader of the Catholic and Universal Church." Some four years after Heinrich H. Lesaar had penned these lines, he again took up his pen to write a biography that would measure up to that standard. All readers of *Saint Augustine* will readily admit that the author has reached the goal which he set. Above all he has made Augustine stand before us as a real human being, one that we can understand, one that we must love and one that we will strive to imitate. The author has avoided the very common fault of hagiographers, namely that of portraying a model so ultrahumanly perfect that readers despair of being able to imitate him. On the contrary, he has taken one of the greatest saints of all time, and by an accurate account of his daily life and a clear analysis of his temperament has given us the biography of a soul that wandered through the highways of pagan and heretical philosophies seeking the answer to the riddle of life and found that they could not answer it. Manichaeism and skepticism, though at first they fascinated him by their promises, were unable to satisfy his restless nature. Human ambitions and worldly honors too failed to give him the peace that his heart desired. It was only by adherence to the Faith of his saintly mother, Monica, that he was able to find his place in the great scheme of the universe. His life is one of the most comforting examples of Divine Providence that history affords us. Endowed with natural talents but lacking charity, he was unable to make anything of his life but a burden to his soul and a scandal to his fellow men. But like the great Apostle Paul by the grace of Christ he became all things to all men. All this is beautifully and interestingly told by Heinrich Lesaar. Throughout the work, the author has enhanced and strengthened his story by a choice selection of quotations from the great Doctor, especially from his "Confessions" and "Sermons." B. M. S.

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**The Shadow of the Pope.** By Michael Williams. 329 pp. New York: Whittlesey House, McGraw-Hill Book Company, Inc. \$3.00.

Somebody once asked whether the art of printing conferred a boon on civilization. We believe the question had reference to the

English histories of the Church written since the Reformation. They have been called "a grand conspiracy against the truth." We recall this question after reading Mr. Williams' book, *The Shadow of the Pope*. This book shows the tremendous evil the press, as every good thing put to a bad use, can do. It is the story of the anti-Catholic movement in the United States; and that movement means not only the continual misrepresentation of the teachings and practices of the Church but also the attempted exclusion of Her members from public offices.

Mr. Williams shows that from Colonial times to the present, the question of religious freedom has been a hard nut for some to crack. America was meant to be a haven for the persecuted of the Old World, but it soon turned out to be a hot-bed of bigotry. The old hatred and persecution of the Church in England was imported to this country by the very ones who clamored for religious liberty abroad. Almost every colony curtailed Catholic religious liberty in some way or other. It was only when George Calvert, Lord Baltimore, obtained his Maryland Charter in 1632 that Catholics acquired religious and political liberty. Even after the Constitution of the United States was signed, guaranteeing religious liberty on the part of the Federal government, the same religious animosity against Catholics prevailed which was characteristic of Colonial life. Only four States abolished the penal laws against Catholics. The unorganized attacks upon Catholics took on a more determined front by the formation of the Native American Party. This was occasioned by the immigration of large numbers of Catholics and the growing influence in social and political life of those already here. The motives and activities of the Know-Nothing Party—the offspring of the Native American Party—the A. P. A., and the Ku Klux Klan are fully examined and the facts prove that all these organizations were animated by the same spirit, though they wore a different label.

The year 1928 was the banner year for the religious fanatics. There was no depression that year for the bigots. This country never witnessed such an outburst of religious passion as that which swept through the States during that memorable Presidential campaign when a Catholic headed the Democratic ticket. Mr. Williams devotes a great part of his book to the religious issue of that campaign. He has collected abundant evidence and has reproduced posters and clippings bearing calumnies against Catholics. Falsehoods refuted time after time again saw service in books, pamphlets and post-cards. The radio was pressed into service, lecturers toured the States, and not a few Protestant ministers became campaign orators.

Despite the unprecedented wave of bigotry in the United States, Mr. Williams believes that the traditional principle of religious liberty has not been impaired. That is his thesis. He will not be surprized if others do not agree with him. In fact he himself admits that he was of the opinion that the religious outbreak of 1928 would be very detrimental to American society. Yet he believes that the numerous conversions in the South and the increase of friendly relations between Catholics and Protestants are signs that the principle of religious liberty is developing towards higher achievements and will see better days. Moreover the absence of any violence in 1928 is significant when we recall the loss of life and destruction of property in former religious outbreaks. To understand Mr. Williams' thesis, one must see in what sense he takes religious strife. He defines bigotry as "the intolerant attachment to a cause or creed," which becomes "an active opposition to some other cause or creed." Persons may be intolerantly attached to their own religious faith and yet not necessarily stir up religious strife. One religious organization may attack the principles and methods of another religious organization, which in turn fights back, but as long as these combats remain in the realm of legitimate controversy it would not be called bigotry. But if persons of a religious organization actively oppose and attack a particular religious body or member of that body because of his religious affiliations, and the opposition constitutes a serious social disturbance, then that is a manifestation of bigotry and runs counter to the American principle of religious freedom. The norm therefore by which we must judge the presence of bigotry must not be religious but civic or social.

*The Shadow of the Pope* will impress upon the reader how menacing bigotry is to the religious and political welfare of the country. The country derives no benefit from a religious strife; the bigot gets all the profit.

E. L. S.

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**Victor Herbert.** By Joseph Kaye. 271 pp. New York: G. Howard Watt. \$3.00.

This book is subtitled "The Biography of America's Greatest Romantic Composer" though Victor Herbert was born in Ireland, educated in Germany and came to America when his wife was engaged by Walter Damrosch to sing at the Metropolitan Opera House in New York. This engaging biography sketches Herbert's early life in Germany and in broad strokes draws his varied career from the time he was 'cellist in the Metropolitan orchestra, then bandmaster, then symphony conductor, to the time he was an acknowledged com-

poser of music in many forms and a figure on Broadway. In the background there are many famous personages of his day, as James Huneker, Alice Nielsen, Oscar Hammerstein, and Fritz Scheff, to name but a few. This colorful life is well handled by the author and should be of more than passing interest to those who are fond of Victor Herbert's music and those who are interested in the lives of contemporary composers. In the appendix there is an orderly list of the composer's works.

V. F. F.

**An Introductory Study of the Family.** By Edgar Schmiedeler, O.S.B., Ph.D.

x-376 pp. New York: The Century Co. \$2.50.

It is eminently fitting that the great Order of St. Benedict whose monastic system so largely contributed to the moulding of the Christian Family out of the diverse elements of ancient Roman family life and the barbarian nomads, during the middle ages, should now take the lead in a great effort by the Church to restore the family to its pristine purity and stability. Dr. Schmiedeler, of that Order, has done much notable work in the cause of the modern family. We have seen many analyses of the nature of the family and the modern ills and dangers which beset it, but none more sound or more thorough than his *Introductory Study of the Family*.

One need not be an alarmist to say that the modern family is in danger. The signs of decay are unmistakable; the selfish individualism of modern thought and the consequent lowering of moral standards are gradually vitiating the vital functions of family life. The daily press with its disgusting stories of thousands of wrecked and disintegrated homes, and the ease and dispatch with which one may cast off one's wife or husband, like outworn garments, in our highly efficient divorce courts, are sufficient evidence of the weakening influence of the home as a social institution.

The volume we are considering deals with these problems in detail. Intended primarily as a university text book of sociology, it is scholarly and authoritative, but at the same time it is highly interesting and readable, and should recommend itself to all who have the welfare of the family at heart.

The work is divided in three parts, Family Integration, Family Disintegration, and Family Re-Integration. The first part is devoted to the history of the rise and development of the family, and the fundamental Christian principles of family life. The author has given us a searching and comprehensive view of the Christian family ideal, and the importance of a sound home life in relation to the whole social structure. Family Disintegration considers modern conditions

and difficulties and their effect upon the well-being of the family. The third part, Family Re-Integration, offers sound and practical suggestions whereby the Christian family may overcome the difficulties and weather the rising tide of neo-paganism. It discusses every phase of Christian marriage: pre-marital preparation, legal safeguards, and the educational and religious aspects of family re-integration.

It is reassuring to note that a reaction against demoralizing modern tendencies is gradually gaining strength, and it is to be hoped that it will engender a popular frame of mind more receptive to the true Christian concept of family life so admirably expressed in Dr. Schmiedeler's books.

R. H. G.

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**A Cheerful Ascetic and Other Essays.** By the Rev. James J. Daly, S.J. v-147 pp. Milwaukee: The Bruce Publishing Co. \$1.75.

It was a happy choice of the general editor of the Science and Culture Series to reprint in the Series these essays of Father Daly, former editor of *Queen's Work* and present professor of English at the University of Detroit. Popular demand for good Catholic literature made a second printing of this book necessary before two months had passed. The Catholic Book-of-the-Month Club made Father Daly's book its February choice. These popular manifestations truthfully acclaim the excellent literary style and choice of material in *A Cheerful Ascetic*.

The author portrays well known and obscure characters in language that discloses his scholarship and art. The title essay is a character study of Francis of Cardona, a Jesuit scholastic of glamorous Spain. The three essays on Blessed Thomas More are especially well done. Charles Waterton, Joyce Kilmer, Emerson, and others less known have a place in this volume.

R. C.

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**The Christian Social Manifesto.** By the Rev. Joseph Husslein, S.J. Milwaukee: The Bruce Publishing Co. \$2.50.

In the thirty-three chapter of this book Father Husslein takes up section by section the more important of the points made in Pope Leo's encyclical on the "Condition of Labor" and Pope Pius' encyclical on "Reconstructing the Social Order." Where the occasion calls for it other encyclicals are invoked to support or elucidate the views set forth in these two encyclicals. The texts of the two encyclicals are given in the appendix.

In *Rerum Novarum* we find references to the spirit of *laissez-faire* found in the economic teachings of the nineteenth century. Here

we find the doctrine of economic liberalism set forth at great length and a fuller explanation of the reasons for its condemnation. Here too we find an estimate of the worth of the ancient guilds which were overturned by the doctrines of Manchester.

Father Husslein also sets forth the weaknesses of the existing economic order and the need of curbing the spirit of selfishness which is its driving force. "The callousness of employers," "rapacious usury" and "misery and wretchedness among the masses" come in for treatment here.

But after showing errors of the existing system and the need of improving it Father Husslein points out with the authors of the encyclicals that socialism does not possess the remedy—that in fact, socialism possesses errors of its own which would lead to social ills no less reprehensible than those which it seeks to overcome. Four chapters are given to setting forth the history and philosophy of socialism and to showing why the remedy which we are seeking is not to be found in socialism.

Other chapters discuss natural rights, land ownership, the relations of state and family, the duties of capital and labor, the wage question, trade unionism, and other important questions raised in the two encyclicals.

This volume, the second of the Science and Culture Series, written by the general editor of the Series, is a valuable asset to the student of present day problems. It should be made required reading for all students of sociology and economics.

J. D. M.

**Jadwiga: Poland's Great Queen.** By Charlotte Kellogg. xxvi-304 pp. New York: The Macmillan Co. \$2.50.

Amid the maze of current historical writing much of which is ephemeral or purely discursive, here is a biography vibrant with ideals, charmingly written, that should appeal to all readers who would have their history readable.

Mrs. Charlotte Kellogg takes as the subject of her most recent book *Jadwiga*, Poland's capable, gentle and saintly Queen. Mrs. Kellogg presents her central character in a perspective the clarity and richness of which cannot fail to attract. The very warmth and human significance of the throbbing, pulsating life span of the saintly Queen might have indeed proved an obstacle to the historical value of the book. As the eminent Frank H. Simonds, in the Introduction writes, "The romance of *Jadwiga* and *Jagiello* is so moving that it must seem a piece of unforgettable pedantry to undertake to load it with historical incumbrances." How easily, then, this book might

have become too romantic, too picturesque, too sentimental. Beset by these dangers, Mrs. Kellogg evaded them all and as a result she has written sound, solid history, garbed in a literary style that is irresistible. If history and biography are to be done so lucidly and so dramatically and with so fine an appreciation of the good, the beautiful and the true, then the writers of fiction must look to their fences. Not that Mrs. Kellogg ever incurs the charge of being overdramatic at the expense of being historically incorrect! She never sacrifices to any essential degree her splendid and keen historical habit of thought in order to heighten the color and appeal of her biography. She evidences an accurate and sharply defined grasp of the causal nexus between events in the historical chain, which in the last analysis constitutes the essence of the philosophy of history. And yet, Mrs. Kellogg can write of the commonplace things and happenings in the lives of her principal characters with so much verve and charm that although we recognize them as merely commonplace we never lose sight of the stars.

There are moments and scenes of high dramatic interest in the book. One of these, perhaps the most powerfully presented of all, is the great renunciation, when Jadwiga in the interest of her people and her Church rejects the choice of her heart and accepts Jagiello as her spouse. The author too has something specific to offer us in her deft handling of the historical background: strange people and strange customs, the glittering gayety of the court cities, moving, living pictures of the richly caparisoned knights and ladies, word portraits of pages, princes and commoners, the powerful white-robed Teutonic Knight, wearing his shark's grin of apparent acquiescence, the villain of the piece, the sombre, unbroken solidity of the Lithuanian forests, indicating, as it were, the knotted red brawn of the natives—and dominating all by her gentleness and holiness stands Jadwiga, the Queen!

Mrs. Kellogg ably demonstrates that although history has blazed Jadwiga's reign and achievements in glory it was the sterling quality of her character which furnished the spark. This book may be likened to a combination of two currents of pure, fresh air. One, the dewy perfume-laden zephyr of the vale—this is Jadwiga; the other, the raw, robust gust from the snowy summits up whose slopes marches the Arctic—that is Jagiello. The combination of the two describes the book. The author has breathed over a pile of musty documents and created a character study whose intimate sweetness and charm defy embodiment within critical terms.

R. G. F.

**Favorite Newman Sermons.** Edited by the Rev. Daniel M. O'Connell, S.J. xiv-414 pp. Milwaukee: The Bruce Publishing Co. \$3.00.

Cardinal Newman is never exhausted as a literary subject. His own works fill more than a score of volumes. Father O'Connell has gathered thirty-one masterpieces of literature and sacred eloquence into what he calls a "convenient *vade mecum*." These sermons still have a living appeal due to "their sympathy with the human heart, and their literary excellence." The lover of Newman's sermons will find the best in this volume. The lover of literature will delight in their beauty and eloquence of expression. The student of life will read in them the exuberant utterings of a soul that longed only for "Home." By way of introduction a foreword is written by the editor and several pages are devoted to bibliographical extracts. The volume is rounded out with Newman's rules for writing sermons, excellent advice for every writer, be he cleric or lay, man or woman. The editor has made a discriminating choice and the publishers have done well in producing a book worthy to contain the flaming words of so great a master of letters and spirituality.

R. C.

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**The Bow in the Clouds.** Essays in Order, 4. By E. I. Watkin. xi-173 pp. New York: The Macmillan Co. \$1.75.

**Vital Realities.** Essays in Order, 5, 6, 7. 273 pp. New York: The Macmillan Co. \$2.00.

The three essays previously issued in this important series were chiefly social in their application. Social order is, however, the result of individual order, not its cause, and so in *The Bow in the Clouds* Mr. Watkin deals with individual order; in his own words, he attempts "the affirmation of the metaphysical order of reality as revealed in the varieties of human experience and the integration of human experience by that order." A formidable task for a brief essay, yet Mr. Watkin succeeds to a notable degree, running the whole gamut of human experience from matter through the positive sciences, history, technology, metaphysics, life, art, sex, to religion and mysticism. Unity is achieved by the happy use of the symbolism of the rainbow, and the general result is no less pleasing than enlightening.

That the book does not succeed completely is due partly to its brevity which is extreme in relation to the magnitude of the subject, partly to an unfortunate insistence throughout the work on a dubious epistemology. The author's disavowal of any claim that the essay is "a scientific elaboration of its thesis" almost disarms us, yet it is impossible to read without amazement that we have an intuition of God and of the soul (p. 62), or that the existence of God cannot be



demonstrated (p. 63). To cite several other opinions with which we profoundly disagree would be captious, for the book has a general excellence that we wish to emphasize. It is alive with the vitality of genuine thought.

No. 5. *The Necessity of Politics*. By Carl Schmitt.

In this essay, Professor Schmitt contributes a brilliant analysis of the relation of the Church to our changing political world. Bewildered men have watched the gradual displacing of governments by an impersonal, inhuman power whose philosophy is economic materialism and in whose cold, hard view men are not persons but things to be exploited in common with inanimate matter. The very futility of politicians and Parliaments in the face of this economic monster, which is slowly undermining the political character, turns our gaze to the Church, with her consistent and comprehensive philosophy of life. The Catholic Church can have nothing to do with the conception which would identify society with the economic system, and she alone will be the ultimate barrier in the path of inhuman industrialism, for as Professor Schmitt shows, "she postulates the co-existence of a political state, a *societas perfecta*, not of an industrial concern." Fruit of deep thought, the essay is thought-provoking, and striking in its implications.

No. 6. *The Russian Revolution*. By Nicholas Berdyaev.

It is a far cry from the banalities of Shaw and the innocuous drivel of the newspapers to these searching essays from the pen of a Russian Orthodox philosopher, who is able to interpret to the Western mind the portentous facts of the Russian Revolution which for the most part have been a closed book. Cardinal Manning once said that "all conflict is ultimately theological"; the truth of the dictum was never more clearly evidenced than in these pages. Read in connection with the works of Father Edmund Walsh, S.J., they offer what is perhaps the finest appraisal that has yet been made of Russian Communism.

No. 7. *The Drift of Democracy*. By Michael de la Bedoyère.

This essay is a clear, smoothly written and very wise investigation of democracy, its nature, its moral basis, its weakness and strength. The author poses the question, "Is it possible for man to achieve a purely humanistic ideal without the inspiration of religion?" The answer is returned with such clarity and profundity, yet withal so beautifully, that only with the greatest reluctance do we forbear lengthy quotations.

The entire book should be required reading for every student of sociology, economics and politics; moreover, no educated man can

afford to ignore unusual essays that strike to the roots of modern disorder and point the way to Order.

G. C. R.

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**The Germans.** By George N. Shuster. viii-326 pp. New York: Lincoln MacVeagh, The Dial Press. \$3.00.

The fact that the German workingman rides to his work on a bicycle while his American brother goes to the factory or mill in an automobile may not be any indication of the economic difference existing between the two nations. It is, however, literally true that Germany at this very moment can afford no more than the workingman's bicycle. Pressed down and heavily burdened by war obligations imposed by victorious Powers, Germany is staggering on the edge of a steep cliff. Whether or not she will tumble off onto the rocks of political and financial destruction future events alone can decide.

As everyone knows, World War debts were enormous. It was to be expected that the Allied Nations would do their best to force payment of such obligations as they deemed fitting to place upon the shoulders of Germany. But when a defeated nation's business is shattered both at home and abroad, we may easily wonder just how such debts can be paid. Valuable portions of German territory, too, were distributed here and there among the Allies by the Treaty of Versailles. As a matter of fact, the United States alone among the victorious nations asked and received no territory from the conquered. Regardless of whether or not Germany was responsible for the War, it cannot be denied that the German people, especially the working classes, have suffered many hardships since the signing of the Armistice. To-day, with some five million people out of work the situation is indeed threatening. We are quite inclined to agree with Friedrich Sieburg who realistically says, "To-day the German lives in a way which makes it impossible for him to love life."

Mr. Shuster gives a vivid picture of conditions in Germany since that great November day back in 1918. It is arresting to read now in a single volume such a complete and interesting account of all that has transpired in Germany's political and economic life since that time. The author tells the whole story with the ideal constantly before him of seeking to play fair. This is a book written by a conscientious student of affairs, after much study, almost endless reading, many interviews and keen and wide observation. Mr. Shuster combines a thorough knowledge of his subject matter with a fine literary style which has qualified him as one of our outstanding American Catholic writers.

*The Germans*, as the publishers tell us, is "an inquiry and an estimate." The author succeeds well in both of these fields. The work not merely deals with conditions of an economic and political nature, but also treats of the German mind, considers his culture and socialized movements—all of which are important factors in German life.

Personally we should have enjoyed reading more about the condition of the Church in Germany to-day—its progress, its difficulties, its intellectual life, its organizations, its future hopes. Although such would scarcely have fitted into the present volume, perhaps Mr. Shuster's delightful pen will trace for us at some near date a picture of what the Catholic Church is doing in Germany in the face of present disheartening conditions.

J. J. C.

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**Has Science Discovered God?** Edited by Edward H. Cotton. New York: Thomas Y. Crowell Co. lviii-308 pp. \$3.50.

The title of this book requires explanation. The term "science" does not signify the sum-total of objective evidence gleaned from modern scientific endeavor but rather designates only the opinions of the outstanding scholars who have contributed to this symposium. Likewise the term "God" is apt to confuse. Since these scientists fondly hope that persevering research in the material world will eventually disclose the existence and nature of an "Ultimate Reality" or "Cosmic Purpose," "God," Who in their conception, is this "Ultimate Reality" or "Cosmic Purpose" cannot mean an infinite personal Being wholly spiritual and distinct from the universe. On the contrary "God," as used in this work, denotes an impersonal, material principle not distinct from the world of matter.

In view of such vague, indefinite notions of the Deity it is not surprising that "religion," according to some in this group, consists either in a sense of dependence upon the universe with a consequent feeling of gratitude for benefits received therefrom, or in the inspiration which men feel to strive for ideal perfection. Still others think that religion is the motive which prompts man to strive for perfect social harmony. In contrast to the traditional notion, this opinion substitutes devotion to humanity and human interests for love of the Divinity and things divine.

In spite of these notions, the contributors for the most part manifest an encouraging spirit of open-mindedness with regard to religious considerations which was sadly lacking in their predecessors of the nineteenth century. Though open-minded, these men are not as yet broad-minded in the sense that they have made or are willing

to make a detailed study of the content and method of a particular philosophical or theological system. Throughout the essays of the symposium, widely divergent teachings of various sects professing faith in the Bible and the Divinity of Christ are frequently (and wrongly) identified. Traditional misrepresentations of historical and dogmatic fact are often repeated and prejudices born of bigotry are revealed.

Scientific thought, however, becoming aware of its insufficiency, has begun the trek from gross Materialism to a more reasonable and reverent attitude toward the Creator and His creatures. When science definitely ascertains and humbly admits its own peculiar limitations, the question, "Has science discovered God?" need not be answered—for it will not be asked.

Edward Cotton is to be congratulated on the excellent work he has edited which provides interesting recreational reading for religious-minded men and women interested in the approach of modern science to Eternal Truth.

M. O'L.

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**Words Confused And Misused.** By Maurice H. Weseen. vi-310 pp. New York: Thomas Y. Crowell Company. \$2.00.

Words confused and misused are so numerous that Mr. Weseen's latest guide to correct speech will not eradicate all the faults in the ordinary man's speaking and writing vocabulary. Neither will it prove to be a comprehensive monitor concerning the intricacies of expression. If, however, its contents were read and assimilated by the man of average education it could not fail to improve the clarity, facility and grace of his daily speech.

F. P. K.

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#### CORRECTION

The price of Bird S. Coler's splendid volume, "He Made Then Twain," was listed in our March issue as \$2.50. The price is \$2.00.

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### DIGEST OF RECENT BOOKS

**SCRIPTURE:** The value of a text book is clearly manifested by its appearance in a third edition. Few texts see a second edition, yet Volume IV., of **Catholic Student's "Aids" To The Bible**, by the Rev. Hugh Pope, O.P., S.T.M., D.S.Scr., enjoys the distinction of being in its third printing in little more than a dozen years. A general study of the New Testament and a brief history of the Jewish people make up the opening chapters of the book. Other questions of an introductory nature are also treated. Finally the four Gospels are analysed in their accepted order. An exhaustive index of subjects completes this scholarly volume. It needs no new word of commendation. It has stood the test of years and has proved its mettle. It is scholarly for the scholar, yet simple enough for the ordinary layman to comprehend. We recommend this volume of Father Pope's

"Aids" to all for a deeper knowledge of the word of God. (P. J. Kenedy & Sons, New York, \$2.80.)

**LITURGY:** It is gratifying to note that the "liturgical movement" has lost nothing of its original vigor and popularity. Every so often we come across some work of special significance on the Holy Sacrifice of the Mass and other liturgical functions. Among these we unhesitatingly include **Holy Mass**, by the Rev. Winifred Herbst, S.D.S. This little volume is full of fruitful meditation, and at the same time it is a detailed explanation of the Mass written in a simple flowing style suited both to the student and the devotee. It is admirably edited and copiously illustrated. Seminarians especially should welcome *Holy Mass* as a fitting preparation for their own First Holy Mass, while lay folk will find it an easy way to learn how to "pray the Mass." (Benziger Bros., New York, \$1.10.)

**HISTORY, BIOGRAPHY:** It was high time for some Catholic writer to preserve for future ages the inspiring life story of **Wilhelm Achtermann** who will be chiefly remembered as one of the best painters and sculptors of the German Fatherland in the last century. His artistic output was large and imposing and though he achieved a national reputation only late in life he did assert a great and beneficial influence upon the young who crowded around his feet in goodly numbers. The charm of his personality, the infectiousness of his frankly Catholic life, his high ideals of life and artistic endeavor, his bluff, rather brusque manner welded to him such a host of followers that they may be looked upon as a real school. Father Innocent M. Strunk, O.P., who is well known in Germany as an authority on the life and work of Fra Angelico, writes with evident ardor about his own fellow countryman whom he knew in life and about whom he gathered many anecdotes after death. This intimate knowledge of his subject imparts to this biography an immediacy and a directness which are apparent from the start. His critical evaluation of Achtermann's work stands on its own merits. The work is beautifully gotten up and is in every way worthy of the striking character of the man whose life story it tells so well. (Albertus Magnus Press, Vechta, Germany. Price, M. 8.70.)

The anonymous author of **The Life of Venerable Marguerite Bourgeoys** narrates in beautiful language the story of a beautiful life. With fortitude comparable to that of the martyrs Marguerite Bourgeoys was steadfast in her purpose of becoming a religious. Yet, after two refusals at convent doors in her native France and a disappointing failure to make a proposed teaching community a reality she heard the call of her Master to go to the New World. In Montreal, where the Faith was just taking root, she founded a school and eventually saw her dreams come true. A religious community was begun and she was the first superior. Two years before her death, in 1700, Venerable Marguerite's community was approved and the members took their first vows. The story of Marguerite's hardships and struggles, as well as her accomplishments, are here related by one who has spent almost as much time in the Congregation of Notre Dame of Montreal as the foundress herself. The fact that this congregation now numbers nearly three thousand members is an undeniable recognition of the "house which was built upon rock" by one who has been officially called "Venerable" by the Church. The book is copiously illustrated and contains accounts of miracles performed through the intercession of the Venerable Marguerite. (P. J. Kenedy & Sons, New York, \$3.00.)

**The Blessed Friend of Youth**, by the Rev. Neil Boyton, S.J., has been called "the finest Catholic juvenile, from every point of view, we have been given in twenty years." It deals with a character who spent his life with

boys and for boys, especially those of the city streets. Blessed John Bosco studied the boy, gave much time and care to his physical training and devised a special system of education to answer the needs of youth. This system was based on kindness and confidence. In the pages of this book many strikingly human pictures are presented to the imagination, characteristic of which is the scene which occurred when Don Bosco met and held conversation with a wayward little fellow on the street. A few words from Don Bosco and the boys immediately took him into their confidence. He encouraged their games, taking part in them, cheered them to laughter and at the same time injected into their recreation thoughts of God and His Blessed Mother. It was Blessed John Bosco who founded that great religious society—the Salesian Congregation—whose sons and daughters to-day number more than seventeen thousand in fifteen hundred houses. The book includes accounts of the combat between Blessed John and the devil, interesting and thrilling reading. A chapter is devoted to the miracles wrought through the intercession of Don Bosco. We rejoice at the publication of such a book for Catholic youth. And, although it was written especially for the American boy, grown-ups will enjoy it too. The Honorable Alfred E. Smith, who has long been identified with the boy welfare movement, has written an interesting Foreword. (The Macmillan Co., New York, \$1.00.)

Irene Caudwell, in her recent biography, **Damien of Molokai**, writes an interesting life of the leper hero. Damien was one of the most heroic of men. Miss Caudwell does not write with the myopia of a hero-worshipper. She does not mitigate nor excuse Damien's faults, for even heroes have them, but she exalts them. His were the faults of humanity, and he was ready to correct them when they were brought to his attention. The biographer does not give an exhaustive story of Damien's life. Within the limits of one hundred and eighty-seven pages she writes an unheroic story of a hero's life. The virtues, however, that form the basis for Damien's self-inflicted martyrdom were protected and nurtured from his childhood. His charity and zeal for missionary work prompted him to take his brother's place as a missionary to Hawaii. This was only an example of his charity, zeal and perseverance compared with his supreme sacrifice when he left for Kalawao. He did not permit himself time to collect his personal belongings before he set sail for his living death. By this heroic act of charity he virtually shut the door of his sepulchre with his own hands. His labor among the lepers, both for their spiritual and temporal good, has been made known to the world by Robert Louis Stevenson's famous open letter to the Reverend Doctor Hyde. Miss Caudwell has drawn a great deal on this letter for her life of Damien. The letter is added in an appendix. The book is a well-written biography of an interesting person and deserves a wide circulation. (The Macmillan Co., New York, \$2.00.)

Number ten of the *Franciscan Studies* presents in more than two hundred pages two historical monographs reprinted from *Historical Records and Studies*. The first, **Ignatius Cardinal Persico, O.M.Cap.**, by Donald Shearer, O.M.Cap., is an interesting and scholarly biography of the noted missionary, diplomat and cardinal. The other, **Pioneer Capuchin Missionaries in the United States (1784-1816)**, by Norbert H. Miller, O.M.Cap., takes us through thirty-two years of missionary activity which has left its impression on the culture of our land. Both of these "Studies" are thoroughly documented and their bibliographies will satisfy the scholar. (Joseph H. Wagner, Inc., New York. Pamphlet, \$1.00.)

In **A Knight of the Cross** Helen Grace Smith has woven with affectionate hands a tapestry in which the figure of her brother, Theodore

Dehon Smith, Father Maurice, C.P., appears as a royal legionary in the army of the Lord. Theodore Dehon Smith's ancestry may be traced back through his father, General Thomas Kilby Smith of Civil War fame, to the Cottons, the Mathers and the Eliots of early Puritan New England. His mother was of Huguenot stock which but two generations earlier had entered the Church. Richly endowed by birth the future Passionist gave promise of achieving a high place in the world. After a period of youthful religious doubts, however, he turned his back on the world—and in spite of strong paternal opposition he entered the Congregation of the Passion. His perseverance in his religious vocation never faltered in spite of the moral persuasions of his relatives and friends and the serious physical handicap of ill health. After ordination he served as a teacher and a missionary in this country—then in obedience to his superiors he followed his friend, the well-known Passionist, Father Fidelis of the Cross, to the missions in Argentina. Chronic heart disease soon curtailed his active ministry; with heroic resignation he awaited the death which was to seal his short career. He died at the age of thirty-six, a hero not of worldly battles but of the intangible, poignant actions of the soul. His letters, warm, loving messages to his mother and his father, brothers and sisters, vivid with divine charity, form the bulk of the book. (Bruce Publishing Co., Milwaukee, \$3.00.)

In a simple unobtrusive style the Rev. Joseph B. Code writes of simple, unobtrusive yet heroic women in **The Veil is Lifted**. Written from the author's larger work, *Great American Foundresses*, this book is a short history of the women the like of whom have been handmaids to the universal mission of the Church through the past nineteen centuries. Father Code here presents a brief summary of important pages in our American history, and thus he appeals to a general audience; but the book's best appeal should be to girls of high school and college age. An Introduction is written by the Rev. Dr. Fulton J. Sheen. (Bruce Publishing Co., Milwaukee, \$1.25.)

The life and letters of Marie-Antoinette de Geuser, under the title of **Consummata**, by the Rev. Raoul Plus, S.J., translated from the French by George Baker, is a modern biography of unusual merit. It tells the story of a modern French girl, whose ardent longings to leave the world for the religious life in a Carmelite cloister were continually frustrated until finally she gave up trying and resolved instead to live a cloistral life in the world. The many letters she left behind at her death give evidence how truly religious her life in the world was. Seldom have letters revealed a closer union of the writer with God. In all things and to all, young and old, she was ever human, kind, cheerful and even playful. Yet she was a true religious and a great mystic. She combined profound learning and spirituality with ordinary common sense. Her letters are pleasing as well as informative. In them we find the rare combination of the literary genius of a Louise Imogen Guiney and the mysticism of a Henry Suso. (Benziger Bros., New York, \$2.75.)

**DEVOTIONAL, MEDITATIONS:** Invoking the principle that a good book cannot be talked about but must be read, we warmly recommend **The Third Spiritual Alphabet**, by Fray Francisco de Osuna. It is translated from the Spanish by a Benedictine of Stanbrook and introduced by a sage foreword from the pen of Father Cuthbert, O.S.F.C. This happy book it was which Teresa of Avila read, and, as she tells us, its effect was the real beginning of her earnest contemplative life. All of us may well read it for the purpose of the soul's improvement. *Tercer Abecedario*—it is the A B C of the spiritual life. It would be vain to outline Osuna's plan, for one could not appreciate it without serious reading which, it is assured,

though serious will prove delightful to those whose sympathies reach out toward perfection. It is a lengthy book, packed with wisdom and knowledge of the saints, refreshing, a searching examination of the things which count nowadays as well as in the times of Francisco de Osuna. (Benziger Bros., New York, \$3.95.)

The devotion to the Sacred Heart is founded on love. It takes the ordinary symbol of love and elevates it to Divinity. Thus everything said about the Sacred Heart devotion is based on love, mutual love, friendship, friendship of Jesus. With this as a starting point the Rev. Christian Pesch, S.J., writes an instructive and devotional volume on the Sacred Heart, calling it **Our Best Friend**. The book turns out to be a theological biography of Jesus, Our Best Friend. The chapter headings read like a glorious litany. The first few call our Divine Lord "Our Best,"—"Noblest,"—"Sympathetic,"—"Generous,"—"True,"—"Indispensable,"—"Profound . . . Friend." The Heart of Jesus is a human, and at the same time a divine Heart. Just as It rejoices in a true friend so also It suffers for man's lack of true friendship toward Him. Several of the thirty chapters are devoted to the grief of the Sacred Heart at the offences against God and man. Fr. Pesch clearly shows that the love of the Sacred Heart is spent not only on living men, but in mercy at the judgment seat it is bounteous too. The author draws upon his theological scholarship to make this volume a handbook on this particular phase of Catholic theology. The purpose is to foster in the heart of man devotion to the Sacred Heart of Him Who is both God and Man. Thus it is practical for clergy, religious and laity alike. The translator, the Rev. Bernard A. Hausmann, S.J., is to be commended for doing this work into English that becomes such a worthy subject. (The Bruce Publishing Co., Milwaukee, \$2.25.)

A collection of short essays, by the Rev. John S. Gresser, M.A., appears in **Mary Themes**. These "themes" are a study of our Immaculate Mother's life, placing emphasis on her human qualities for our example and edification. (International Catholic Truth Society, Brooklyn. Pamphlet, \$0.10.)

The Rev. Francis Shea, C.P., has published in one volume a series of essays which appeared in *The Sign*. This book, **Under His Shadow**, contains twenty-six meditations on the Passion of our Divine Lord. They are sublime, human, spiritual, instructive, embellished with the inspired and inspiring words of Holy Writ, clothed in language that is charming in its simplicity. A feature worthy of special mention is the author's treatment of mere human details of the Passion. We recommend this book to all; all will find here food for thought and meditation. (The Sign Press, Union City, N. J., \$1.65.)

On the suggestion of one "in high authority" the Rev. Raoul Plus, S.J., has given to the world a book of eminent spiritual value in his recent work, **Reparation**. It is a call to souls not only in the clerical and religious but also in the lay state; souls who have made it part of their daily task to call to mind the supreme sacrifice of Our Blessed Redeemer on Calvary's mount and who are willing to sacrifice mind, heart and body to the Sacred Heart of Jesus in reparation for the outrages of millions in every walk of life against Christ and His Church. This work, containing a little over one hundred pages, is simply and intelligently arranged. It is divided into three books: the first deals with the history of reparation from the thirteenth century down to the present day, finding the greatest example in the life of St. Margaret Mary; in the second book the author considers clearly, briefly, but sufficiently for his purpose, the Church's doctrine on reparation; in the third book, the practice of reparation is treated. It is here one can detect the wisdom and spirituality of Fr. Plus. To these three books is appended the encyclical, "*Miserentissimus Redemptor*," of Pope Pius



XI. The book comes to us as an anonymous translation from the French, and has the imprimatur of the Vicar General of Westminster. It is devotional, interesting and instructive reading, containing nothing wearisome. (Benziger Bros., New York, \$2.00.)

The Rev. Dr. Stanislaus Grünewald, O.M.Cap., has written a splendid work in German, **Franziskanische Mystik**. The author of this contribution to Franciscan literature displays a scholarly approach to his difficult task of analysing and cataloging the multiple aspects of Franciscan mysticism in general and that type as practised by St. Bonaventure in particular. The entire work is exhaustively documented and will prove invaluable to the many scholars of Franciscanism here and abroad who are engaged in research in the lives of the followers of the Poor Man of Assisi. (Naturrechts-Verlag, G.m.b.H., München. Pamphlet, R.M. 3.80.)

**POETRY, DRAMA:** In his **Lyra Mystica**, Charles Carroll Albertson has collected a volume of eminently delightful verse of the genuine stamp. Without a single exception every poem is a real lyric, in the best sense. Everyone will not agree with Mr. Albertson, however, in his choice of material. Being a collection of the best mystical verse, it is hard to understand how some of the verses got into the volume and how others were left out. Perhaps the editor shares Dean Inge's conception of mysticism, so elegantly expressed in the preface of this book. In any case, that would argue in favor of many included but cannot explain the omissions. For one who accepts the Dean's definition of mysticism, it might be extremely difficult to understand why any verse, worthy of the name, could have been omitted. If the Dean is right in his preface, then we ask "What is mysticism?" (The Macmillan Co., New York, \$3.00.)

In a series of dramatic episodes, entitled **Shining in Darkness**, the Rev. Francis X. Talbot, S.J., has written the story of the Nativity and Resurrection in a new and exceptionally attractive way. He has reproduced in dialogue the story of the Gospel, following the text closely, and supplementing with his imagination the many details which help to round out the story. The result is delightful. Each playlet, a gem in itself, affords ample proof of the dramatic quality of the Gospel story; and, presented in this form, is eminently pleasing and instructive. The reader is permitted to view the characters in the flesh, as it were, with all the virtues and imperfections of humankind. The whole Gospel story seems to step out of the past and stand revealed before one's eyes, strikingly and thrillingly real. It is to be regretted that Father Talbot has not included the episodes of the Crucifixion. The story seems incomplete without them. The book is well done, and the attractive format and binding are worthy of mention. (Longmans, Green & Co., New York. \$2.00.)

**New Plays For Women and Girls** is a group of one-act plays that make good reading and should make excellent entertainment when staged. They should answer the needs of dramatic societies of girls' schools, particularly colleges. (Samuel French, New York, \$2.50.)

A. M. Drummond, Director of the Cornell University Theatre, has collected a group of plays in a volume entitled **Cornell University Plays**. The plays are, for the most part, long on theatre value and short on entertainment. (Samuel French, \$2.50.)

A new play, **There's Always Juliet**, has come from the pen of John Van Druen. Just two characters carry the burden of the action which is natural, human, witty and entertaining. The divorce evil, ever present in modern drama as in life, thrusts its ugly head even into this pleasant little story. The famous English couple, Edna Best and Herbert Marshall, played the leading rôles on Broadway during the past season. (Samuel French, \$2.00.)

*MISCELLANEOUS*: The Rev. Gerard M. Paris, O.P., has not been the least among a group of scholars endeavoring to make the works of St. Thomas Aquinas ever more appreciated. In tune with his general purpose then is his recent **Divisio Schematica Summae Theologicae S. Thomae Aquinatis**. This is not the first work of its kind, it is true, but it offers several advantages that earlier *Divisiones Schematicae* overlooked. The references from one table to another are less confusing and it has the added feature of recording the number of questions and articles in each tract. We notice a few typographical errors, but they are negligible compared to the value of the work. (Marietti, Rome, L.5.)

Miss J. E. Lowe, M.A., an Englishwoman of no little scholastic attainment, has been devoting her talents to a crusade against lack of culture. She feels that the study of Greek is suffering from our tendency to be specialists, thereby neglecting general culture. As a testament of her devotion to the cause she has written a small Greek grammar, **Ecclesiastical Greek For Beginners**, and to simplify its study has provided a key to accompany her book. Father C. C. Martindale, S.J., has written an interesting introduction. (Benziger Bros., New York. Text, \$1.75; Key, \$1.10.)

**Iconographia Albertina**, edited by the Rev. Angelus M. Walz, O.P., and Dr. Heribert Chr. Scheeben, is a worthy addition to the growing collection of Albertine literature. A brief life of the new Saint and Doctor of the Church—Albert the Great—is given in German, French, English and Italian by Father Walz, and an account in German of Albert's canonization by Doctor Scheeben. Eighty-seven pages are devoted to photographs of Albertine statues, paintings, stained-glass windows, drawings and carvings. Listed under several classified indexes this collection is an authoritative handbook of Albert the Great in Art. A prefatory letter in French is written by the most Rev. M. S. Gillet, O.P., Master General of the Order of Preachers. (Herder and Co.)

*BOOKS RECEIVED*: **The Italian Reformers, 1534-1664**, by Frederic Corss Church (Columbia U. Press, \$5.00); **Contemporary Philosophy and Thomistic Principles**, by Rev. Rudolph G. Bandas (Bruce, \$4.50); **An Introduction to Living Philosophy**, by D. S. Robinson (Crowell, \$3.00); **Life of Mendel**, by Hugo Itlis, translated by Eden and Cedar Paul (W. W. Norton, \$5.00); **De Sacramentis**, Vol. II., Pars II., De Extrema Unctione, by Rev. Felix M. Cappello, S.J. (Marietti, Rome, L. 15); **Chrestomathia Bernardina**, by Rev. P. E. Piszter, S.O.Cist. (Marietti, L. 18); **St. Francis Xavier**, by Margaret Yeo (Macmillan, \$2.25); **Crusade for the Anemone**, by Princess Marthe Bibesco, translated by Thomas Kernan (Macmillan, \$2.00); **The Beauties of Motherhood**, by Rt. Rev. Dr. Placidus Glogger, O.S.B. (Kenedy & Sons, \$1.00); **Whence the "Black Irish" of Jamaica?** by Rev. Joseph J. Williams, S.J. (Dial Press, \$2.00); **The Correspondence of Pope Gregory VII.**, edited by Ephraim Emerton (Columbia U. Press, \$3.50); **Psychology and the Franciscan School**, edited by Rev. Claude Vogel, O.M.Cap. (Bruce, \$3.00); **The Maid of Lisieux and other papers**, by Rev. Albert Power, S.J. (Pustet, \$1.25); from Benziger Bros.: **Shepherds on the Move**, by Rev. Joseph A. Smith (\$2.00); three juvenile novels: **Cherie in Oldville**, by May Beatrix McLaughlin (\$1.25); **Ned Haskins**, by William M. Lamers (\$1.25); **The Spirit of Jagues Prep.**, by Rev. William J. Smith, S.J. (\$1.25); **A Champion of the Church, St. Peter Canisius, S.J.**, by Rev. William Reany, D.D. (\$1.50); **Through the East To Rome**, by Rev. G. J. MacGillivray (\$2.15); **A Life of Saint John Eudes**, by Henri Joly, translated by Rev. Joseph Leonard, C.M. (\$2.15); **Faith and Youth**, by Burton Confrey (\$2.00); **My Convent Life**, by Sister Mary Maud, O.S.D. (\$1.50); **The School of Jesus Christ**, by Rev. Jean Nicholas Grou, S.J., translated by Mrs. Rodolph Stawell (\$3.75); **Man**, papers read at the Cambridge Sum-

mer School of Catholic Studies, edited by Rev. G. J. MacGillivray (2.50); **Conscience** (\$1.75) and **The Way of the Cross** (\$0.75), by Romano Guardini; **The Paulists**, by Rev. James M. Gillis, C.S.P. (Macmillan, \$1.00); **Saint Augustine, The Odyssey of His Soul**, by Karl Adam (Macmillan, \$1.00); **The Indispensable Soul**, by William H. Crawshaw (Macmillan, \$2.50); From Samuel French, 25 West 45th St., New York: **Springtime for Henry**, a farce in three acts, by Benn W. Levy; **The Devil Passes**, a religious comedy in three acts and a prologue, by Benn W. Levy; **Night Over Taos**, a play in three acts, by Maxwell Anderson (each \$2.00); **Blackouts**, fourteen revue sketches, edited by Marjorie Rice Levis (\$1.50); **Prayers for Passel and Other Prize Plays**, edited by Arthur C. Cloetingh (\$1.00); thirteen volumes of French's Standard Library Edition: **Murder on the Second Floor**, a mystery play, by Frank Vosper; **I Love an Actress**, a farce, by Lassle Foder; **Louder Please**, a comedy, by Norman Krasna; **The Camels are Coming**, a farce, by Donn Mullally; **The Blue Ghost**, a mystery melodrama in three acts, by Bernard J. McOwen and J. P. Riewerts; **The Bat**, a play of mystery in three acts, by Mary Roberts Rinehart and Avery Hopwood; **Bunty Pulls the Strings**, a Scottish comedy in three acts, by Graham Moffat; **"Pickwick,"** a play in three acts based on "The Pickwick Papers" of Charles Dickens, by Cosmo Hamilton and Frank C. Reilly; **Rebecca of Sunnybrook Farm**, a State o'Maine play in four acts, by Kate Douglas Wiggin and Charlotte Thompson; **Caught Wet**, a three-act comedy, by Rachel Crothers; **Peter Flies High**, a comedy in three acts, by Myron C. Fagan; **The Vinegar Tree**, a play in three acts, by Paul Osborn; **The Camel Through the Needle's Eye**, a Theatre Guild play, by Frantisek Langer, adapted by Phillip Moeller; and **Joan of Arc**, a pageant play, by Thomas Wood Stevens (each \$0.75); **Where's Your Wife?** a farce in three acts, by Thomas Grant Springer, Fleta Campbell Springer and Joseph Noel; **In Washington's Day**, a play of Revolutionary times in three acts, by Pauline Phelps and Marion Short; **Dirty Hands**, "a clean comedy in three acts," by Edwin L. and Albert Barker; a Junior League play, **The Pink Fox**, a comedy in four acts, by Eugenia Sheppard Black; **The Emperor's New Clothes**, a comedy in three acts for children, by Charlotte Chorpenning; two University of Virginia plays: **Marked for Rest**, a one-act play, by Turner Rose; **The Mountain Tragedy**, a one-act play, by Arthur S. Niendorff (each \$0.50); **The Curtain**, a play in one act, by Hallie Flanagan; **Cripples**, a one-act comedy, by David Pinski; **Forgotten Souls**, a drama in one act, by David Pinski; **A Dollar**, a comedy in one act, by David Pinski (these three translated by Isaac Goldberg); **Brigade Exchange**, a telephone story of the Great War, by Ernst Johannsen (each \$0.35); four volumes of French's International Copyrighted Edition: **A Sunny Morning**, a comedy of Madrid in one act, by Serafin and Joaquin Alvarez Quintero; **The Laundry**, a farce in one act, by Henry Clapp Smith and J. Ascher Smith; **Absent-Minded Judy**, a buoyant comedy in three flights, by Wilbur Braun; **Would You Believe It?** a comedy in three acts, by Marie Doran (each \$0.30); and **Webstein's Stendink Dictionera**, by Dr. Kno-all Webstein.