

## THE FRIARS' BOOK-SELF

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**Monasticism and Civilization.** By Very Reverend John B. O'Connor, O. P.,  
P. G. Pp. 253. \$1.75. P. J. Kenedy & Sons, New York.

... And leaving for the cowl  
The helmet in an abbey far away  
From Camelot, there and not long after died.

But what happened from the time the knight took the cowl to his hour of dissolution in Christ? Certainly the knight did something more than spend his time telling the monks stories of the Holy Grail. Curious, we seek to penetrate the monastic wall and gaze upon the unique routine of men whose life was for God alone. What did a man do when he became a monk; what was his life; what went on in the heart of the cloister?

Father O'Connor in his later work, "Monasticism and Civilization," generously satisfies our curiosity. With a masterly hand, he paints the career of those cowed heroes of the Middle Ages, depicting their activities, their sacrifices, their worth and their achievements. Critical history, at once severe and orthodox, was at his side while Father O'Connor painted, and he has her emphatic nod that what he describes is true beyond all shadow of doubt and cavil.

No one can fail to be enamored of the delicate sympathy and consummate artistry of form which are everywhere experienced. It is plain that Father O'Connor's labor has been a labor of love, long-standing and cultivated. Each line engenders an appreciation and conviction in the reader's mind that make the men of those distant ages living realities in whom he has a personal interest.

The work does not profess to treat the relations between religious life in general and civilization, but expressly assumes the term "monk" in its proper signification. The break-up of the Roman Empire and the consequent peril of the arts, are aptly and justly detailed. But one shrine remained to shelter culture, but one master to school the rude barbarian and that was the monastery. What labors were expended and what results were attained are indicated and estimated. Though there are many books that treat of this subject in its different phases, none so successfully reconciles brevity with comprehensiveness.

The reading of this book is at once a pleasure, a profit and a

duty. It is fitting that we should honor all servers of humanity, and the monks were very faithful servers; consequently, we owe them great praise. For long the world has been negligent in this. Among others Father O'Connor would correct this injustice. His is a grand purpose, to the realization of which we should lend our heart and soul.

—P. C. P.

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**A General Introduction to the Bible.** By Right Rev. Charles P. Grannan, D. D., Ph. D., Consultor to the Pontifical Biblical Commission and Professor Emeritus of the Catholic University of America. Four volumes. Pp. 829. \$8.00 the set. B. Herder Book Co., St. Louis, Mo.

To interpret Holy Writ intelligently, information on many complex topics is required. Mgr. Grannan's excellent new "General Introduction" meets the highest test that can be placed on such a work. Its almost encyclopedic contents are not only beautifully arranged and classified, but are also rendered luminous throughout by precise, brief and adequate definitions and explanations.

Completeness is also an outstanding feature of the Introduction. Besides treatises on texts and Targums, manuscripts and Massorettes which are found in every work of this kind, pioneer features have been introduced by the author. He thinks "it is time that the student should know what Higher Criticism is in itself, and not merely in its aims and purposes. It is time that he should understand what it is worth and what it is not worth, what it can do and what it cannot do." (Vol. 2, Pref.) To indicate the value of this second volume especially, it is sufficient to say that herein is found an exposition of the nature, aims, purpose, different kinds, methods, principles, assumptions, and results of Higher Criticism, together with the definition, scope, sources and results of Biblical Archæology. The last volume is also very thoroughly wrought. It furnishes a "clear insight into the mutual relations existing between the Catholic Church and divine tradition and Holy Scripture, on which depends also the Catholic principle of Biblical interpretation." And after all, to interpret the Bible properly, to get beneath the bark to the pith is the goal of every real "Introduction." Praiseworthy also are the treatises on "Inspiration" and on "The Vulgate."

Another great merit of the work is the depth and extent of research displayed therein. Reduced to the narrow limits of

four small books is the quintessence of learned volumes written by the specialists in various branches of Biblical science. Brevity however, in this work, is not accompanied by inaccuracy, and extensive bibliographies point the way for more exhaustive study. There runs throughout the "Introduction" an unmistakable spirit of love and respect for the Word of God, and, needless to say, an open and avowed spirit of loyalty to Holy Church.

—F. C.

**The Science of Education.** By William Kirsch. Archabbey Press, Beatty, Pa. Vol. I. Pp. 351. \$3.00.

**Fundamentals of Education.** By B. H. Bode. Macmillan Co., N. Y. C. Pp. 245. \$1.40.

**Teaching to Think.** By Julius Borass. Macmillan Co. Pp. 289. \$1.60.

**The Project Method.** By J. A. Stevenson. Macmillan Co. Pp. 305. \$1.80.

**The Technique of Teaching.** By S. E. Davis. Macmillan Co. Pp. 346. \$1.40.

"The Science of Education," by William-Kirsch, is an excellent translation of a German classic on education in its historical and sociological aspects. After establishing the nature of such a science the author treats of the various periods in the history of education, discussing what was taught, how and why. The first volume dealing with the historical side of the question, does not aim so much to give a narration of facts as to make a careful study of aims and methods. It shows how our systems are related to the past and how we can profit by the failures and successes of our forefathers. A work like this is especially valuable to Catholic teachers for it brings the findings of modern science into harmony with Catholic tradition.

The need for such a guide is appreciated when reading a book like Bode's "Fundamentals of Education." There are things in this work that the Catholic teacher can use to advantage but often they must be separated from a false setting. Professor Bode, and also Professor Borass in Chapter II of his "Teaching to Think," show, if not ignorance, at least a serious misunderstanding, of scholastic philosophy concerning the soul and its faculties. The true scholastic can agree with practically all that Professor Bode says in regard to the soul-substance theory and mental states but he can have no part in the vague and unsatisfying conjectures made by Professor Bode in regard to mental behavior.

When these professors come down to methods of presenting subject-matter to pupils and of helping them to get the most

out of what they study, the Catholic teacher may generally read and use their works with more confidence. Professor Bode gives a thought-provoking analysis of "Educational Values," "The Development of Ideals," "Interest, Duty and Effort," though from a naturalistic and rationalistic viewpoint. "Teaching to Think," a special work on a point which most educational writers of the present are emphasizing, contains many valuable exercises and suggestions for the development of cooperative, imaginative and critical thinking, on initiative and efficiency in thinking, and on skill in problem-solving. To develop thinking, a more frequent use of the problem and the project in the school is emphatically recommended. Stevenson's "Project Method," its history, nature, limitations and usefulness, is one of the best treatises on the subject. Davis' "The Technique of Teaching" is a very interesting and practical book. After a chapter on aims and methods in general this author discusses the teaching of spelling, reading and literature, composition and grammar, arithmetic, history and geography.

—N. F. G.

**Psychology: From the Standpoint of the Behaviorist.** By J. B. Watson, Ph. D. J. P. Lippincott Co., Philadelphia. Pp. 429. \$3.00.

**General Psychology: In Terms of Behavior.** By S. Smith, Ph. D., and E. Guthrie, Ph. D. D. Appleton and Co., N. Y. C. Pp. 271. \$2.50.

**The Foundations of Personality.** By A. Myerson, M. D. Little, Brown and Co., Boston. Pp. 400. \$2.25.

**Our Unconscious Mind.** By Frederick Pierce. E. P. Dutton and Co., N. Y. C. Pp. 323. \$3.00.

In the scientific world a reaction has set in against the Psychology of Wundt and James. The new school, which is the resultant of this counter-movement, has come to be designated as Behaviourism. The starting point of the older Psychologists was the self; the process used was known as introspection. Behaviourists reverse the procedure. For the personal analysis of one's own mind and consciousness, they substitute an extroverted method—the study of conduct as it appears to the outside spectator. The Introspectionists, of course, resent the opposition, and call their adversaries Philistines, lacking in spiritual insight. Traditional Psychology is more conservative, pointing out the feasibility of a middle course—introspection with the correction of external observation. Two excellent presentations of the Behaviourist school have been introduced to the public.



Human conduct is the totality of the range of these new Psychologists. The laws of behavior, as enunciated by the representatives of Behaviourism, are based upon the responses of man to his ever-changing situations. The individual has little or no choice as to the modes of his readjustments—they depend entirely upon the circumstances into which he is thrown. To create, to modify, or to eliminate the situation, is to alter equivalently the reaction. Essentially the tenets of the Behaviourists are the same. Intellectual attainment is nothing more than the general level of conduct. Thought is regarded as an implicit language-habit, while memory is the retention within the organism of certain functioning abilities. Professor Watson has little use for such expressions as consciousness, sensation, image, reasoning, or choice. When employed by Professors Smith and Guthrie they are defined in terms of reaction to environmental stimuli, complicated situations, or a variety of sensory cues. These men are firmly convinced that the study of our mental and physical activities can be reduced to a working basis only in the laboratory. By sharp inspection and test-acumen, they would subordinate every human function to a material, commonplace level.

Here we are led to discuss specifically one of those problems constantly tantalizing the human mind and only superficially treated by the Behaviourist. Dr. Myerson, in "The Foundations of Personality," has, with facile and experienced pen, traced out the physiological lineaments upon which any adequate picture of man's personality must be built. Personality in the metaphysical acceptation is something static, essentially spiritual, and immutable. Taken in the sense of character, as Dr. Myerson receives it, it is dynamic, growing large or small with the acquisition of habits, emotional control, mental, moral and even bodily development. Psychology is always interested in the outgrowths of man's emotions, instincts, intelligence, and will. One continually feels the pressure of difficulties about these points. Dr. Myerson very adeptly resolves them by ignoring them. Will and intelligence are for him so many aspects of gross physiological functions. Character, too, is organic, dependent upon bodily activity, and strongly conditioned by health, glandular operations, tissue chemistry, age, social setting, and education. Here is a candid exposure of the foibles as well as the

admirable qualities of private and social life. The author has studied his subject from first-hand sources; his outlook upon life is that of a long-practised physician, skilled neurologist, and widely acquainted man of the world.

If the question of personality has been an inscrutable mystery to the average mind, doubly so is the study of our unconscious (or more correctly subconscious) mind. Freud and his disciples initiated this problem, and brought it to the foreground in the course of their work on psycho analysis. Mr. Pierce has undertaken to unravel some of the intricacies surrounding the deeply-involved subject. Every man has undergone severe contests between his primitive instincts and the repression which these suffer at the hands of religious training and social conventionality. Suppressed wish-feelings strive to sublimate themselves into direct consciousness, only to come face to face with a stern censor that ruthlessly drives them back into the unconscious state. Mr. Pierce would settle our mental struggles by a mode of replacement. The infantile urge must be superseded by adult responses, if we would arouse new energy, eradicate worry, and properly adjust ourselves to the environment in which we live. Many useful suggestions are offered for the establishment of closer relationship between parents and children, to the enhancement of the child's possibilities and the greater unification of the family bond. —E. B.

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**The Jesuits 1534-1921.** By T. J. Campbell, S. J. Encyclopedia Press. Pp. 937. \$6.00.

Perhaps the publication of few modern historical works was awaited with keener interest than that of the first English history of the Jesuits. When one considers the tremendous mass of information relating to this subject, one begins to appreciate the extraordinary courage and painstaking labor required of the author, Rev. T. J. Campbell, S. J. Despite the breadth and depth of its material, the author has happily succeeded, by a quick and vigorous style, in presenting a study, very readable, and even fascinating.

From a critical standpoint, however, the volume does not appear to be scientifically well-balanced. The earlier chapters give an impression of haste to reach the outstanding feature of the volume—the Suppression of the Society. In the detailed and strongly documented treatment of this pathetic theme Fr.

Campbell appears at his best, dedicating to its various phases more than one-third of the whole work. In the later chapters, as in the earlier ones, the reader often becomes bewildered by the lengthy catalogue of places, events and individuals, and he is frequently distracted by a superfluity of adjectives, due perhaps to the pardonable enthusiasm of the author.

Those familiar with the older Bollandist life of St. Ignatius (*Acta SS.* t. VII, p. 645 et ss. ed. vet. Palmae.), must confess a disappointment at meeting no mention whatsoever of the rather important part the Dominican Fathers at Manresa and Salamanca played during those dark, doubtful, and almost despairing days subsequent to Loyola's conversion.

For having strongly and even openly opposed the incipient Society has merited the genial and thoroughly human Melchior Cano, O. P., a full page (p. 52) of not wholly unquestionable imputations. Cano's troublesome relations with the Society are much more scientifically treated in the fifty pages devoted to him by Miguel Mir in his "*Historia Interna Documentada de la Compania de Jesus*" (Vol. II, pp. 592-643). Fr. Campbell admits (p. 46) Cano's suspicions were entertained by no less eminent personages than some of the Fathers of the Council of Trent.

At times the reader must wonder if the author really means to be taken seriously, as when he says that there is "no question but that Scholastic Theology owes most of its classical works to the Society" (p. 379). For who does not know that the value of theological works depends in no small measure on their fidelity to St. Thomas, and that Suarez, the most classical of the Society's theologians, wanders from the teaching of the Angelic Doctor of the Church in twenty-four very essential theses? Moreover, to intimate that Thomas of Lemos, O. P., awarded the palm to his Jesuit opponent in the famous dispute concerning grace (p. 117) hardly does justice to the memory of that venerable Thomist, who, his eye-sight gone, and grievously disappointed at the Church's prolonged silence on this subject, died of a broken heart.

Other instances of an eloquence not wholly compatible with scientific history might be noted. But perhaps this vast work was undertaken primarily to provide favorable and not always accurate information for the ordinary reader. The impossibility of writing, within the pages of one volume, a scientific study of

the Society of Jesus has been established by the work of Father Campbell.  
—R. H.

**The Story of the Irish Nation.** By Francis Hackett. Pp. 402. \$2.50. The Century Co., N. Y. C.

**A Short History of the Irish People.** By Mary Hayden, M. A., and George A. Moonan. Pp. 580. \$7.00. Longmans Green Co., N. Y. C.

**Ireland and the Making of Britain.** By Benedict Fitzpatrick. Pp. 363. \$4.00. Funk & Wagnalls Co., N. Y. C.

The three works listed above are the result of the literary stimulus the late changes in Ireland have produced. One is for the student, two for the general reader; one for intensive study, two for pleasant but profitable reading; one gives only Ireland's triumphs, two add also her trials.

In the two that treat of the ordinary history of Ireland, one can clearly discern the difference in method between the professorial and the journalistic mind. The authors of "A Short History of the Irish People" are university professors, Miss Mary Hayden and Mr. George Moonan. Mr. Francis Hackett, who wrote "The Story of the Irish Nation" is a journalist. Two points distinctly show the effect of his magazine training: his style and his matter. The arrangement of this book bespeaks a man skilled in building a story. He has not presumed to tell everything that the Irish have done but has carefully chosen such incidents and periods as are most appealing to the public at large. To this he has adapted a style in harmony, a brisk and rapid swing of words such as obtains today in our popular periodicals. We only wish that he had been a trifle clearer at times. By the side of this spirited modern way of writing history, the other work looms Diana-like in its chaste, conventional historical decorum. Calmness and a solemn dispassion show throughout. One can look in vain, even in the most tempting portions of Ireland's troubles, for the least trace of passion or exaggeration. Moreover, it is almost as complete as its space could permit, offering at least an outline on every section of interest. For this reason terseness is universally imposed. St. Patrick gets only five pages and Cromwell's psalmists no more than twelve. This, of course, has its disadvantages but it also has its advantages. It deprived the story of some color, but it affords a most complete and handy book for reference and library work.



We might cut out a certain chapter from either of the preceding books, bring out its unseen details, gorgeously illuminate it, and we would have "Ireland and the Making of Britain." Ireland's schools, her missionaries, her art, her thought, her advanced civilization are the theme of this book. The legion of hazy generalities concerning Ireland's ancient prowess, and particularly in regard to Britain, have been codified, certified and supplemented with copious reference. Mr. Fitzpatrick cannot be too highly commended for the armory of information he has proffered the writer and speaker on Irish subjects. But while we thank him on that score, we fear that he may be unwittingly obstructing his own aims by a too generous assortment of superlatives.

—M. S.

**The Pride of Palomar.** By Peter B. Kyne. \$2.00. Cosmopolitan, N. Y. C.  
**Her Father's Daughter.** By Gene Stratton-Porter. \$1.75. Doubleday, Page & Co., Garden City, N. Y.

**If Winter Comes.** By A. S. M. Hutchinson. \$2.00. Little, Brown, Boston.

**The Girls.** By Edna Ferber. \$1.75. Doubleday, Page, Garden City, N. Y.

**To the Last Man.** By Zane Grey. \$2.00. Harper & Brothers, N. Y. C.

**Maria Chapdelaine.** By Louis Hemon. \$2.00. Macmillan.

A browse among the best sellers this year repays more than amply the time and labor expended. For once four of the six before us, a remarkable percentage, can lay just claim by their merits to their proud position. They have gotten where they stand by other means than broadcast advertising.

With only two do we find grave fault. "To the Last Man" owes its place on the list solely to the magic name of Zane Grey. It is, of course, a Western story, but of the wildest and wooliest type, telling of family feuds and fights without quarter, offering some fifteen or twenty murders to allay the craving of the blood-thirstiest seeker after thrills. The popularity of Edna Ferber's work must be sought in another and still less flattering source. "The Girls" is a study in feminism of the present and the immediate past, wherein a twentieth century flapper is accorded a dubious apotheosis. Starting with the contention that the modern girl should be freed from the hampering ties of parental authority, Miss Ferber proceeds to her logical conclusion, implied in the indecent dénouement, of demanding exemption from the natural and divine law as well.

"If Winter Comes," a near-tragedy of mismated genius,

should prove a lasting glory to the realistic school. In literary excellence and character portrayal it is well nigh unsurpassed in recent years. Mark Sabre, the hero, and the garrulous Hapgood in particular are men as real as the printed page affords. With its strong plot, however, it is not a book for children to read; and with a few of its contentions, especially with its attitude toward divorce, no Catholic can agree.

Two splendid romances, "The Pride of Palomar," and "Her Father's Daughter," find their congenial setting in sunny California. By a strange coincidence both authors deal in the subplot with the Japanese question, and unite in seeking to free their beloved state from the dangers of the unassimilable alien. The stories are rich in setting, brisk in treatment, unflinching in interest, and unimpeachably clean. It would be hard to find two novels more commendable for general reading.

"Maria Chapdelaine," translated from Louis Hémon's French story of the Lake St. John Country, is a perfect pastoral of Catholic Canadian life. The book's chief charm lies in its flawless mirroring of nature and its absolute simplicity. While reading it, you are a guest in the Chapdelaine home, deep in the quiet Canadian woods, a privileged observer while Maria digs deep into her heart for the solution of her life problem. And with her decision, unless you are hopelessly sophisticated, you will not likely disagree. It will be a fine compliment to American taste if the translation achieves the phenomenal success of the French original.

—G. L. C.

#### DIGEST OF RECENT BOOKS

If there is one point on which our adversaries make the most frequent efforts to attack us, it is on the question of **La Credibilite Des Evangiles** (Gabalda, Paris). This has been especially true in France. The result has been that the French have mastered great skill in the command and presentation of this subject. One of the latest and most lucid is the work of E. Jacquier in the form of two conferences given to the Catholic Faculty of Lyons. In the first he treats of the futile attacks of the past; in the second he establishes the credibility of the Gospels from extraneous sources. But what about their interpretations? The same learned author has approached that question and concludes that the trend of our day is back to the method of St. Chrysostom and the Antiochean school. This opinion has been reached only after the consideration of the notable researches of the past few years. Some years ago he wrote a work on the history of the books of the New Testament. Since then he has not failed to keep abreast of his science and the result of his labors is **Etvdes de Critique et de Philologie du Nouveau Testament** (Gabalda, Paris 10 Fr.), a keen analytical study of the modern trend on New Testament criticism and philology. Since our last issue the English Dominicans have released two

more volumes of the translation of the **Summa** (Benziger. \$3.00). One contains the twenty questions from number LXXI to C of the second part of the second, the other extends from question CLXXI to CLXXXIX of the same section. In the former Saint Thomas treats of justice in so far as it entails the obligation of religion; in the latter, he explains the miraculous effect of grace in the conferring of the gifts of knowledge, tongues and works. Then follows a treatise on the active and contemplative lives. Religion is finding an insidious adversary in the **Birth Control** movement. Its advocates are active enough in advancing their cause, but there is none so agile that he can logically escape the crushing conviction that Halliday G. Sutherland, M. D., launches against them (Kenedy. \$1.75). Their claims that vice and poverty are the result of overpopulation are exposed as an economic assumption and statistical fallacy. Arguments sociological, medical and ethical are adduced in favor of the thesis. In conclusion the Catholic doctrine on birth control is stated comprehensively. In the two uncommonly small volumes of **Le Contenu de la Morale** the Rev. Louis Rouzic has compressed a very complete and popular abridgement of moral doctrine (Lethielleux, Paris. 4 fr.). The first volume establishes the foundation of morality in thought and dogma, and gives the teachings of the evangelical counsels. The second treats of duty in its threefold aspect and the contrary transgressions. Young people from fifteen to twenty are the intended audience, but the clarity and conciseness of the arrangement recommend it also to those whose work leads them to instruct the adolescent. For those in charge of souls, and especially religious superiors, the translation, by the Rev. Dominic Devas, O. F. M., of the three treatises of **Saint Bonaventure on the Religious Life** should prove very inspiring (Benziger). All the necessary qualifications of a superior, all the attributes indispensable to him for the promotion of progress and the prevention of decline are clearly and tersely set forth. It is the outpourings of the fervent soul of the Seraphic Doctor whose experience as Minister General of the Order of Saint Francis can not be overestimated.

Within the last few years England has been introduced to a new religious life that is causing great changes in that orphan of the Faith. Some marks of the old days of primitive Christianity are returning and the work of the lay apostolate is being daily developed. By now it has grown to the dignity of a science and even has a history. **The Catholic Evidence Movement**, by Rev. Henry Browne, S. J. (Benziger. \$2.00), gives the methods employed and the accomplishments attained. Its chief purpose is to serve as a text book for those who feel urged to undertake the lay apostolate, but it also contains much admirable advice for priests or nuns whose work brings them in contact with prospective converts. Somewhat similar in result but different in its method is the character of the activity of **The International Catholic Truth Society** (Brooklyn). Almost every subject that is liable to be the object of inimical attack or of friendly inquiry has its exposition and defence among the pamphlets of this society. Catholic apologists can also find much material in **Mediaeval Heresy and the Inquisition**, by A. S. Turberville, M. C. M. A., B. Litt. (Dutton. \$7.50). The old Protestant opinion that the cross of the Inquisition was laid on the shoulders of an unwilling laity is thoroughly dissipated. Much valuable research is evident in the preparation of this historical study, but we believe it is liable to objections in some few points. The Church is accused of having reversed a dogmatic decision in regard to witchcraft and of violating the seal of the Confession to detect heresy. These, however, are points that the cautious reader will know how to accept. The book in spite of these rare sins against justice is very illuminating and commendable to the educated.

We will not risk the wrath of a weary auditory by restating of what the lives of great men all remind us, according to the lines of Longfellow. But his words are true, nevertheless, and sum up the purpose of all works in hagiography. A wonderful example of humility and patience is had in the **King's Daughters**, by the Rev. C. C. Martindale, S. J. (Benziger. \$1.75). In one small book we have the lives of three holy and remarkable nuns: Marie Therese Couderc, Marie Therese de Soubiren and Marie Elisabeth de Luppe. The first two were foundresses of religious congregations, the last a Mother General. The careers of these women were much more tragic than the daily round of convent duties ordinarily affords, thank goodness. Both foundresses, among other trials, shared the fate of seeing their spiritual children reverse the parable and offer them a stone for bread. The didactic purpose is more pronounced in the **Saints and Sainly Dominicans** by Rev. T. a'K. Reilly, O. P. (Murphy). He gives an abridged life of the saint or blessed of the day and indicates the virtues and practice the life of this saint suggests. Another Dominican has undertaken the task of acquainting us with the value of our daily duties. Rev. A. M. Skelly, O. P., has accomodated a French interpretation of the **Our Father** to the needs of our conditions. The prayer is studied under five discourses that are both illuminating and inspiring. Each discourse comprises one or more sections of the prayer and examines and exposes it from different angles (Aquinas Academy. Tacoma, Wash.). Another adaptation of French piety is **The Priesthood and the Sacrifice of Our Lord Jesus Christ** (McVey. \$1.75). Though the major portion of this work is based upon standard authors, there is no want of individuality in the manner of treatment of the Rev. J. Grimal, S. M. The dogmatic teaching of the Church on the holy sacrifice of the Mass is expounded in its historical and devotional aspect. Great preference is shown for our Father Lagrange. No book in the present issue furnished us a more welcome surprise than **The Comforts of the Catholic Faith**, by the Rev. Frank M. Clendenin, D. D. (Longmans. \$1.50). Those fundamental truths that are recognized and revered by all who lay claim to the title of Christian are set forth with especial emphasis on their optimistic character. The paternal care of God, the resurrection of the body and similar encouraging doctrines of Christ are discussed in a pure and convincing spirit. Though the author is not of our fold, his work, except where he rejects the doctrine of eternal punishment, partakes of strict orthodoxy and true, warm and simple piety.

J. Godfrey Raupert, K. S. G., has made his name so synomous with the Catholic exposition of spiritism that many might be inclined to restrict his genius to that scope. But now in **Human Destiny and the New Psychology** (Reilly, Phila. \$1.25), he has shown a new phase of his individuality. This is a study of the subconscious states of the human mind, how their nature is appreciated by, and is in conformity with, the teachings of the Church. Dr. Raupert expresses one conclusion that it is earnestly hoped he may instil universally. It is that the sterling worth of a man, both for the present and for the future, depends upon habits of thought and reflection. This same conviction is the burden of **The Art of Thinking** by T. Sharper Knowlson (Crowell. \$1.35). Some thirty odd years ago Mr. Knowlson compiled the first edition of this work. Time has approved of it and industry has perfected it. Today it is sent forth in the full panoply of the latest investigations in the field of pedagogy and epistemology. The author wants men to think, to use their higher faculties, to be men. His thesis is illuminated and supported by selections from many and divers sources, from Greek philosophy to the science of our



own day. The powers of the mind are divided into Feeling, Intellect and Will. Thus mental activity is extended to embrace sensible operations as well as the higher intellectual and volitional processes. A study of the analogous operations of insects has been made by a French professor, E. L. Bouvier. **The Psychic Life of Insects** (Century. \$2.00) embodies his experiments. The actions of insects are so complicated that occasionally they may deceive even a trained scientist. Mr. Bouvier disavows any attempt to explain insects by man, but states that at times animals give evidence of psychic attitudes, of understanding, choice, and discernment. He admits, however, that these are later transmitted into automatic acts. One must not lay too much emphasis upon this point with the present writer, whose conclusions savor of the ripeness of a paintaking specialist and are an acknowledgment that animals are never so far from men as when the resemblance is closest.

**The Psychology of Arithmetic**, by E. L. Thorndike (Macmillan. \$2.00), and **Community English**, by Mildred B. Flagg (Macmillan. \$1.00), are applications of the project method to two of the famous three R's. The essence of the theory consists in vitalizing teaching by supplanting the distant principle by a patent employment of the subjects of the class room to the problems of daily life. The attention of the children is not to be dragged off to a land of hazy generalizations but is to be localized and accumulated by what lies before its eyes. Many methods and practical schemes to attain this end are suggested to the teacher. To apply this system will demand enthusiasm, ability, patience and common sense on the part of the teacher. But it can be done; and being done, there is no disputing its superiority. After all, though, the work of the teacher, especially of a religious, will depend in a good measure on the personal spiritual dispositions. To keep the heart high and the mind well illuminated by the guiding principle of life is the object of the **Considerations for Christian Teachers**, by Bro. Philip, F. S. C. (Murphy. \$1.75). Short disquisitions on educational subjects, assumed primarily in the spiritual relations, are arranged in the form of meditations. The instructions are of the high rank of spirituality and prudence that we would expect from an experienced leader of one of our greatest teaching bodies of men. His words on the difficult topic of discipline are remarkably fine. **The Teaching of Religion**, by the Rev. Roderick MacEachen, D. D., manifests a keen sense of observation in the handling of the young (Macmillan. \$1.20). The author lays especial emphasis on the dignity of childhood and the sanctity of its rights. Though one might judge from the title that this book was intended only for those engaged in instructing classes of religion, it is the opinion of the writer that it could contribute quite startling ideas on domestic government to many mothers.

The poetry of the past quarter is of an exceptionally high character. We begin with an old acquaintance, the **Poems and Portraits** of Don Marquis (Doubleday Page. \$1.50). A good portion, and indeed the better portion, is a chummy chat with the author about his friends. Here, in the "Savage Portraits," Don Marquis shows at his best, giving full play to his strange, his personal touch of humor and irony. Light humor has not monopolized the space of all these lines. Some of them, tender with feeling and gentle and insinuating in their expression, give an intimation of a vaster emotional scale to be played in the future. In contrast to the general tone of comradeship of Don Marquis we may rank a book of very melancholy number. **The swept Hearth** (Dodd Mead) by Amory Hare starts very humbly, and meekly sings its sad song to the end. A longing, a grief and a heartache soothed by Nature's therapeutic spells, soothed but never

quite healed, this is the tone of the lines. In sustaining this note the author is successful and is soulful and moving, but lacks one quality for greatness. Never is there the least suggestion of an ennobling motive for all this sorrow. On this score one could offer no criticism against the **Odes and Lyrics**, by Hartley Burr Alexander (Marshall Jones). He seems in some measure to resemble Thompson and nowhere more pronouncedly than in the "Annunciation" of the present collection. There is a high strain of unearthly beauty about these compositions that distinctly mark them from the general run of poetry. Another point of merit is the gamut of emotion manifested by the author. Compliments are also to be extended to the publishers for the material make-up of the book; it is in harmony with the contents. Interpretations and estimations are generally tragic, sometimes criminal, being grand larceny of all further interest in the classic. Happily such is not the case in the studies we list below. Rev. Francis P. LeBuffe, S. J., assumed a tremendous burden when he undertook to interpret **The Hound of Heaven** (Macmillan. \$1.25). His success is all the more laudable because of the magnitude of his task. Only one well versed in religion can find the key to this poem, so highly religious and so broadly related to motives and doctrine. Thus a perfect comprehension involves a blending of ascetical and scriptural matter that must be garnered from a vast field. This the author has so diligently accomplished that one marvels at the suggestive powers of the poem and the accomplishments of the commentator. Of equal critical merit and mental stimulation is **An Estimate of Shakespeare** by John A. McClorey, S. J. (Schwartz, Kirwin & Fauss. \$0.75). It is a humanistic interpretation prepared for the Junior class of college. The essays show the author as a gentleman of learning and culture who has measured the art of carrying much erudition easily and gracefully. No time is wasted on textual criticism. Of all these writings on the Muses the most profound is **The Poetic Mind** (Macmillan. \$2.00). It is an exposition of the psychological source of poetry in which Professor Prescott has made a learned yet charming study of the workings of the poet's mind as seen reflected in his literary writings. A theoretical explanation drawn from wide experience assumes to set forth the essential relation of dreams and sublime imaginings to what may be called the charm of real poetry. The operation of the poetic genius is ranked almost on a par with the inspiration of the prophets. Of course not every one will concede this point. Further, an undue concession is made to some of the principles of Freud. **Why Lincoln Laughed** (Harper. \$1.50) is a reminiscence of an old acquaintance of the immortal Abe. He repeats some of the stories that suited Lincoln's fancy and tells of the President's relations with the humorist, Artemus Ward. The author is not embarrassed by a wealth of material but the facility of his pen has supplied the deficit.

Mr. E. R. Walker is a hero. He has demonstrated that healthy romance and the Church's teaching can well dwell side by side. The basis of **Bunny's House** (Benziger. \$2.00) is a conversation. In the process of character development the author makes use of both natural and supernatural means, a healthy social environment and some sound religious truths. The course of his narrative leads him to draw a fine picture and estimate of English middle class life. Arnold Bennett has written a story in a slightly higher plane of English social life. **Mr. Prohack** (Doran. \$1.75) is a novel centered about the fact that riches and happiness are not synonymous. Its claim for favor is not based on originality of plot or intensity of action; it is a modern Solomon speaking the sapiential words of his age. Mr. Bennett is uncommonly dexterous in the manipulation of words, has the ability

to adorn commonplace thoughts with alluring dress, and above all is of an interestingly satirical turn of mind. Another story of thought is **The Vanishing Point**, by Coningsby Dawson (Cosmopolitan. \$2.00). It is a story of romance, love and war; not, however, of that vast host of war stories that came, conquered and then hurriedly dashed for the shady side of the Rubicon. Philip Hindwood is just one of that large family who try to make poor human philanthropy do what charity alone can do. In the end he learns what real charity is. It is one of the best novels of the season. In a class by itself is Hugh Wiley's **Lady Luck** (Knopf. \$2.50). It is just the story to turn a long face into one with a smile from ear to ear, and sometimes the smile breaks. The center of this dusky comedy is Wildcat, a colored hero of the late war, a darky who, even if he can neither read nor write, knows that it is his duty to be the best kind of black man and not a cheap imitation of the white. Once you have met Wildcat he leads, you follow.

The great strains of readjustment that the world has had to meet since the conclusion of the war have called forth some very good literature in France, America, England and Ireland. In France the learned and eloquent Very Rev. M. A. Janvier, O. P., has met the situation in his conferences of 1921. **La Vertu de Temperance** (P. Lethielleux, Paris. 8fr.) is the subject the experienced preacher chose as most applicable to the needs of the day. He has outlined the office of temperance in maintaining a happy medium in all our actions and, especially, in our pleasures. A thing of remarkable merit, in particular to young priests, is the outlines prefixed to each discourse. From America, also, has gone up the same cry that what we want is more realization and practice of Christianity. **Towards the Great Peace**, by Ralph Adams Cram, is an attempt to indicate that the teachings of the Gospels are the only real way by which we can solve the problems that confront the world and stagger its diplomats (Marshall Jones). There is just one matter on which we disagree with the author: he is so anxious to make his point that he puts an undue stress on the temporal part religion is to play in the amelioration of man's condition. On the whole, though, this, like everything that Mr. Cram writes, may be safely and profitably read. He is one of the few broadly cultured minds writing for the American public and our only wish is that his high literary ideals may prosper. Among the political difficulties of the day the question of immigration assumes its familiar menacing attitude. **Why Europe Leaves Home**, by Kenneth L. Roberts, is a practical treatment of personal investigations concerning immigration in this and foreign countries. (Bobbs-Merrill. \$3.00). A program of restriction is set forth and supported by some very surprising statistics. A lively style attending an already interesting subject makes the assimilation of this book an agreeable task. **Novissima Verba**, by Frederic Harrison, forms part of England's contribution to the solution of after-war conditions (Holt). The author is a retired lawyer and scholar who is at pains to give honest and enlightening opinions in the departments of politics, economics and philosophy. In discussing America's attitude toward the League his criticism is rather acrid, but that can be easily pardoned. His views on labor are remarkably keen, in particular, his refutation of Marxianism. Philosophy finds him espoused to the doctrines of relativity. Ireland's problems are stated by Louis J. Walsh in **On My Keeping and in Theirs** (Kenedy. \$1.75). It deals with the late occupation of the infamous Black and Tans. Mr. Walsh has done much in this little book to manifest the real relations that exist between the sections of Ireland. Running throughout is a rich vein of Irish humor that must make its appearance even in the most serious places. Allied to the topic of post-

bellum conditions is a series of articles concerning the culpability for the late carnage. The thesis of **The Myth of a Guilty Nation**, by Albert Jay Nock, is that Germany is not the only black sheep (Huebsch. \$1.00). This conclusion is supported by extracts taken from the correspondence and documents of the allied service. Just at present, the dust of the late conflict has not sufficiently died down to permit a sound judgment, but this little book at least makes an humble advance towards settling the problem. **Christian Philosophy**, by the Rev. Canon J. Gurnhill, is an absurd attempt to harmonize ancient Greek pantheism and modern evolutionistic materialism with the teachings of Christ (Longmans. \$2.00). "What we are to our bodies, that God is to the whole creation—" is a quotation the author practically approves on page twenty. Eight pages further comes the materialistic evolution: "And herein is the marvel and glory of that Creation that it has evolved a creature such as man with mind and soul—" In the closing pages the author takes the pains to set St. Paul right on a little point, and then drops back to read more of Bergson.

Very few little children know how grateful they should be to Sister Marie St. S. Ellerker, O. S. D. She has accommodated to their little minds some of the choicest thoughts of the Church. **God's Wonder Book** is the Missal (Kenedy. \$1.60). The good Sister carefully translates the Latin and explains the meaning and importance of the parts of the Mass in a simplicity, clearness and earnestness that cannot fail to be effective with the young. In truth, this is an unusual book. Children who love to range in fancy through distant climes will find a wonderful treat in **Cobra Island**, by Neil Boyton, S. J. (Benziger. \$1.15). The story is sprinkled with adventure, with startling episodes and interesting risks. One of the strong points of the story is that it deals so much with the alluring sea, the wonderland of youth.