



Fundamental Theology—IV: By the Rev. John Brunsmann, S.V.D.
Adapted into English by Arthur Preuss. vi-366 pp. St. Louis: B.
Herder Book Co. \$3.00.

This is the fourth and final volume of Fr. Brunsmann's great contribution to fundamental theology. This volume limits itself to a discussion (1) of the teaching office as exercised by ecclesiastical authority and (2) of the practice of faith on the part of those who are subject to that authority. The Object, Bearers, and Sources of Infallibility comprise the first part of the present work.

The Object of Infallibility is twofold: primary or direct, and secondary or indirect. The primary object comprises those doctrines which are contained in the sources of revelation. The secondary object consists of doctrines which cannot be denied without endangering revealed truth. In connection with the secondary objects of infallibility the author gives a lucid exposition of theological conclusions and dogmatic facts that will greatly aid students of Apologetics. The recent Equivalent Canonization of St. Albert would seem to render inaccurate the definition of equivalent canonization as that which is "silently acquiesced in" without any formal pronouncement, as contained on page 32.

The error of the Jansenists, Gallicans and Febronians, who admit a primacy of the Bishop of Rome based upon divine law but deny its universality and plenitude of power, is capably refuted with copious texts from the Vatican Council. The Infallibility of the Pope is established from Sacred Scripture, from History and from the teachings of the Fathers and Theologians of the Church. Sufficient space is also given to the statement and refutation of objections.

Fundamental Theology expounds the Catholic teaching on Inspiration as regards the fact, nature and extent. Proofs from Scripture, the Councils of the Church and the early Fathers are adduced while objections are refuted. That each of the authors of the Sacred Scriptures had his own peculiarities is certain but this in no way destroys the nature of the inspiration of the Scriptures, for the supernatural activity of God does not destroy nature. For example, when the Sacred Writers mention natural phenomena, they govern them-

selves according to appearances and popular parlance, following the ideas and usage of the people among whom they lived and for whom they primarily wrote. In regard to the author's conclusion as to the extent of Inspiration, suffice it to say that not all Catholic Theologians will agree with him.

Part II treats of divine faith as the correlative of the authoritative teaching of the Church. The nature and division of faith is discussed, and finally a study is made of its object, operation and properties. Students will welcome the clarity and conciseness of this treatise. The objects of divine faith, material and formal (explicit, implicit) are capably and thoroughly explained, together with the kind of acceptance (ecclesiastical—divine) attached to the definitions of the teaching office of the Church. Since the death of the Apostles the material object of faith has remained objectively unchanged but subjectively is undergoing a constant process of development. Regarding this development Brunsmann-Preuss are exceptionally clear, precise and thorough. As a conclusion to his chapter on the Object of Faith, Father Brunsmann has a very interesting account of the Catholic attitude toward Private Revelations.

"Moral Preparation" for the act of faith should prove of invaluable aid to those whose duty it is to instruct catechumens. At the close of this chapter theological theories regarding the analysis of the act of faith are given, and stress laid upon that advanced by Father A. Straub, S.J., with which Suarez, Gregory of Valentia, De Lugo, Billot, Pesch and many others have disagreed.

St. Thomas in his *Summa Theologica* (IIa IIae, q. 1, a. 4 & 5) does not agree with Father Brunsmann when he says, on page 297 of the present volume, that a truth can at the same time and under the same aspect be an object of natural knowledge and supernatural divine faith.

The volume comes to a close with a brief consideration of the qualities of faith—universality, truth, liberty, obscurity, certainty and necessity.

Copious footnotes, a complete bibliography and a useful index serve to make this notable volume of Brunsmann-Preuss a genuine aid to seminary students and a mine of information to the Catholic layman who wishes to be conversant with Catholic teaching in the field of Apologetics.

J. R. S.

Twenty Thousand Years in Sing Sing. By Warden Lewis E. Lawes. x-412 pp. New York: Ray Long & Richard R. Smith, Inc. \$3.00.

Life in the "Big House" is humdrum and monotonous only to

those who must groove themselves to its routine and taste its soul-grinding discipline. To the outsider it is living drama, climax succeeding climax, without end, without denouement; drama full of never exhausted possibilities. Warden Lawes knows prison life in all its phases from both the standpoint of the prisoner and the outsider. For thirteen years warden of Sing Sing and with a previous record of long and successful service in prison work, Mr. Lawes is probably the foremost authority on penology in the country. It is no wonder, then, that he has given the reading public a book which stands out among its contemporaries in mind-gripping interest and social significance. Nor has the material of *Twenty Thousand Years in Sing Sing* lost anything of its inherent dramatic quality under the pen of Mr. Lawes. Without exaggerating or deliberately emphasizing the drama of the incidents he relates, Mr. Lawes pours out his experience in a smooth and unpretentious literary manner the simplicity of which preserves the dramatic realism of the book.

The problem of crime and the social philosophy which it involves have always been of the highest importance to society at large. And never more so than in these days of highly organized crime constituting at once the most lucrative "profession" and the most dangerous menace to public safety in American life. The amazingly high percentages of juvenile delinquency all over the country afford little hope of future improvement. In the natural course of events the present criminal tidal wave must assume the proportions of a deluge unless the forces of law and civilization dig deep down into the fundamental causes of abnormal human behavior, especially in adolescents, and alter the basic concept which underlies present day preventive measures.

It is to be regretted, therefore, that Mr. Lawes omitted any discussion of principles as the basis of crime prevention. He treats his subject almost wholly from the standpoint of practical correction *after* crime has been committed. The real problem lies in finding sound principles by which the social behavior of youth may be directed in its proper channel, and in curbing the influences which tend to nullify those principles. Perhaps it is too much to expect Mr. Lawes to include such general discussion within the scope of the present volume. A fuller expression of his views may be found in an article by him in the *New York Times Magazine* for July 31, "*A Warden Looks at Education.*"

However, Mr. Lawes came near this point in Chapter 11, page 375, where he writes: "It (the Law) has set itself up as a symbol of authority, demanding respect and obedience, not because it is just and

honest but because it is the Law. To put it more clearly, Law has lost its moral tone. That, more than anything else, is responsible for our climbing crime rates."

This is the exact truth of the matter. But have we not here the germ of the principle for which we are seeking? Mr. Lawes might well have said that not only the Law, but all purely saecular social action has lost its moral tone. Sound moral education in the schools, in the home and in correctional institutions is the crying need of the day; not the ethics of the natural man alone which have not sufficient sanction to insure normal human behavior, not the modern confused, utilitarian morality sanctioned only by selfish individualism, but morality in the true sense, the time-proven, complete, majestic morality of the Christian dispensation, in all its truth, its beauty and its safety.

The fundamental error behind the failure of Law to impress so many of its youthful subjects is in the principle underlying modern methods in educating youth, namely, the false assumption that the possession of a "social consciousness" or the mere knowledge of those things which society expects of the individual is a sufficient safeguard against unsocial behavior. It is false because the motive it presents, that is, the abstract idea of social order, is too weak to move the will effectively, ignoring as it does the spiritual and emotional side of human nature. Another motive must be found; one that is personal, appealing to the imagination, the intellect and the emotions of youth and therefore strong enough to stifle incipient criminal tendencies and draw the will towards moral thought and moral action. The one sufficient motive is the concept of a personal God Who made the Law, and Who rewards faithfully and punishes inexorably the keeping or the breaking of the Law. As long as reformatories merely imprison they can never reform; as long as the American school ignores spiritual values in the moral training of our youth, we cannot expect to lower the crime rate.

Mr. Lawes seems to realize these things; he has the premises, but he is groping for the conclusion. At any rate, his experience with "those tens of thousands of my former wards who have justified my faith in human nature" warrants the assumption that these at least, who have been saved to society only at a great cost of misery and money, might have been spared the handicap of a criminal record had someone shown them in their youth the ways of true human happiness. It is to be hoped that Mr. Lawes' excellent book will do much to crystalize public thought in favor of more humanitarian and more Christian methods in dealing with this vast problem.

R. H. G.

Through the East to Rome. By the Rev. G. J. MacGillivray, M.A. vii-263 pp. New York: Benziger Brothers. \$2.15.

"All roads lead to Rome" is an old and familiar adage, the perennial truth of which is manifested again and again. This book, while of its nature resembling others of its character published within the past few years, yet possesses a freshness and an originality which should insure it a hearty welcome from a large circle of readers, both within the Fold and on the threshold. The author spent four years as an Anglican missionary in Kurdistan and it was chiefly through his experiences among the "separated Churches of the East" that he was led into the Catholic Church.

While working among the Nestorian heretics, Father MacGillivray was struck by the fact that Anglicanism had nothing to offer these Christians. For Anglicanism did not know its own mind, its doctrines and practices differing according to the individuals professing it. He engaged in prolonged study, lasting five years; during which time he examined the Church and Her doctrines from all angles. He compared Her with the various other Christian bodies and went over his findings time and time again, working as a veritable "Devil's Advocate" to find, if possible, any weak spots in Her armor. None appeared and in 1919 he made his submission to the Catholic Church. Shortly afterward he went to Rome as a student, was ordained four years later and he has since labored for the Faith in his native England.

Father MacGillivray's work combines the charm and interest of a book of travel with the depth and value of an apologetical treatise. Scripture, Patrology, History, the practical functioning of the Church; all are treated in their turn and all contribute cumulative evidence toward the eternal truth of the City of God, the Catholic Church.

T. C. D.

The Memoirs of St. Peter. By the Rev. James A. Kleist, S.J. xiv-216 pp. Milwaukee: The Bruce Publishing Co. \$2.50.

The writings of the Evangelists have always been thought of as good examples of literature for their simplicity, their directness of expression and beauty of thought. Not least among these is the Gospel according to St. Mark. The second Gospel follows so closely the thoughts and sayings of St. Peter that it has been called his "memoirs." St. Mark, as associate of St. Peter, was in continual companionship with one who was very impressionable. This characteristic of St. Peter is vividly reflected in the Gospel with its exactness of description and details. St. Mark wrote down what St. Peter preached, and Peter preached the "good news" of the Lord.

Father Kleist has made a study of the literature of the Bible and has selected the Gospel according to St. Mark for special study for its simplicity and its straightforward appeal to the common people. His translation into "sense-lines" is not a new fad in Biblical literature. It is the manner in which the Gospel was first rendered. "Long before the New Testament came into existence, and long after it was finished there was among the Greek authors a widespread custom of writing their prose as well as their poetry in the colometric style. This means that line after line of the manuscript, instead of being filled up to capacity, would contain only what the Greeks called a *colon*, that is, a smaller or larger portion of a period or composite sentence." Each *colon* made sense in itself. Thus a sense-line is one that by itself makes sense. To quote again from the author: "Besides being to the manner born, colometry boasts certain advantages which recommend it to the modern reader of the Bible. In antiquity the silent reader was almost unknown. Whoever read at all, would generally read aloud even when alone, because all ancient composition was so constructed as to make its appeal by means of oral reading. All an ancient reader had to do when reading aloud in an assembly, was to read each *colon* by itself and make a very slight but perceptible pause at the end of it. In this way, words meant to go together were usually kept together, and hearers were helped to grasp the sense." "In an English translation," apologizes the author, "colometry cannot, of course, render all the services it can in the Greek original; but even to us its great and obvious advantage is that it keeps word groups together and gives us time to master one group before another rushes in." Rendered in this manner, the Gospel takes on a more perceptible and swinging rhythm, enhancing its already beautiful prose.

The Memoirs are supplemented with notes on the text. In cases where authority is required for his tenets the author uses the modern well known scholars, Fathers Pope and Lagrange. Perhaps the most valuable feature of this work is the variety of angles from which the Gospel according to St. Mark is viewed. Besides the new translation itself and the "brief notes" there are several introductory sketches dealing with the Gospel, a topical outline of the Gospel, a short theological comment on the doctrine contained in the Gospel and two indexes, one to the translation, the other a general index. Five illustrations and one map embellish the text. This splendid volume is a worthy contribution to the field of Biblical literature and a credit to the Science and Culture Series.

R. C.

The Paulists. By the Rev. James G. Gillis, C.S.P. vi-67 pp. New York: The Macmillan Co. \$1.00.

The Franciscans. By Alexandre Masseron. Translated by Warre B. Wells. vi-233 pp. New York: P. J. Kenedy & Sons. \$1.75.

Many books have been written on the foundation, the character and purpose of the various religious Orders and Congregations. Some have misrepresented the founders and their institutions—idealizing them to the point of mere sentimentality. Others have gone to the opposite extreme. The authors of *The Paulists* and *The Franciscans*, however, have steered a middle course producing two books that will prove an aid in advancing popular knowledge of the respective Orders.

A short but thorough monograph on the Paulists comes from the pen of Father Gillis. Founded in America it is but natural that the Congregation should assume some of the characteristics of the country of its origin. Father Gillis writes: "The spirit of the Paulist congregation has been from the beginning consciously and purposely American, and in the broad sense democratic." From this peculiar character sprang the much controverted charge of Americanism against the Society. Misunderstood by foreign clergy, the Paulists were looked upon with disfavor. Father Gillis in a clear and forceful manner shows that this charge of Americanism, as understood abroad, cannot stand against the early Paulists. With a clear insight into the character of the young Isaac Hecker the reverend author vividly depicts the spiritual unrest of the founder. His conversion, his life as a Redemptorist, the beginning and development of the Paulist Congregation, and finally the aims of the Society are written in a style that will hold the reader's interest.

To arrange, within the scope of one volume, an historical sketch of an Order and to describe its members' mode of life is not an easy task. Nor is it a simple matter to use the material of sober history, avoiding pedantic and bookish phraseology, and at the same time to present a work that is to be a popular source of information. Alexandre Masseron, however, has successfully surmounted these difficulties. He has written a book on the Franciscans that will prove a real delight to the lovers of Franciscan lore. The volume is made up of "an historical sketch" of the Order and a description of "Franciscan Life." No study of an Order would be complete without at least a resumé of the founder's life, for without an understanding of the founder's character the spirit and aim of his Order cannot be intelligently understood. The author's portrayal of Francis of Assisi is done in clear and simple language. The youth and vocation of the

Saint, the foundation and growth of his Institutions are graphically set forth. The vicissitudes that beset the Order, both before and after the death of the Saint, are not glossed over. "At the death of Francis" he writes, "the unity of the Order had been apparently complete, but the tendencies which even then opposed one another already contained the germ of future division." The first Order is composed of three branches absolutely independent of one another: the Friars Minor, the Conventuals, the Capuchin Friars Minor. In an instructive and unbiased chapter, the author treats of the divisional phase of the Order and the differences and spirit of the three branches. Not to every layman is accorded the privilege of intimate observation within the cloister. This privilege was granted to M. Masserson and the reader benefits thereby. The chapters dealing with the novitiate and studies, the work and prayer of the professed Friar, the organization and hierarchy of the Order carry the reader through the daily life of the Franciscans. Reading thus of the life of a Franciscan one tastes "the spiritual joy, that is the earthly recompense which Saint Francis has bequeathed to his sons." J. A. S.

Chrestomathia Bernardina. By the Rev. P. E. Pisztter, S.O.Cist. 392 pp. Turin, Italy: M. Marietti. L. 18.

The impression is abroad that St. Bernard in the fervor of his eloquence neglected the dogmatic and ascetic for the moral and hortatory aspects in his presentation of Catholic teaching. Were this the case we should not reasonably explain his hold on subsequent ages, the actuality of his treatment of theology even in our own day and the deservedly merited honor of the doctorate which the Church has accorded him. It was a well advised step, therefore, to select from his voluminous works the most striking and salient dogmatic and ascetic passages if for no other purpose than to convince us that the fiery Doctor of Clairveaux was not only a theological light in his own day but by his manner of presenting the truths of faith a model for teachers, especially preachers, in all ages. Priests of our own time can profit from a study of this well selected and systematically arranged *catena* not only in the matter of acquiring for themselves the bread of solid dogma, but also in the manner of feeding the starved masses. For St. Bernard argued straight to the point. He presented truth without fear or excuse, without cringing or quibbling in an age when the exposition of the dogmas of faith by teachers and preachers left much to be desired. Having conceived each dogma as something living, vital and energizing and having experienced in his own life through meditation the power of the Cath-

olic truth over the mind and heart Bernard acquired the facility and perfected the art of presenting these truths in such a compelling way as to fire his hearers for a Crusade against the Muslim and for the far more difficult campaign of reform at home, in individuals, families and states.

There is never any doubt in reading the works of St. Bernard as to the force of the Catholic teaching over man—his intellect which must be satisfied with proofs and arguments, his heart which must be solicited by the beauty of the truth and its refining influence upon man. Few men throughout the ages have succeeded in showing so well as Bernard the vitality of Catholic dogma, its galvanizing power and its intrinsic beauty. Hence his large and frequent quotations from Scripture do not seem forced or artificial or adventitious. He has assimilated the spirit of the Gospel so well that he almost consistently thinks in Scriptural terms and modes without on that account seeming to strain for effects or display a literary virtuosity. Though he does divide up his matter clearly it is never done with the careful attention to division so characteristic of later scholastics. Perhaps this accounted for his popularity as a preacher and for the practical utility of his sermons in our own age. For the average people, whilst they want clearness in the sermons they must listen to, do experience something of the gruelling sensation of a man in a clinic when the sermon consists of nothing but an elaborate process of dissection. St. Bernard covered in his preaching and writing almost the entire field of Catholic dogma. But like the born orator he preferred in his sermons to take one topic at a time or one aspect of a dogma rather than a rambling discussion of a treatise or a tract. Hence it came that for all his fervid speech, his abundant exhortation and extensive amplification he never smothered his central theme or submerged his main contention. Hence he was never vague or uninteresting. Those who heard his words knew when they returned to their everyday avocations of life what he had said in his direct, straightforward, crystal and pointed manner. His mind was like nothing so much as a sharp blade that cut cleanly the loaf of dogma without chopping it into fragments which not even the best kind of oratory could have made more of than a theological crumb pudding.

For these reasons, aside from the pleasure and instruction one can gather from coming in contact with a keen, straight thinking mind, the publication of this book must be welcomed and broadcasted. Its assiduous use in the preparation of sermons is strongly advised. Since on account of the dismal future there are points of contact in the mental outlook of our own people today and that of the people

in Bernard's time—a closer similarity than exists with regard to later ages—the appearances of this work seems almost providential, and we beguile ourselves into hoping prophetic of even better things in the pulpit of to-morrow.

S. M. T.

Crusade for the Anemone. By Princess Marthe Bibesco. Translated by Thomas Kernan. viii-180 pp. New York: The Macmillan Co. \$2.00.

The anemone, says the authoress, is the flower called by Christ "the lily of the field," while the "crusade" is, as one very perspicacious reviewer points out, an emotional reflex to the disenchantment of modern Palestine. The basic emotion of this book, we believe, is best reflected when on page 114, the authoress refers to the charmingly ascetical Maurice de Guérin and his beloved sister, Eugénie: "When they reached it, she bade him farewell. He departed. When she had lost him from sight she returned overwhelmed with sorrow and told the gardener not to rake the path so that the footprints of her brother's horse would not be effaced." If you substitute for Eugénie Princess Bibesco, the authoress of this little book, and for Maurice that Christ who paced the shores of Galilee centuries ago you will capture the inimitable simplicity of a noble book. What a consolation for the authoress when she reflects that there is in Palestine at least one vestige of her Beloved which neither time nor circumstance can ever efface—the humble anemone!

This appealing book contains five letters actually written from Palestine to chosen confidants of the Princess. The first is addressed to a Canon of Notre Dame de Paris, noted for his wit and spirituality. The second is written to Lord Thomson of Cardington, the Commander of the British Brigade that delivered Jerusalem in 1918, later Minister of War when he perished in the burning of the dirigible R-101. The third epistle, a message of consolation to the dying King of Roumania, was sent from Jerusalem where the sad lot of kings has so often been deplored. In the fourth letter, addressed to a Gentile, there is unearthed a shaft of scintillating humor directed against the Voltairian Frenchman who is too big to believe, yet whose proudest heritage is the fact that he knew very intimately one of God's little ones, the Little Flower of Lisieux. How burning still are those words of Divine Wisdom as they arch across the years: "It is hard to kick against the goad." The last letter, the Epistle to the Dead, because of the universality of its appeal and its incomparable simplicity and profound pathos, justly deserves to be ranked among the world's most noble literature. Deep indeed is that charity which can smilingly surrender to death a very lovable brother. If I were to

search for the lonely anemone I would not travel to Palestine because I could find it more easily at hand—enshrined in the heart of that child of six.

C. S.

Faith and Youth. By Burton Confrey, M.A., Ph.D. x-226 pp. New York: Benziger Brothers. \$2.00.

A pessimistic cry is being raised to-day regarding the conduct and tendencies of our modern youth. Seminaries and religious orders have numerous vocations but great concern is felt for those who do not embrace the religious or sacerdotal life. In the opinion of many ranters, the youth of to-day are traveling at a desperate pace to the nether regions.

Doctor Confrey has produced a very interesting book dealing with youth. He is not voicing an opinion or speculating about conditions. His imagination has not entered into it. The subtitle: "Experiences in the Religious Training of Catholic Youth," indicates the material in the book. Many books have theorized on the subject but the value of this volume lies in its actuality.

In the introduction, Doctor Kerby tells us that "the book represents an effort to reunite nature and grace in the hearts of young men, to master the eternal harmonies between the longings of the better self and the divine vision of life." Youths are dreamers and the book tries to point out the matter over which they are to dream.

Since "religion is the most important thing about any man" the teaching of religion is the most important subject in the schools of men. Dean Confrey has realized this and as a professor of English he had his students submit their English papers and exercises on religious subjects. The book was really written by many young men. Doctor Confrey compiled and arranged their papers and wove them into a composite whole. One reading the papers feels their sincerity and believes that they represent the true thoughts and reactions of the men to religious stimuli. One sees why it is possible for American college men to undertake perpetual adoration of the Blessed Sacrament at Notre Dame University. One finds the men to be really "Knights of Our Lady"; one sees the source of their "Devotion to the Church Suffering"; one glimpses the religious vistas that open up to them in their "Meditation and Spiritual Reading."

All young men are hero worshippers. They must be convinced that Christ is the Hero of all time. Youth is the age of adventure; it is the period of generous daring. The enthusiasm of youth must be directed into safe channels and these are found in the Catholic Church. Religion must be represented to our modern youth in an

appealing manner so that it may hold their attention and be the object of their quest. It, of course, is the only source of the happiness that all young men seek, but they must be made to realize this fact.

Doctor Confrey's book will be of inestimable value to all teachers. In it they will find the approaches they have sought by which they can reach the young. Priests will discover in it means of shattering the wall that young men sometimes raise against religious conversations. All readers will profit by the volume and all youths instructed according to its suggestions will come closer to the heart of the Catholic Church.

G. M. L.

Butler's Lives of the Saints, Vol. VII, July. Corrected, Amplified and Edited by the Rev. Herbert Thurston, S.J., and Donald Attwater. 457 pp. New York: P. J. Kenedy & Sons. \$2.75.

Another of this series has appeared. It is now seven or eight years since the Reverend Herbert Thurston, S.J., began to strip this hagiographical classic of its turgidity and historical inaccuracies and to bring it up to date. Until recently only three volumes had appeared, January, February and March. The venerable Jesuit realizing that it was too great a task for him to accomplish alone, requested a new editor to help him expedite the appearance of the set and put it before the public by the end of 1933. The co-editor is the scholarly Donald Attwater, editor of the *Catholic Encyclopaedic Dictionary*. Mr. Attwater will write only the text of the six volumes covering the months from July to December and Father Thurston will continue to prepare the small-typed notes and bibliographical references that are so useful in research work. This arrangement with a co-editor is responsible for the appearance of the seventh volume before the fourth, fifth and sixth.

In this volume Mr. Attwater retains more of Butler's text than Father Thurston ordinarily does. Some readers will be pleased to hear this because of their love of the original text of Butler; others less conservative will prefer to see the slashing red pencil of the critical Father Thurston eliminate such erudition of Butler's as is now obsolete. The difference in the treatment of the subject by each of the editors, however, is not sufficient to militate against the unity of the series, nor even to indicate a divergence of view. As in previous months almost every day of July has received additional lives of saints or blessededs raised to the altar since Butler wrote in the eighteenth century. Some of the old *lives* have been rewritten and those that have been retained are revised both to conform to the most recent discoveries of historians and to make for easier reading. This

new edition of Butler's masterpiece is a monumental work that will be for many years an aid to scholars and a source of edification to religious and laity.

R. M. R.

Whence the "Black Irish" of Jamaica? By the Rev. Joseph J. Williams, S.J., Ph.D., Litt.D. vi-97 pp. New York: Lincoln MacVeagh, Dial Press, Inc. \$2.00.

Father Williams, a New England Jesuit, and a well known Ethnologist and Anthropologist, undertook the task of answering the question: "Whence the 'Black Irish' of Jamaica?" In other words, why the Irish names of some inhabitants of Jamaica, who are apparently full blooded negroes? Seemingly they did not, as is often the case, acquire these patronymics from their masters. For records show no planters of those names. Therefore, concludes Father Williams, these Irish names are a heritage from remote Irish ancestors.

The author then proceeds logically in his thesis. He adduces records showing that thousands of Irish men and women were exiled by Cromwell during the fifties of the seventeenth century. Large numbers of these were sent to the island of Barbadoes in the West Indies. In order to populate the recently conquered island of Jamaica, the Dictator then sanctioned the transfer of some of the population of Barbadoes, and thus many Irish were settled in Jamaica.

Father Williams has consulted a wealth of secondary source material, as well as available original documents. His thesis, while not conclusively proved, is nevertheless quite plausible. There is such a hiatus in documents from the middle of the seventeenth century until the present day that decisive proof of his thesis would require much more evidence than was known and accessible. However, Father Williams deserves the thanks of historians and ethnologists for his scholarly contribution both to one of the "saddest chapters in Irish history" and to the ethnological origins of the peoples of Jamaica. The readers of his "Whisperings of the Caribbean" and "Hebrewisms of West Africa," as well as new readers will welcome the latest volume from the pen of the tireless and talented Jesuit Father.

T. C. D.

An Introduction to Living Philosophy. By Daniel S. Robinson. xiv-381 pp. New York: The Thomas Y. Crowell Co. \$3.00.

A philosophy may be said to be living as long as its principles influence the lives of a class of people. But its acceptance alone must not be considered a prime criterion of its real value. Rather a philosophy is vital and purposeful in so far as it approaches the truth,

for truth alone is unchanging, impregnable and the life of all thought. To the questions what is truth, how can it be known and recognized, philosophers of all ages have attempted to give the answer. This age is not only the inheritor of their reflections on those questions, but the heir of the problems their thoughts have brought to the surface of life and especially the doleful inheritor of their conflicting opinions.

An Introduction to Living Philosophy is an attempt to direct the student in his study of philosophy and to acquaint him with the various schools of thought and their solutions to some of the fundamental problems of Philosophy. Dr. Robinson divides his book into five parts, Orientation, Idealism, Realism, Pragmatism and Other Types. We may consider it as being divided into two sections, Orientation, which familiarizes the student with philosophy, and Types of Philosophy, in which section we are intimately brought in touch with the thoughts and teachings of recognized thinkers.

Though in the preface of his book the author states that each part may be studied or read independently of other parts, yet it would be to the advantage of the student, or reader who has had no foundation in technical philosophy, carefully to peruse the first section. Here the author treats of the nature of philosophy, its distinction from other sciences and the inevitable problems in the study of philosophy. Attention is called to the distinction between what it termed "Everyman's Philosophy" and technical philosophy. In this section the author examines the motives or reasons which lead men to philosophize and the methods used by the various schools of philosophy and individual thinkers. He concludes his orientation by a study of the branches of philosophy, the problems peculiar to them and the chief types of philosophy.

The second section is devoted to the consideration of the three chief types of philosophy, Idealism, Realism and Pragmatism, and to a summary of some of the recent important movements in philosophy: Neo-Scholasticism, Vitalism, Imaginism, Irrationalism, etc. The work is so disposed that the student may study each type independently of or in conjunction with the other types. In outlining his work Dr. Robinson approached each of the three chief types of philosophy in precisely the same way. He first questions the meaning of the designating word of each type and the methods employed by each type. Then he discussed at length the solutions each type offers to four basic problems in philosophy, the problem of knowledge and existence, truth and error, value and evil, and the body-mind problem.

In his work the author is concerned with living philosophy, or

philosophy existing to-day. His aim is not to influence the reader to adopt one type rather than another, but to afford him an opportunity to survey the field of philosophy and to stimulate thought. For a proper understanding of the work, especially of the second section, it would be necessary for the beginner in philosophy to study under the instruction of a teacher. Despite the fact that the author has tried to make clear the meanings of his words and phrases, the work nevertheless presupposes some comprehension of the meanings the different philosophers attach to their use of words. Mr. Robinson himself insists upon the student's thorough acquaintance with the technical language of philosophers. For the advanced reader the second section certainly makes a good reference source for the philosophical thought of the day. The author has attempted to present that philosophy whose influence is most felt. For that reason he has treated some types of philosophy more extensively than others. Some readers are sure to feel that types, whose influence in their own circles is very potent, have been hurriedly passed over. They will not be satisfied with a mere summary of their type and will protest against the assumption that their particular type is archaic or relatively unimportant, asserting that the vitality of philosophy is determined by its approach to truth.

The book is of value not only to the student and reader interested in philosophy but also to the teacher for whom Dr. Robinson has outlined some practical suggestions on the manner of instructing pupils.

J. T. McG.

The School of Jesus Christ. By Père Jean Nicolas Grou, S.J. Translated by Mrs. Rodolph Stawell. xx-458 pp. New York: Benziger Bros. \$3.75.

Out of the distant eighteenth century comes a book, by virtue of a recent translation, which has just as much application now as it did a century and a half ago. "We boast," says the author in his preface, "that we are the disciples of Jesus Christ. But are we really so?" A good disciple studies scrupulously the teachings of the master. He observes his precepts carefully. Every nod of the teacher is a command. It is evident in this day of artificial culture that there are few among the many millions of so-called Christians who are eager students in the school of Jesus Christ. His teachings are: "Love one another," "Forgive your enemies," "Return good for evil." When we pick up the daily paper and read of the events in the civilized world, the very civilization that receives its *raison d'être* from Christ and Christianity, we stand aghast at the boldness and number of crimes, a defiant revolt against the very power that brought us out of

the "land of Egypt." Murder, theft, irreligion, even paganism again stalk the streets in broad daylight, and still we call our civilization Christian! It is presumption that cries to heaven for vengeance and yet there are but a few who study carefully the teachings of the Divine School-Master in an attempt to make life more livable with a certain amount of anticipation of that bliss promised to those who learn the lessons of the Teacher of mankind and keep them in their heart.

Père Grou's lengthy treatise repeats the lessons taught in the school of Jesus Christ, and draws others lessons from them. Just a glance at the table of contents will convince the reader of this monumental work. Each "lesson," and there are fifty-five of them, takes a phase of the teaching of Christ, beginning with "Penitence" and running through the gamut of Christian doctrine, including love of God, neighbor, the practice of self-denial, humility, patience, prayer, perseverance and all their subsidiary virtues. The words of the venerable author are embellished and beautified with the inspired words of Holy Writ, a quotation from the Sacred Scriptures beginning each "lesson."

The translator is to be commended for bringing to the English speaking public this excellent work in one volume. As Dom Roger Hudleston explains in the Introduction, this is the first complete translation of the most famous treatise from the pen of Père Grou.

R. C.

Saint Augustine: The Odyssey of His Soul. By Karl Adam. Translated by Dom Justin McCann. 65 pp. New York: The Macmillan Co. \$1.00.

In this excellent volume Karl Adam outlines a psychological study of the great St. Augustine from the time of his early youth when he was entangled in the morass of Manichaeism until his full emancipation years later when he emerged into the sunshine of Christianity as the outstanding psychologist of Catholic theologians. From his mother, St. Monica, Augustine learned those predispositions which are requisite for the reception of Faith; but against that inheritance Augustine's soul was for many years in bitter conflict. "How, considering the materiality of all being, are we to think of God's being? Did God exist in infinite material extension, like an enormous sponge that has absorbed into itself all that is not God?" At any rate Augustine was convinced that God could not be conceived in human form and for that reason he was at this period very hostile to the Church which he thought defended the anthropomorphic conception of God as contained in the Old Testament.

Besides the problem concerning the manner of God's existence there was that other problem concerning the origin of evil. "How are evil, sickness, sin and death to be reconciled with the existence of God? According to his materialistic presuppositions evil also was a material thing, a material substance. Could the good God have made it? Was it not rather the work of an evil demon?" Here again Augustine was bitterly at odds with the Church, for did not the Church emphatically ascribe moral evil, sin, to the free will of man? And, was not physical evil too, such as death and sickness, "at least mediately, derived from the misuse of free will, from Adam's sin?" It is obvious that in a man in whom misguided passions burned so vehemently this teaching was calculated to arouse caustic opposition. For nine years in "that crude Eastern dualism," Manichaeism—which attributed moral evil not to the misuse of man's free will but rather to an evil principle that was in conflict with the God of lights—Augustine found an easy outlet for his unrestrained passions.

Who is there, O God, who can resist the ordination of Thy Divine Providence! At length Augustine's deep and sincere search for truth outweighed the insistence of his rebellious lower nature and thus in utter disgust he turned aside from Manichaeism. "Then came a study of the Aristotelian and the skeptical systems of thought which shook the very foundations of his Manichaeism" and plunged him into a state of abysmal melancholy. It was while he was in the slough of this despondency that he was called to Milan, in 384, as professor of rhetoric. While at Milan Augustine came in contact with the perspicacious and devout bishop, St. Ambrose, whose sermons at first merely deepened Augustine's despair, but who later became a strong influence in the crisis of Augustine's conversion.

From out of that dark night of the soul into which materialistic philosophy had plunged him, Augustine was "redeemed through the reading of Neoplatonic writings" to which he now addressed himself voraciously. These writings brought to Augustine the concept of God, as a being of pure spirit, Being itself, the basis of an immutable ideal-world. "The human soul, too, as organ and conveyor of immutable ideas was likewise purely spiritual." Hence there was solved for Augustine that first staggering problem, namely, the manner of God's existence. From this solution there followed logically the answer to that second harassing question, the origin of evil. For "since God, as the absolute truth and absolute reality is the fulness of being, is immutable, true being, therefore that which is not God, which is in antagonism to God, such as sin and evil, is not material nor even anything existent at all, but is essentially the lack of being and a fall-

ing away from being." When delivered from Manichaeism Augustine immediately recognized Christianity as the true religion. But even so Augustine, due to his Neoplatonic readings, "still saw the Church through Neoplatonic eyes." Consequently his life as a Christian is the story of a progressive deliverance from Neoplatonism into essential Catholicism, most fully exemplified in the change in his theology of the Redemption, the movement from something close to semi-Pelagianism to his full doctrine of Grace and the final conception of the Church as the mystical body of Christ. C. S.

Man—Papers read at the 1931 Cambridge Summer School of Catholic Studies. Edited by the Rev. G. J. MacGillivray, M.A. 275 pp. New York: Benziger Bros. \$2.50.

The Cambridge (England) Summer School of Catholic Studies is indeed performing a highly commendable work. Since its inception in 1921 as a development of the Catholic Bible Congress which was held that same year at Cambridge several series of lectures have been given and each subsequently published. These lectures are given by notable scholars from the secular and regular clergy. Their purpose, of course, is to explain various truths of the Catholic Faith, and they aim to bring about a better understanding and deeper appreciation of the sublime truths entrusted to the Catholic Church.

The present volume comprises thirteen lectures by such eminent authorities as Archbishop Goodier, S.J., Rev. Hugh Pope, O.P., Rev. Fulton Sheen, Rev. E. C. Messenger and others. The lectures under the general title *Man* deal with such subjects as the spirituality and immortality of the soul, Man—a substantial unit, the soul and its faculties, the meaning of "Creation," the origin of Man in Genesis, Original Sin, the Redemption, etc.

This series is in every way excellent. While it is true that the lectures in their technicality are quite above the comprehension of the average American Catholic layman, nevertheless the educated layman who aspires to know more about his religion (as indeed every Catholic layman should) will find here a rich treasure not only to elevate him spiritually but also to equip him with powerful weapons of attack when he is confronted in his office, in the factory, or on the street with that typical modern who repudiates spiritual values and labors under all kinds of false impressions as to just what the Catholic Church teaches. To the Catholic student pursuing theology or philosophy the lectures should prove helpful as supplementary reading to his text-books or *Summa Theologica*.

This volume of 1931 lectures comes forth as a manifestation of genuine scholarship, clear thinking and diligent study and preparation.
J. J. C.

Life of Mendel. By Hugo Iltis. Translated by Eden and Cedar Paul. 315 pp. New York: W. W. Norton & Company, Inc. \$5.00.

Scientific cautiousness often hides for decades the brilliancy of a theory and the genius of a man. Because he "disclosed an unknown land before the time was ripe," Pater Gregor Mendel roamed the hinterland of science without thought of the trophy. But the archives of the Brünn Society for the Study of Natural Science disclosed mendelism. A pioneer became known and Pater Mendel wove his name in the central theme of biological research as the "Father of Heredity."

The patient "watching" of science and its delicacy in sorting theories is commendable. It is surprising, however, that no detailed biography of the great man, Mendel, appeared before Herr Iltis gathered in his short essays and articles, and fulfilled his promise to keep Mendel's name in honor. Eden and Cedar Paul share with Doctor Iltis in giving us the background of a great theory,—the life of its author.

Herr Iltis brings to his work the impedimenta of a scientist. He tempers this with a "native son's" knowledge and love. The result is expressed in a sympathetic picture of Mendel the Augustinian, the man, and the scientist. From the scanty material available, the author links the humble humanness of Mendel with his life as a religious, teacher and experimenter. The so-called "flare" for smart biographical writing finds no place in the author's careful erection of his monument to Mendel. But the reader may easily sense a sympathy which is understandable and fascinating because of its honesty.

It is possible to divide Iltis' biography into two parts: "Mendel The Youth" and "Mendel The Scientist." From letters written to his home and to friends; from an understanding of the Austrian type, Mendel betrayed a singular affection. His early days of study were marked by the commendation of teachers and frequent periods of illness. Herr Iltis intimates that these times of depression in the life of a poor student may have been mental and not physical. It betrays, however the delicate sensibility of Mendel the boy, whose poverty very nearly deprived him of an education.

Mendel began his experiments in cross-fertilization following his entrance to the Altbrünn, the Augustinian Monastery at Brünn. Throughout his long term as a teacher, both at Olmütz and the Brünn

Modern School, Mendel never lost sight of his experiments. His interest in the monastery garden amounted to infatuation. Iltis paints a romantic picture of these endeavors and goes deeply into the exact technical procedure. In recording the fruitful search period of the Augustinian Mendel, Herr Iltis uses the scientist's own note books as authority. The chapter on "Crossings of the Pea" is more than a monograph on the Mendelian theory of heredity. To the scientist, or the student of science this part of Herr Iltis' book should prove more than a textbook. To the lover of biography the dullness of unfamiliar technicalities is more than offset by the character and procedure of a romantic figure.

Iltis definitely puts an end to the ever repeated argument that Darwin's work incited Mendel to his own experiment and theory. Admitting that the Brunn monastery contained volumes of Darwin's research, annotated by Mendel himself, the author writes: "Although Darwin's publications were interesting and stimulating to Mendel from the first, it is a mistake to suppose (though this has often been maintained) that Mendel was incited to his own researches by his conviction of the incompleteness of Darwin's theory. In refutation of such an idea it is enough to remind the reader that the first edition of the *Origin of Species* was not published until 1859, when Mendel had already been engaged on his experiments for several years."

The influence that Nageli exercised upon Mendel swerved him from fully completing his work upon crossing the common garden pea. This would explain his later interest in meteorological studies. Iltis gives as much effort to the extraneous studies of the great Mendel as he does to the well known work of the Augustinian scientist in formulating the theory of heredity. The result is a complete picture.

The *Life of Mendel* by Herr Iltis is to the student of biology only next in importance to his biological textbooks. To the lover of biography, the work is too important to be absent from his bookshelves.

H. M. S.

DIGEST OF RECENT BOOKS

Who will sing to the satisfaction of all the beauties of motherhood! She is beautiful in her preparation for marriage, in her early maternal years, in her work of training the children to robustness of soul and body, in bidding them farewell as they leave the home for their places in the world and in her declining years waiting for the great reward that must be the lot of all good mothers. This is the theme of the little volume, **The Beauties of Motherhood**, by the Rt. Rev. Placidus Glogger, which has been

translated and adapted by the Rev. Ambrose Reger, O.S.B. The beauties of motherhood are simply the duties of motherhood, as the author points out in this message to womanhood. Dr. Glogger speaks from the wealth of his long study and accumulated experience gathered in directing souls. His language is unobtrusive, simple, encouraging, yet with a directness that comes from speaking plainly habitually. "Mother, be neither playmate nor tyrant but the representative of God," is an example of the straightforwardness of the author. He is sympathetic and understanding too. He invites the confidence of all his readers. Young women will be instructed by this little volume. Mothers will enjoy reading it. Grown-up sons and daughters will be inspired to greater respect for their mothers. For husbands too it bears a message. (P. J. Kenedy & Sons, New York, \$1.00.)

PASTORAL THEOLOGY: The use of small trying type and miserable paper will go far toward prejudicing the reader against the excellencies of the second volume of **De Extrema Unctione**, by the Reverend Felix Capello, S.J. This rather detailed study on Extreme Unction is intended for busy priests who, whilst they wish to know some historical, dogmatic and canonical data connected with the practical aspects of the subject in order to make their preaching more fruitful and actual, still cannot afford the time to go through a long treatise such as that of Cardinal Van Rossum or that of the Jesuit Father Keon. This treatise, then, is full, very full, considering its compass; it is direct in style and method of presentation. The author is always intent on being practical, envisaging every contingency that might arise with regard to the administration of the Sacrament of Extreme Unction. Perhaps he might have marshalled more dogmatic reasoning in support of some of his statements. For the American priest the section having to do with Extreme Unction in the Oriental Church may prove of great value since members of these Oriental Churches in union with Rome are found in nearly all our larger cities though not always served by priests of their own respective rites. (Marietti, Turin, Italy. L. 15.)

HISTORY: The Reformation, even to the student, is generally associated with the history of Germany, England and the northern countries, while Cranmer, Luther and Calvin are thought of as the reformers. Italy is, and has been, so thoroughly Catholic that an Italian "reformer" or "reformation" would seem to be a paradox. Yet Italy in the sixteenth century was not without her rebels and revolts, which some historians have been pleased to call the "reformation." Every revolt has its leaders, some small, some great. It is with the leaders of the revolt in Italy that **The Italian Reformers, 1534-1564**, by Frederic C. Church, deals. Dr. Church with an unmistakable fairness and true historical mindedness takes up his subject. Delving into musty documents and ancient archives the author lays before the reader the lives and activities of Valdes, Ochino, Vermigli, Curione and others. These men ended their days in Zürich, Basel, Geneva, or some other place outside their native land. Their work indeed was mostly of revolt against the politics and religion of their native Italy, and they were forced by their own affairs to seek refuge in other lands. It is to be regretted, however, that this work, the result of much painstaking research, is written with an unconscious lack of appreciation of things Catholic. (Columbia University Press, New York, \$5.00.)

The Free Negro Family, by E. Franklin Frazier, is a brief study of the cultural and economic factors in the history of the Negro family in America. This work appears as part of the social research program which has been undertaken at Fisk University, in an attempt to establish the fundamentals of the race problem in the United States on a scientific basis. The present study does not pretend to be comprehensive. It approaches the subject from the standpoint of the free Negro family in relation to the ecological system of slavery. The work is well annotated and includes a

bibliography. The increasing interest of the Negro in his own problems is a bright augury for the cultural future of the race in this country. (Fisk University Press, Nashville, \$1.00.)

HAGIOGRAPHY: St. Peter Canisius, who was a contemporary of saintly men during the religious maelstrom of Europe, comes to us as **A Champion of the Church**, by the Rev. William Reany, D.D. Peter Canisius was a scholarly man. He wrote numerous books, taught school in Cologne and Ingolstaadt and founded Fribourg College. He had the extreme honor of working under his founder, St. Ignatius of Loyola, and St. Francis Borgia, a superior. Both of these superiors commended Peter for his loyal, steadfast work in Catholic education. Pope Pius XI said that Peter "has become one of the creators of the Catholic press and especially of the Catholic periodical." Declared a saint on the feast of the Ascension, May 21, 1925, Peter received also the title of "Doctor of the Church." Father Reany briefly sketches the life of St. Peter from his birth to his entry into the Society of Jesus. The best part of the book begins with Peter's entry into the Society and continues to hold interest to the end. Father Reany shows that through St. Peter's perfect obedience he was able to be a perfect "champion of the Church." When directed to perform a task by a superior Peter was confident in himself only because he recognized in his superior the Will of God. Peter said, "I shall look upon myself in the house of God as none other than a beast of burden." (Benziger Bros., New York, \$1.50.)

A saint, strong enough to resist kings; humble enough to approach the bishopric on foot and in the habit of a Carthusian; wise enough to be termed "Sapientissimus!" Such is the subject of Joseph Clayton's **Saint Hugh of Lincoln**. For the first time the authoritative *Magna Vita S. Hugonis* is harmonized with the other biographies of the Saint. The author of the new biography details a fascinating sketch of the youth, Hugh of Avalon, who was born in the twelfth century, "mother of the fruitful middle ages." The early life and education of Hugh under the tutelage of the Canons Regular at Villarbenoit, prepare one for the humble and saintly life of Hugh of the Grande Chartreuse. The lover of animals and the wise Procurator gave place to the Prior of Witham, then to the Bishop of Lincoln. Bishop Hugh was more than a friend of kings, he was beloved by little children. Because miracle followed miracle at the tomb of St. Hugh, a petition was sent to the Pope for his canonization. The full process of the canonization and translation of the Saint is detailed by the author. (P. J. Kenedy & Sons, New York. \$1.90.)

The "Isle of Saints and Scholars" has furnished the inspiration for innumerable volumes, yet it is a perennial fountain, oft tapped but never depleted nor even perceptibly diminished. In **The Irish Way**, F. J. Sheed has compiled a book of some 340 pages, containing studies of holy Irishmen, written by authors of Irish blood. The result is an attractive, readable book, portraying the lives of eighteen Irish men and women who were noted beyond the average for love of God. It does not purport to be a list of the eighteen best Irishmen, but, as the editor explains in his foreword, "simply a list of good Catholics, who were Irish, from whom, therefore, something might be learned of Irish Catholicity." Each author chose his own subject and was therefore unhampered in the spontaneous enthusiasm which characterizes an author writing on a favorite subject. The list begins logically with that name which is synonymous with Catholic Ireland—the great apostle St. Patrick, and it closes with one of our own day—scarce seven years in his grave—one whose holiness of life was peculiarly and typically Irish Catholic—Matt Talbot, the Dublin laborer. The list includes among others the martyred Archbishop, Blessed Oliver Plunkett, St. Lawrence O'Toole, Father Theobald Mathew, the Apostle of Temper-

ence, the World War Chaplain, Father William Doyle, S.J., as well as the famous foundresses, Catherine McAuley, Mary Aikenhead and Margaret Mary Hallahan. The authors, many of them well known, include, besides many lay men and women, secular priests, three Jesuits, a Vincentian, a Capuchin, a Franciscan and a Dominican. A pleasing and helpful feature is a map of Ireland, which enables the reader better to know the places mentioned in the course of the book. (P. J. Kenedy and Sons, New York. \$1.90.)

Margaret Yeo, in **St. Francis Xavier**, has contributed another volume to the fast-growing list of well-written hagiography which has made the modern perusal of the lives of the saints not only a means of moral and spiritual uplift but an intellectual treat as well. The Apostle of the East appears as a lovable human character differing from other men only in the intensity of his zeal in God's service. A map and continued chronological references make it easy to follow the missionary activities of the saint in the Orient. To one familiar with the oriental mind Francis' success would be incomprehensible if it were not remembered that it was God Who worked through him. A modern son of Ignatius, a missionary in India, after outlining present difficulties of language, culture and philosophy, writes, "It is no wonder that missionaries in the past sighed in relief when they found non-Hindu aboriginal tribes in the jungles willing to be converted for a little material help. It is no wonder, too, that many consoled themselves by engaging in works of education, hoping to penetrate the masses slowly and so prepare the people for a movement of conversions in some dim future centuries!" Imagine then the courage, the zeal, the sanctity of Francis Xavier who was among the first in the vineyard and who in the few short years allotted to him achieved so much. (The Macmillan Co., New York, \$2.25.)

DEVOTIONAL, MEDITATIONS: My Convent Life, an adaptation from the German of the Rev. Karl Gerjal, by Sister Mary Maud, O.S.D., is a spiritual visit to the home of religious. The reader might imagine himself entering the religious life and seeing his convent with its different apartments for the first time. Speaking in simple and direct language the author bids the reader reflect on each progressive step of his process through the convent from the threshold to the cloister garden and God's Acre. Opening with a thought on the "Site of the Convent" and devoting several concluding chapters to questions connected with the government and life in the convent, Sister Mary Maud had produced a book that can be used by any religious the whole year through. Although this little volume seems to be written especially for Sisters, Brothers and Priests will find much food for thought in these considerations of the everyday affairs of the chosen ones. (Benziger Bros., New York, \$1.00.)

Meditation is difficult for those unaccustomed to it. However, in **The Way of the Cross**, by Romano Guardini, it is made easy. In short, clear sentences, the author draws for his readers a striking picture of each station. Then, with accuracy and beauty, he draws his conclusions. He shows how each station can be made to help us at some time in our lives. (Benziger Bros., New York, \$0.75.)

The Very Rev. Albert Power, S.J., the author of several popular books, has produced another volume with a wide variety of topics, **The Maid of Lisieux and Other Papers**. All the essays are spiritual, but one is biographical, another apologetical, another historical, yet another liturgical. In the title paper the author exposes the secret of the Little Flower's sanctity which is, at the same time, the secret of her great popularity. Father Power tells his readers how man was made and re-made by Love, how the Blessed Virgin is the Mediatrix of all graces, how the truths of our Faith are secrets, secret "to the great unbelieving world," secrets of success in

the one business that counts, how the triple Palace of the Lord is made up of the soul, the universe and the Eucharist, how the Society of Jesus is the fruit of the unearthly foresight of its holy founder, and how the Church keeps alive the memory of its loved ones by celebrating their anniversaries with great solemnity. (Frederick Pustet Co., New York, \$1.25.)

Conscience, by Romano Guardini, presents three interconnected essays that deal with general problems of the inner life. "Conscience of the Good" defines conscience as "knowledge of the Good." "Conscience and God" studies man's response to God. "Conscience and Recollection" provides the practical side of this truly remarkable book inasmuch as it deals with the factors that may distort or deflect the conscience and with the training by which they may be remedied. (Benziger Bros., New York, \$1.25.)

FICTION: Original, exciting, **Pigeon Irish**, by Francis Stuart, takes you to the very heart of Ireland. In its pages the spirit of the Irish race has come to life. It is a strange, stirring story told in prose that glows with feeling and vitality. *Pigeon Irish* is a tale at once unusual and arresting. Somewhere in the world a war is raging, a war between the old culture and the new. Ireland is the last outpost of the saner civilization. Is her mystic, individualistic, poetic spirit to be lost beneath the oncoming wave of rationalistic materialism? It is Catherine Arigho, a modern Catherine of Siena, who proposes the plan whereby the spirit of Ireland may be saved for future generations. Delicate symbolism and allegory combine to make the story a gem of its kind. The action is centered about three principals, a man and two women, and records the events of three days. The story moves rapidly, especially in the latter half of the book. *Pigeon Irish* is refreshingly new, a novel unique in aim and construction. Yet, several unnecessarily vivid passages, glossed over in the name of realism, prevent it from having a universal appeal. (The Macmillan Co., New York, \$2.00.)

John Owen has produced, in **The Running Footman**, a story of tender beauty. John Deere is engaged as footman to run before the carriage of Lord Bringle. Into his life comes the light, the warmth, the beauty of love, a love which makes bearable his physical suffering and the callousness of those about him. He loves one above him in station who is totally unaware of his devotion. At the same time he is loved by one of his own station—but is wholly unconscious of the fact. This strange tangle of unrequited loves reaches its climax in John's last, spectacular run. The tyranny of love drives him to superhuman effort. The restrained pathos of the concluding page is a witness to the superb artistry of Mr. Owen. (The Macmillan Co., New York, \$2.00.)

Inviolable, by Helen M. Bulger, is a story of a modern marital muddle. Michael Reid was obsessed by family pride and possessed by a sister whom he loved, or at least listened to, more than his wife. Francis Desmond loved her Boston terrier more, we fear, than her husband. This combination of elements mixed about as well as oil and water and prevented Michael and his wife from living "happily ever after." Of course, there was another man. In fact, there generally is another man. Dr. Thurber treated Mrs. Reid's health and then her heart. She regained her health but lost her heart. Mrs. Reid divorced her husband and then—"good" Catholic woman that she was—allowed the doctor to see her much too often. Her brother, Father Ambrose, objected to her scandalous actions but she, being a divorcee, knew best. Torn between the dilemma of unlawful love and duty the heroine holds the reader's interest to the very end. The Catholic discipline on marriage and "mixed" marriage is deftly woven into *Inviolable*. (Benziger Bros., New York, \$1.50.)

DRAMA: The most famous of the old Morality Plays, **Everyman**, is presented to us in a revised edition by Joseph Yanner, M.A., Dramatic Director at St. Bonaventure's College. Of all the Morality Plays, *Everyman*

alone has survived and is still able to attract and hold interest. It treats of a universal subject and contains real drama. The original *Everyman* has undergone many changes. Texts have been so numerous and varied that the original idea of the play has been lost. This present version aims to give the original idea in its original sense. Modern theatre-goers look upon Morality Plays as boring and dull. This is no doubt due to our method of approach. Primarily intended as a means of teaching morals they should be produced as drama with the didactic idea secondary. In other texts of *Everyman* constant repetition of the theme has proved tiresome to the audience. In the present version this repetition has been eliminated. The language has been modernized. A new character, "Mother," serves the dramatic purpose of introducing "Good Deeds" and also of exalting the character of "Everyman." Finally, in this version a full description of scenic effects, properties, music, etc., is given. High School and College dramatic societies will gladly welcome this present version. (The Allegany Citizen Automatic Press, Allegany, N. Y., \$0.75.)

Where's Your Wife? by Thomas Grant Springer, Fleta Campbell Springer and Joseph Noel, is a mystery farce that should be welcomed by amateurs. The dialogue is bright and rapid, the situations are very funny, the characters varied and colorful. (Samuel French, New York, \$0.50.)

PAMPHLETS: In line with its splendid program the International Catholic Truth Society offers two more pamphlets as interesting and enlightening as any it has produced in the past. **A Doctor Speaks Out on Birth Control**, by Edward C. Podvin, M.D., is a physician's rebuttal to the principles advocating artificial birth control. Doctor Podvin's thesis is that the practice is against natural and supernatural ethics, and consequently harmful to the whole human composite. He takes the words of Doctor S. Adolphus Knopf and refutes them one by one, thus strengthening his own logical viewpoint. This is a handy summary of an important topic.—Doctor James Eamington Ward, representing the unbiased Protestant, and Father Francis Edwards, speaking for Catholicism, are the characters who carry on the discussion in the second pamphlet, **A Dialogue on Mixed Marriages**, by the Rev. Edward F. Garesché, S.J. Thus presented the Church's standpoint is brought out clearly and in an interesting manner. Though briefly treated the question is answered thoroughly. (Each, \$0.10.)

MISCELLANEOUS: The popular **Catholic Art Calendar**, for 1933, is beautiful and useful: beautiful in its colorful collection of religious masterpieces, useful in its designation of feasts, fasts and holydays of the year. (Extension Press, Chicago.)