

## THE FRIARS' BOOK-SELF

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**Dominican Saints.** By the Novices. Pp. 433. \$1.75 (postage extra).  
Dominicana, Washington, D. C.

Seven hundred years have rolled by since Dominic de Guzman breathed his last. He died as a humble friar in a borrowed habit and without a bed to call his own. Now after the lapse of seven centuries, a Roman Pontiff, a votary and spiritual son, calls upon the world to find in this man's life and immortal spirit the solution for the difficulties of our day. In conformity with this wish of the Holy Father, the novices of St. Dominic's family in the United States have edited a volume showing the spirit of this great Dominic de Guzman as expressed by the lives of the fourteen canonized saints of his Order. The book is not only intended as a tribute and act of love to St. Dominic but it is primarily directed to give the general public, and especially members of the Dominican Order, clear and concise information concerning Dominican ideals and their highest expression. The ideals and spirit of St. Dominic have received their most perfect realization in the person of himself and thirteen of his most faithful followers. So it is eminently fitting to show these ideals and aspirations, as it were in object lesson, in the lives of the canonized members of the Dominican Order.

The "Dominican Saints" includes a charming introduction by Bishop Shahan, fourteen separate papers on the fourteen canonized Saints, a chapter entitled "Other Saintly Dominicans," Pope Benedict's encyclical and a chronological list of the Saints and Blesseds of the Order. This latter is, so far as the writer knows, the only extant document of such a nature.

The biographies are necessarily short and do not profess to be exhaustive. They volunteer to meet another need by offering short interpretations of an average of twenty-five pages that can be easily and profitably read. They are not arranged to form a spiritual book in the strict sense of the term for this is primarily a work of history. The various incidents that go to make up the different lives are presented just as they occurred in their chronological order. No attempt has been made to moralize or sermonize upon them, but a strict fidelity has been preserved to the historical plan. However, it would be almost impossible to write the life of any saint without considering that upon which such a life was essentially founded—spiritual per-

fection. This is gracefully executed by avoiding superfluous laudations and exhibiting this phase of the saints' lives in the simple fashion of facts. Spiritual perfections were integral parts in the lives of these saintly souls and as such must find their place in every true and faithful biography. But it is a fact, that they can be as truly and more effectually exhibited by simplicity and calmness than by insipid platitudes and academic acclamations.

The style of the book is surprisingly uniform when we consider that many hands have penned it. It is absolutely modern in its simplicity, directness and straightforward approach. In the presentation and appeal it is refreshingly popular. No visible attempt is made at effect either spiritual or literary, but the sole purpose seems to have been to tell the simple story of how some fourteen holy men and women were born, lived and died. There were fourteen lives to relate, fourteen distinct and proximate ends to be attained, and each article begins with a purpose and concludes when that purpose is realized.

The "Dominican Saints" should find a place in every convent and college of America, and in every Catholic study. It offers sure and incontestable reference and a brief but adequate exposition of the purpose and triumphs of one of the great Orders of the Church. No Catholic library is complete without the story of the Friars and nowhere can there be found a more complete and satisfactory summary of the great Friar Preachers than in the "Dominican Saints."

—M. S.

**God and the Supernatural.** By Father Cuthbert, O. S. F. C. Pp. 355. \$5.00 net. Longmans, Green & Company, London, New York.

How often do we not deplore the fact that the soul-satisfying doctrines of the Church are so little known, convinced that to know were to embrace. The authors of the present volume, six Catholic Oxonians, deeply realizing this truth, have given to the English-speaking world a timely and carefully adapted statement of the Catholic teaching on questions at present monopolizing attention. They see that there is a spirit of pragmatism, of utilitarianism, of expediency pervading the atmosphere, all well enough for fair weather, but little-satisfying when Death and Disaster ride the seas of life. Man peremptorily craves a higher sanction. He desires to act on principle; he needs a philosophy of life because he needs a code of ethics. Morals and

dogmata are the concave and the convex. But man-made Protestantism and other man-devised creeds, such as Materialism and Spiritualism, can never command the obedience of man. The non-Catholic world has but to examine its conscience to find this out. It is the "flens dico" of the honest Anglican. If then there is a need, and this need has not been filled, let the truth-seeker, the philosopher, at least give the claims of the Catholic Church an honest hearing before rendering the verdict. This is the plea urged in this excellent book.

There are ten brilliant chapters in the volume: The Supernatural, The Idea of God, The Nature and Destiny of Man, The Problem of Evil, The Person of Christ, The Divine Atonement, The Church as the Mystical Body of Christ, The Sacramental System, and Life after Death, all introduced by Father Knox in an engaging essay. Of the nine topics discussed, three are treated by Father Martindale, S. J., two by Father Cuthbert, O. S. F. C., two by Mr. Watkins, and one each by Father D'Arcy, S. J., and Mr. Dawson. The reader will readily see that the choice of subjects was governed by timeliness, though a very comprehensive view of the genius of true Christianity is offered to the thoughtful mind. The method is far from polemical, and the language by no means technical or scholastic. The aim is ever to present in graceful words and figures the doctrine of the Catholic Church. The auditory is presumed to have had the advantages of higher education or at least to be familiar with the thoughtful writers of today. The don seems specially to have been addressed, and will enjoy a literary and religious treat.

From among the ranks of the intellectuals, perhaps more historians and patrologists discover the beauties of the City of God than philosophers and theologians; but the Apostle of the Nations did not hesitate to address the Epicureans and Stoics of Athens, and though for the most part mocked or evaded, yet he might deem his labor well spent had he only converted the great Dion of France. We hope and pray that this series of essays will prove a channel of God's grace to many who are sincerely seeking the Unknown God, opening their eyes to the Kingdom of peace and perfect rest—the Catholic Church—C. K.

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**Shelley and Calderon and Other Essays.** By Salvador De Madariaga. Pp. 198. \$6.00 net. E. P. Dutton & Company, New York City.

The psychology of conversion is often instructive. The influences at work in the partial conversion of the soul of Percy

Bysshe Shelley were many, and among these influences not the least was that of the poet Calderon. The writer in the first essay discusses very ably the influence (not so widely known) which the great Spanish dramatist exercised over the great English lyrical singer; and incidentally illustrates the literary bond that links the nations, England and Spain. A history of Shelley's knowledge of Calderon is first given. Then, after a contrast-study of Shakespeare and Calderon, of Calderon "the dogmatic Catholic priest" who sets "upon the stage his theological principles in a system of inflexible logic which binds even his style and metaphors into a rigid architecture," he asks how it was possible there were any spiritual connection between such a man and Shelley, Shelley "the young and romantic revolutionist, the accuser of kings and priests." The author puts forth reasons and develops them. One reason was their deep, religious spirit; "for Shelley was not lacking in human interest, but because of his deep obsession with man, he could not write on man. Shelley had a theory, but a wrong theory. Intellect (knowledge) was the mother of virtue. Though he could not escape its falseness in actual life, he persisted in it in the theoretical order. The tendency, however, to convert his experience into a universal problem brought him to Calderon. But while the Catholic poet possessed the key of faith (theology) to the problem of good and evil, (the great riddle of the universe) Shelley did not. Shelley sought the truth, but found it not; yet had he lived for long in Spain as he once contemplated doing, his total conversion might have been wrought, and he "might have conceived the "Paradise Lost" of the nineteenth century—the poem of the Spirit who strove for Truth and found it not."

In "English Side-lights on Spanish Literature," the same bond of literary kinship between Spain and England is traced in the parallel studies of the epics "Beowulf" and "Mio Cid" and the poets Chaucer and Juan Ruiz, Shakespeare and Lope De Vega, Milton and Calderon. "Spanish Popular Poetry" is an attempt at estimating the value and interpreting the meaning of the songs of the Spanish people in terms of English culture; while the last essay "The Case of Wordsworth" is an interpretation of the work of the Poet of Nature. It views Wordsworth's genius from the three angles of Beauty, Truth and Virtue, and in the last analysis proclaims that from the standpoint of virtue the Lake Poet merits the title to greatness.



The four essays are offered as a small contribution to the movement noticeable in England in favor of a better knowledge of Spain and the Spanish-speaking peoples. This end the little work achieves. Besides this, the treatment of English authors, especially of Wordsworth and Shelley, presents knowledge, if not altogether novel, at least, not widely known to teachers of English literature. The book is excellent; but why its exorbitant price, remains a question.

—G. M. K.

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**The English Dominicans.** By Bede Jarrett, O. P. Pp. 236. \$6.00 net. Burns, Oates, Washbourne, Ltd., London.

Devotees of Church history and particularly of Dominican history will welcome the opportune volume on the English Dominicans from the scholarly pen of Father Bede Jarrett, O. P., Provincial of the English Province of Friars Preachers. No one will deny that the glorious story of this interesting phase of English Church history has been "curiously ignored," as Father Jarrett remarks in his brief Introduction. The learned Friar, also therein reminds us of the apparent and unavoidable cursorness of this volume,—the first attempt to publish a coherent story of seven hundred years of Dominican life in England.

The author begins with the foundation at Oxford, Aug. 15, 1221, practically coincident with the death of St. Dominic, and guides us through a century of other establishments, noting "that there is hardly one Dominican house that did not look to one or another of the Plantagenets as its effective founder." (p. 3).

Then follows an extremely interesting picture of life in the early English Priories, and of the studies pursued in them. We may venture to remark that the chapter on Oxford proves especially attractive, coming, as it does, from an Oxonian who has but lately reestablished his Friars under the shelter of his Alma Mater. Chapters on Dominican Preachers and Royal Confessors follow, wherein we learn that for one hundred and forty-four years the Friars were the Confessors of the English Kings. Father Jarrett here with characteristic humor remarks: "Fortunately the Black Friars were spared the adventurous and intricate task of soothing the scruples of 'bluff King Hal,' though one of their number, Geoffrey Athequa, as Confessor to Catherine of Aragon, consoled and strengthened that most injured Queen." (p. 100). The chapters on Observance, the Reformation, and

Reorganization fascinate one by the inimitable descriptions and observations of the eminent Dominican. We must here remark that Father Jarrett throughout this volume is no mere panegyrist but the historian; hence the human element of history enters impartially proposed. The final chapter on Restoration treats of the English Province of our own day, which carries on so gloriously the traditions of hallowed memory. After reading Father Jarrett's handsome volume, contemporaneous with the seventh centenary of the death of St. Dominic and the foundation of the Order in England, one more keenly appreciates the eloquent words of Cardinal Gasquet spoken at the recent return of the Friars to Oxford: "The tree planted seven hundred years ago in English soil, cut down even to the ground by evil men for evil ends, more than three and one-half centuries ago, today puts forth new shoots and new buds, which is proof to us that the ancient life is not extinguished even in these centuries." (Aug. 15, 1921).

—R. H.

**Teaching the Drama and the Essay.** By Bro. Leo, F. S. C. Pp. 81. \$0.75. Schwartz, Kirwin & Fauss, New York.

Bro. Leo needs no introduction to wide-awake literary students, who all know what a fine man of letters he is, and how excellently fitted he is to give to the public the essence of a sound philosophy of literary study and teaching. This little book, written with all the clearness, charm and vigor that are so characteristic of its brilliant author, contains the very star of his rich experience in the study and the lecture-room. Here is the outline. "Literary study concerns itself with those three things: The relation of books to life, which is the matter of literature and the basis of vital literary study; the structure, the technique of books, which is the manner of literature and the basis of formal literary study; and the personality of books, which is the mood of literature and the basis of aesthetic literary study. For the appreciation of literature is aesthetic, formal and vital, these three; and the greatest of these is the vital." Matter, manner and mood are introduced in the first chapter. In the second the scope and prime importance of vital appreciation are treated luminously and with power. The next six chapters are devoted to a most thorough-going discussion of matter, manner and mood in the drama and the essay. Concrete examples are given from Shakespeare's "Julius Caesar." In regard to the

essay, several names come up: Lamb, Newman, Ruskin, De Quincey, Coleridge and Macaulay. The ninth and last chapter contains eight fundamental principles in the teaching of literature. The concise way in which they are stated and the fulness with which they are explained put firmly into the grasp of every willing teacher the keys to success in the profession.

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**Six Best Sellers.** Main Street, Harcourt, \$2.00; Brimming Cup, Harcourt, \$2.00; Moon Calf, A. Knopf, \$2.50; Sisters-in-Law, Stokes, \$2.00; Age of Innocence, Appleton, \$2.00; Mysterious Rider, Harper, \$2.00.

After burrowing through six of the best sellers for the secret of their public favor, we come up gasping for air with our query only partly answered, but with a deeper realization of the truth told by the poet who said:

"Two prisoners looked out from behind their bars  
One saw the mud,—the other saw the stars."

In "Brimming Cup" and "Sisters-in-Law" we have a contrast of two authors assuming practically the same topic but working out their solution to contradictory points. Both are raised from a foundation of marital unhappiness. This unhappiness in neither case is due to vicious causes but simply to ennui and to the dullness of surroundings. In this respect "Main Street" bears them some resemblance, for it too is practically absorbed in exposing the social despair of Carol Kennicott, though the purpose of the book seems to be to caricature the unprogressive attitude of a small town.

Both Mrs. Neale Crittenden of "Brimming Cup" and Mrs. Alexina Abbott of "Sisters-in-Law" are slowly withering beneath the monotony of their home life. The character of Alexina must in every respect be declared inferior to Mrs. Neale Crittenden. One mastered life while the other **was** swept on in the egoism she mistook for character. "Sisters-in-Law" is a realistic bore that little more than monotonously details the life of Alexina Abbott and her circle. This is only made worse by the constant eagerness of the authoress to smear the pages with sex. "Brimming Cup" gives a lesson the world needs today: that even plain reason and natural motives demand fidelity and constancy in married life.

"Main Street" is as dry as the dust that whirls about it. It reaches nowhere; it has no object. The appreciation it affords

of small-town life is certainly unfair. All the beauty and homeliness that characterize the fraternal charity of our "Gopher Prairies" is completely ignored, while the small vices of these places is sharply carved in realistic fashion. "Moon Calf" is another story of small town life. It is a record, just a record, of the growth of Felix Fay. As a fine presentation of American youth, the first few chapters of "Moon Calf" can be highly recommended. But as Felix Fay is delineated first as an atheist, then as a socialist and then as a free lover, the imagination grows weary in making jumps between disconnected episodes.

After trailing pages of sordid revelations and psychoanalysis it is most refreshing to meet real men in the bracing atmosphere of the West. Zane Grey's "Mysterious Rider" is a splendid story of quick, clean and vigorous action. "Hell Bent" Wade has the happy faculty of meddling in everybody's business to everybody's profit. He is a strong, absolutely masculine character, so diametrically opposed to the shallow, selfish subjects of these domestic disasters that he serves as a complete antidote for all the virus of his opposites. This book is well worth reading and may be confidently prescribed as a good mental tonic after a busy day in the office. We have only one regret in regard to the "Mysterious Rider" and that is that the sturdy character of Wade did not survive unto other experiences.

Only one novel besides "Moon Calf" has set its scene outside of our day. The "Age of Innocence" is laid in the early seventies amidst the aristocrats of New York. This book shows a clear appreciation of the characters of which it treats. No scurrility disfigures its Victorian characteristics which afford such a pleasant change in the steady run of novels about our own selves. We see our own kind all day. When we seek entertainment and refreshment in a novel a little journey to a different generation as we find in the "Age of Innocence" is a pleasant diversion.

In leaving these best sellers we believe that they have shown one thing and that is the bountiful reception that awaits a good novel. When such works as "Main Street" and "Moon Calf" can be called successful there could never be a question about the future of "Brimming Cup," "Mysterious Rider" and of a book which we highly lauded in our last issue, "Galusha the Magnificent." These are stories, they have a plot and progress



towards a definite solution. Whenever any other novelist can step forth with a real tale to tell and can give it to the public in a pleasing fashion the way is open to him and he will not find too many rivals.

—M. S.

**The Dominican Lay-Brother.** By Very Rev. V. F. O'Daniel, O. P., S. T. M.  
\$1.00 net, Dominicana.

**Right Rev. E. D. Fenwick, O. P.** By Father O'Daniel. \$3.50 net, Dominicana.

To portray the life of the Dominican Lay-Brother and to show the various ways in which he carries out his duties to the Order of Preachers seems to be the object of Father O'Daniel in his latest work. "The Dominican Lay-Brother" is a great tribute to the labors of these staunch men, who by their industry and toils remove the burdens of manual labor from the Fathers and Student Novices of the Dominican Order and who by their prayers carry on an unceasing campaign for souls.

The work could not claim to be exhaustive, for it has been compiled from very limited sources, as the Very Reverend Author states. One thing may be certain, that in writing the history of the Brothers in the United States accuracy and solid sources have been used, for Father O'Daniel, as no other knows the history of the Dominicans in the United States.

The many readers of the Life of Bishop Fenwick, O. P., by the Very Rev. V. F. O'Daniel, O. P., S. T. M., will be pleased to hear of its approval by the Holy Father. Below we reprint two letters that have lately been received from Rome by the author:

The Vatican,

September 2, 1921.

Very Rev. V. F. O'Daniel, O. P., S. T. M.,  
Province of the United States of North America.

Very Rev. Father:—It was with pleasure that I hastened to put in the hands of His Holiness the copy of your latest work, "The Right Rev. Edward Dominic Fenwick, O. P.," which your Reverence sent to me through the Rector of the Collegio Angelico.

Your devoted homage was particularly pleasing to the august Pontiff. He extends you his paternal congratulations on the praiseworthy care with which you have gathered the charming records and the examples of indefatigable zeal left by the founder of the Dominican Province of Saint Joseph, in the United States of America, and the first Bishop of Cincinnati. With all his heart the Holy Father imparts the Apostolic Blessing to you. He hopes that the excellent work will bear the rich fruits of truth and good which you may justly expect from it, especially in those parts which were the field of Father Fenwick's apostolic activity.

I also take advantage of this opportunity to thank you for the copy of the book which you were so kind to send me personally, and to sign myself with sentiments of the highest esteem for your Very Rev. Paternity,  
Most affectionately in the Lord,

PETER CARDINAL GASPARRI.

(Translation from the Italian.)

The Very Reverend Father V. F. O'Daniel,  
The Dominican College, Washington, D. C.

Very Reverend Father:—His Eminence Cardinal W. M. van Rossum charges me to thank you very much for the very kind present you made him of your excellent work: "The R. R. Edward Dominic Fenwick, O. P." His Eminence is really glad and content that you gave to the public this interesting and important book, because it will have a great influence in favor of the scientific studying of missionary work and especially for the story of the Missions. Moreover your book will edify and show the Catholics not only the pain and sorrow their first apostles in America had for preserving their faith but also how they have to work for the propagation of the same faith among their fellow-citizens. For these reasons His Eminence hopes that your book may find a large range of readers and that it may bring all the fruit you expect from it.

His Eminence blesses you and your work with all his heart.

With best regards I am,

Yours most devotedly in Christ,

JOS. MARIA DREHMANN, C. SS. R.,  
Secretary.

Rome, Propaganda, Jan. 19, 1921.

#### DIGEST OF RECENT BOOKS

The English Dominicans have offered to the American public through Benziger Bros. another volume of the *Summa*. The volume contains the complete tract on Temperance extending from question CXLI to CLXX of the *Ila Ilae*. This tract treats not only of temperance itself but also of the virtues and vices that have relation to it as a cardinal virtue. (Benziger Bros., \$3.50). Seminarians and newly-ordained will be interested in another book that is also of a technical nature in their profession. **A Practical Method of Reading the Breviary**, by Rev. John J. Murphy, is a digest and explanation of rubrics relating to the Divine Office. The execution of this book has been done with much crispness and clearness. As the title indicates, the aim throughout this little work, is practicality. This it is in the fullest sense of the word. The many well thought-out schemes which the author proposes testify to the great care which he has expended on this work. (Benziger Bros. \$1.75).

In the line of history there appears the collaborated work of A. C. Benson, M. A., and H. F. W. Tatham, M. A., named **Men of Might**. This book gives great promise but little else. The authors chose some of the most interesting and studied characters of history and proposed to set them in the best light that modern investigation could afford. But this book was doomed to failure as a work of historical appreciation because the authors were unable to sympathize with and understand their subject. They, however, showed great skill in their manner of teaching history with interest, and of grasping and holding the reader's attention. (Longmans, \$2.25). As if in contrast to the preceding work, we may note

a solid, substantial work of history that needs to make no claims for favor beyond the demands of its historical value. **Domenico di Guzman**, by Rev. P. C. A. Carlini, O. P., is the first of a trilogy of Italian Dominican saints that will be completed by a life of Thomas of Aquino and Catherine of Sienna. (Romalo Ghirlanda, Milan).

Great men never die. Blessed Albert the Great, O. P., is affecting the world today through the editing by Rev. Raymond Devas, O. P., of one of his spiritual works, **The Paradise of the Soul**. The beautiful spirit of faith, humility and restrained power that characterized the products of the Middle Age, is admirably present in this little book of meditations. (Kenedy, \$1.25). The holiness of the past ages has again been called upon to aid the spiritual debility of the present generation. One of the Dominican Novices of this Province has lately edited an English version of the French treatise on a **Short Method of Mental Prayer** by a former Master General of the Order, Very Rev. Nicholas Ridolphi, O. P. His treatise has survived the service of three centuries and the recommendation of prescription cannot be gainsaid. (Dominicana, \$0.25). Another small booklet entitled **The Rosary** has been prepared for users of the beads. It contains a plate in colors of each mystery, a short exposition and an appropriate prayer. (Cath. Ch. Sup. House, Col., O. 15c.)

The weight of six centuries has not crushed the personality of that striking poet of Catholicity, **Dante**. Today the National Dante Committee is offering a new edition to the swollen store of Dante works. This "Dante" is a short, sympathetic and acute exposition of the life of that medieval genius of song. It also contains an explanation of the Divine Comedy. (Kenedy, 40c). But poets did not all die with the past since our own century can claim **William Butler Yeats**. A new volume of his selected poems contains a treasure of some of the sweetest lyrics that have ever stirred the sentimental Celtic heart. The magic of true poetry never dies and future generations will enjoy the simple loveliness of these tripping lines just the same as the present. (Macmillan, \$3.50). The Muses are not all carolers of love lays; some sing stirring, vigorous measures that spring from a sense of injured justice and of patriotism. **Ireland Unfreed**, by Sir William Watson is a brief but eloquent and powerfully poetical presentation of the claims of the Niobe of nations. (Macmillan, New York, 50c.)

Can they repeat? That is a big question that is asked of every one who writes a good novel. Some can and some can't. Jeffery Farnol produced a charming, well-balanced story in **Black Bartlemy's Treasure** and if it had received proper pushing would have undoubtedly reached the ranks of the "Best-sellers." He tries again and miserably fails in **Martin Conisby's Vengeance**. No digression seems too wearisome if the author can only take a rap at the Church and his book is so antiquated in some parts that he writes of the Inquisition as if he lived in Georgia in the early seventies. (Little, Brown & Co. \$2.00). On the other hand, one success has in no way drained the channels of humor of Alice Hegan Rice. **Mrs. Wiggs of the Cabbage Patch** has a son in **Quin**. Though there is no relation in plot, there seems to be an heredity of humor. It is a compliment to our generation to have such a book as "Quin" and such an author as Alice Hegan Rice. (Century, \$2.00). Another excellent book that touches a throbbing question of our day is **Helen of the Old House**, from the pen of Harold Bell Wright. The cooperation that was so admirably present during the exigencies of war times has inspired the author to conceive and develop in charming fiction form an industrial scheme of cooperation between labor and capital. The artistic development of this book, combined with a lofty strain of passing comment in social conditions of the day, makes it a most

acceptable novel. (Appleton, \$2.00). **The Works of Satan**, by Richard A. Maher, tells of the experiences of a harmless small town newspaper man who, having been dubbed "Satan," determines to live up to that appellation. It is bubbling over with fun. Laughs are crushed in so tightly that even the cover is blushing red from laughter. This is a dandy book for all classes. The humor is steady and always clean. (Macmillan, \$1.75). Isabel C. Clarke has given us a new work in **The Potter's House.**" This novel may be grouped with that vast host that clusters about the great question of divorce. Unlike most of these books, the present novel has not only assumed the proper attitude of opposition to divorce, but it is the only one which has been bold enough to place its opposition not on frail natural reasons, but has risen to the supernatural motive of religion. (Benziger, \$2.00). Father Finn, S. J., gives American youths a new book in **Bobby in Movieland.** Little Bobby after having been given up as drowned, becomes a screen star and one day is flashed before his astonished mother. (Benziger, \$1.50). Another boy's book is **Signals from the Bay Tree**, by Father Spalding, S. J. This is a fine, healthy, robust story of the experiences of a group of boys in the great open air. Every boy would appreciate such a book as these two and they offer a very acceptable and much needed substitute for the movies. (Benziger, \$1.50). The little girls must not be forgotten at Christmas. Especially for them, Mother Mary Loyola has prepared a beautiful allegory concerning Christ, the King of kings, and has named it **The King of the Golden City.** This is a most touching and most admirable book for children. Mother Mary Loyola must have become a child at heart and a doctor in mind to have written this work. (Ken-edey, \$2.50).

**The Catholic Home Journal** has made its thirty-ninth annual appearance. Many charming and beautiful Catholic stories by writers of the first rank, together with a calendar of saints, go to make this a desirable publication for every Catholic home. (Benziger, 35c.)

