



Life of Christ. By Giovanni Papini. Freely translated from the Italian by Dorothy Confield Fisher. Pp. 416. \$3.50. Harcourt, Brace & Co., N. Y.

One who has followed the vagaries of the public mind during the last decade will not be astonished to find a *Life of Christ* among our "best sellers." This may signify almost anything. To one it means that the world is yet sound at heart; to another it is but a further manifestation of the present-day "follow-the-leader" tendency. Take it as you will, the fact remains that Giovanni Papini's "*Life of Christ*" is the literary event of the day.

There has been much water under the bridge since last the pulse of the world was quickened by a book of this kind. Not that the Gospel story has lacked narrators, but their works have been wanting the modern touch. They have been either professedly scientific or devotional, and consequently could have but a limited appeal. Papini, however, is a modern of moderns; well acquainted with the many twists and turns of that type of mind. He himself has run the gamut of religious thought—from scepticism to atheism and finally back again to child-like faith. He returned to Christ not "through any desire for worldly fame . . . but because he saw that Christ is betrayed . . . that He is being forgotten. And he felt the impulse to bring Him to mind and to defend Him." For this reason he has re-told the old familiar tale, not "for those who believe in Jesus, for those who could in a way get along without it; but . . . for those whom Christ has lost, who today form public opinion and count in the world." Seemingly he hit upon the psychological moment for the launching of his book. Its success on the continent has been phenomenal, and the English version bids fair to outstrip the prototype.

Papini has held "loyally to the words of the orthodox Gospels and to the dogmas of the Catholic Church." Here and there a captious observer might find fault with the theological con-

tent or take umbrage at the brusque style, but such defects are more apparent than real. The whole account is flavored with just that touch of pungency calculated to hold the attention of a generation which batters on the piquant. The beauty and vividness of the original have not been marred in the hands of Dorothy Canfield. In her success as a translator we have added assurance of the enduring qualities of this life of Christ. —J. L. C.

The World's Greatest Religious Poetry. Compiled by Caroline Miles Hill, Ph. D. Pp. 836. \$5.00. The Macmillan Co., New York City.

When we first read the announcement of a book to be published bearing the title of "The World's Great Religious Poetry" our curiosity was aroused as to whether or not it would justify the assuming of so distinguished a name. Although we are glad to say that in some respects it does, yet on the whole, we feel that the name is too universal for a mere volume of eight hundred pages, and the more so, since it is forced to slight foreign poems to a great extent because of their linguistic inaccessibility. As a result of this latter fact it seems to us that an unwonted amount of space has been granted the English writers. This is not said to depreciate the poets of our own tongue, but merely to state, that in comparison with the world poets on religious themes their importance can hardly be rated so highly.

The volume however is certainly interesting, and in a manner enlightening, especially because of the graceful ordering of the poems under general and, further, under more particular heading; examples of which are: "The Idea of God," "Faith," "Worship," "Death and Immortality," etc. The poems themselves are chosen from a host of authors, atheist, pagan, Protestant and Catholic, reaching from the sublime utterances of the psalms down to a few more or less uncouth verities of modern free verse.

Although this undoubtedly makes the book more interesting by giving it a greater scope of selection, yet because of this very eclecticism we could not conscientiously place it in the hands of the indiscriminating as a book for meditation or religious practice. The reason for this is obvious, since it is a well known fact, that the teaching of the Church from the time of Christ has ever been that there is a divinely established unity in matters of faith. This nevertheless does not hinder us from

recommending the volume as one sure to give much pleasure as recreational reading, and worthy to occupy a place in any library aspiring to obtain whatever is more refined and elevating in the way of literature. —G. H.

Wanderer of the Wasteland. By Zane Grey. \$2.00. Harper & Bros., N. Y. C.
The Cathedral. By Hugh Walpole. \$2.00. Geo. H. Doran Co., N. Y. C.
Rough Hewn. By Dorothy Canfield. \$2.00. Harcourt, Brace & Co., N. Y. C.
One of Ours. By Willa Cather. \$2.50. Alfred Knopf, New York.
Robin. By Frances Hodgson Burnett. \$2.00. Fred'k A. Stokes, N. Y. C.
Certain People of Importance. By Kathleen Norris. \$2.00. Doubleday, Page Co., Garden City, New York.

Of this group of the "best sellers" of the year, four can be said really to merit the honor. Two of them, "Wanderer of the Wasteland," by Zane Grey, and "Certain People of Importance," by Kathleen Norris, have evidently attained their place through the reputation of their authors. The former is an ordinary "Wild West" story with a melodramatic hero, who believing that he has killed his brother, goes into the desert of the Southwest to expiate his crime, only to find after years of wandering that his brother still lives. While the plot is a bit far-fetched, and the ending abrupt, even for a modern novel, those who relish tales of "blood and thunder" will find enough to satiate their appetite.

"The Cathedral," by Hugh Walpole, is one of the rare, outstanding novels of the seasons, and few can be so highly recommended. The plot is a vivid development of the old, old maxim that "Pride goeth before a fall." Taking as his scene a small English town, and the clergymen of the Episcopal cathedral, Mr. Walpole develops a drama of unusual power and interest. The outstanding figure, Archdeacon Brandon, well illustrates the inevitable consequences of intolerant pride, conceit, and self-sufficiency. As a fiction character he will probably far outlive most of the other modern heroes and heroines of novels.

Dorothy Canfield's "Rough Hewn" is another novel to be highly commended. It is, in brief, the story of a man and woman intended by fate for each other, though they lived in worlds apart. The portrayal of American and French home life is executed unusually well and strikingly illustrates the difference between the two.

Although the novel-reading public has been surfeited with war stories, Willa Cather has succeeded in "putting across" the all-familiar theme in her "One of Ours." The simple rustic

hero, afire with indignation at the "outrages on civilization" enlists, goes "over there," and is killed. Although the wife of the hero illustrates the evil effects of the Prohibition movement and of fanatic Methodism upon their devotees, the story is refreshingly clean and wholesome.

"Robin," by Frances Hodgson Burnett, is a sequel to her "The Head of the House of Coombe," and deals with the first days of England's entrance into the war. The romance of Robin and her handsome Scotch lover is well told; and the heroic sacrifice of the supposedly dissolute Marquis of Coombe—a sacrifice not easily guessed—brings the story to a happy end. Mrs. Burnett's easy Victorian style will delight lovers of the classic rather than the realistic. Unfortunately the author has recourse to the vagaries of Spiritualism for the solution of her plot, and thereby mars an otherwise excellent novel.

A more appropriate name for Kathleen Norris' latest work would be "Certain People of No Importance." Despite its impressive title, the book is the story of some very unimportant people whose almost every action is related in meticulous detail. Several of the author's attempts at realism smack strongly of vulgarity. Granted that some American families do indulge in the jealousies, selfishness, and petty squabbles depicted in "Certain People of Importance," the long, drawn-out recital of them in cold print does not enhance their beauty, and the reader lays down Mrs. Norris' book with the hope that the average American family enjoys a little more peace and mutual affection, even in the every-day, hard-working existence that is the lot of most American families, than do the characters in "Certain People of Importance."

—A. T. E.

Catechism of the Council of Trent. Translated into English by J. A. McHugh, O. P., and C. J. Callan, O. P. Pp. 603. \$5.00. Wagner.

The catechism of the Council of Trent has not always fared as well as it deserved at the hands of its translators; the English versions that have appeared up to the present have been sometimes incomplete, often faulty in translation, and inelegant in diction. This latest translation has aimed at reproducing in readable language the elevated thought and accuracy of expression that make the original a classic of Catholic literature. To enhance the practical value of the work, the translators have included in the book a program of dogmatic

and moral sermons extending over the Sundays of the year and have indicated all the places where the Catechism treats of the subjects proposed. Copious references are also made in the text to such standard works as the Summa, the new Code of Canon Law, etc., and appendices contain the important doctrines decided by the Holy See since the Council of Trent. Almost any question of the Church's practise or belief will be found in the volume by consulting its extensive index.

No priest or seminarian is unaware that the Catechism's chief purpose is to provide the clergy with an official handbook of instruction for the faithful; Popes, Councils, Prelates, and eminent churchmen have been urging, even commanding priests to make use of the Catechism since the days of Pius V. But the compilers seem to have been hardly less intent on putting in the hands of the educated laity an authoritative compendium of Catholic theology; it seems unlikely that a more complete and trustworthy guide to sound Catholic doctrine will ever be devised for their use. Our Sisters engaged in teaching from the grades to the colleges would do well to make it their familiar companion; they will not be long in recognizing it as the most helpful book of its kind in their possession. —P. O'B.

The History of Magic and Experimental Science. By Prof. Lynn Thorndike, Ph. D. 2 vols. \$10. Pp. 1871. Macmillan, N. Y.

This represents the fruit of twenty years of toil. Prof. Thorndike actuated by a desire to give to the world its first adequate thorough composite survey of magic, has ransacked the libraries of America and Europe and mined from their dust and pages the thoughts and teachings of every philosopher on the subject. The work then is very exhaustive and scholarly; besides it is very readable. Outstanding features are its rich, ample bibliography and copious illuminating footnotes.

The merits of the work are truly many. In the first place, the author does give us the history of magic for the first thirteen centuries of the Christian era. He shows how the human mind, ever intent upon penetrating the secrets of nature, came upon important scientific findings in spite of many silly and fantastic methods of procedure. He credits the Church with the preservation of lore in the Middle Ages and a restraining hand upon the wild tendencies of such a dangerous science.

We are sorry to find fault. Prof. Thorndike sees no dif-

ference between a Christian sacramental and a bewitched article; between an exorcism and an incantation. He calls Catholics inconsistent for denying virtue to an article bewitched by a sorcerer but believing in the efficacy of an Agnus Dei blessed by the Pope. The fact that Catholics do not attribute virtue to the waxen impression itself, but to the power of Heaven called down by the blessing of Christ's Vicar on earth, escapes him. Besides, the author does not make it clear that delving into magic so largely by medieval peoples was not due to Christian influence or ecclesiastical laxity, but to the heritage of superstition which expiring paganism had left to the world. Further, accusing St. Thomas of complicity in the witchcraft executions, simply because he believed in the reality of demon-magic is puerile and slanderous.

The work is extremely valuable to scholars. It is equally useful to laymen, for even in this brilliant age of advanced civilization, there is a strong tendency to delve into the occult. A serious reading of this work will convince any one of the absurdity and extreme folly of superstitious practices, which for long have been the blight of humanity. —P. C. P.

Books Reviewed. By Solomon Eagle (J. C. Squire). Pp. 293. \$2.00. Geo. H. Doran Co., N. Y. City.

A man cannot conscientiously accomplish a task, we are told, without leaving a part of himself behind in it. This fact impresses us when we examine these essays of Mr. Squire; we find the imprint of himself on almost every page. They are, for the most part, point-blank in character, sound in judgment, and keen in discrimination. If the author has any criticism to advance, he gives it to the public in his own straightforward and convincing manner. Moreover, his subject matter is so wide in range and his knowledge of it so intimate that his opinions often demand our respect and consideration. Although perhaps many of his American readers will be unfamiliar with some of the persons about whom he is concerned, these essays, written in a crisp and vigorous style, are none the less interesting on that account. They are at once both entertaining and instructive; and to read them is a pleasure. In "Poets and Childhood" he considers a phase of youth about which, he believes, many people seldom think. His essays on "Stock Phrases," "Glands," and "The Art of Writing" are delightful, not to say amusing.

Apparently Mr. Squire is not satisfied with the ordinary estimate of Mediaeval English Poetry. Chaucer, "a freak of nature out of time," was not, to his mind, "a solitary lighthouse in a dark sea." At the same time he admits that it was not the most interesting of the centuries if we consider it without him. Hoccleve, Lydgate, and Gower (although the latter, as far as we know, was never a monk) were "dull monks who passed their time making immense moral poems because they had nothing else to do." This trite phrase has had a long life. "Still harping on my daughter!" However, the author must substantiate his statements by facts rather than by fiction before his readers will give credence to them. But it is well to bear in mind, even in this particular case, that these "dullards" did exert some beneficial influence on subsequent English Poetry. —B. M.

Development of Social Theory. By Jas. P. Lichtenberger, Ph. D. The Century Co., New York, and London, 1923. Pp. 482. \$4.00.

The inspiration for large achievement often comes in a moment, but years may pass, full of pain and toil, before one's ambition is realized. It was as far back as 1907 that Jas. Lichtenberger conceived the idea of writing a history of the social theory. The industry of these long years is now crowned by a work that has first-hand qualifications to make its value permanent. First, it is summary and complete. It begins with Plato and traces out the growth and varying fortunes of the social theory from the Greeks down to modern contributors, ending with a quartette of contemporaneous and original thinkers. Among other commendable features of this historical survey is the author's careful exposé of the social doctrines of the Scholastics, a neglected field of study. True, the social teachings of the Schoolmen are often buried beneath a mass of theological definitions. Those, however, who care to search their writings are discovering a wealth of material to reward their efforts.

Prof. Lichtenberger's work is fair. When possible he allows each theorist to speak for himself. The uncertain course of social doctrine is plainly charted before the eye. We see how the social theory has veered between wide extremes—from the Aristotelean-Thomistic concept which traces the origin of society to a true social instinct firmly imbedded in nature; to the highly imaginative and historically unsound hypothesis of

Hobbes, which founds society on a flimsy sort of agreement made by men who by nature were brutal and antisocial. Each study is carefully done, accurate, and critical, and will thoroughly initiate the student into a knowledge of the most important systems bearing on the social theory.

Prof. Lichtenberger writes in a manner that is easily understood, and with a fluency that tides over the duller and less interesting portions of the book. His deft hand has constructed not a dry and disjointed skeleton, but an organic and connected history of the progress of the social history.

—E. B.

De l'Ombre a la Lumiere. Par Marie-Therese. Pp. 302. 6fr. P. Lethiellux, Paris, France.

Marie Therese—whoever she is—in this small work has told us how she has come from the darkness of Protestantism to the light of the Catholic Faith. It cannot be learned from this book, though it is an auto-biography, precisely who the author is; but one need not read a hundred pages before one realizes that religiously Marie Therese had become bankrupt in Calvinism and that she knows its dire straits. Honest in her purpose, she severs connections with what she considers a lie and with vague hopes for the future seeks the truth, and in truth—unity. By her relations as tutor and in her varied travels she comes in contact with the Catholic Church; and while she visits the magnificent edifices erected for Catholic worship Marie Therese is captivated by its music, art, liturgy and architecture and by the universal devotion to Jesus in the Blessed Sacrament, to Mary and to the Saints. A calm overcomes her when she is before the Blessed Sacrament. Inevitably there follows a storm of bitter regret, doubt, scrupulosity and absolute spurning of the primary movements of God's grace. For many years she goes on loving the Blessed Sacrament, admiring the unity of the Church but objecting to the practices which she seems to think so unreasonable and idolatrous. What her difficulties were, how they were answered, the effect these answers produced in her attitude, Marie Therese relates concisely yet thoroughly.

Each page carries an unmistakable message of a soul scarred in the battle of conversion but healed by its love for the Truth, Jesus in the Blessed Sacrament, and by its desire for a union with His Church. It is recommended to our readers, to

Catholics, Protestants and to unbelievers because it portrays in a most elucidating manner the true position of the Catholic Church and the sad and sorry position of most of those who are looking for the Truth outside the True Fold. —A. S.

DIGEST OF RECENT BOOKS

POETRY, LITERATURE, FICTION—It is a bit disappointing, after meandering through so vast a field as modern poetry and finding so few blooms of real worth, to enter a private garden as well heralded as A. E. Housman's **Last Poems** (Holt, \$1.50) expecting better things. Perhaps it is just as well that Mr. Housman "can no longer expect to be revised by the continuous excitement" apparently necessary for the production of his last volume. Though possessed of commendable talent, as some few of the poems manifest, faulty form and unbridled license of thought render a great many of them not only mediocre but censurable. There is no disappointment awaiting the poetry lover who goes to Wilfred Child's **Gothic Rose** (Appleton, \$1.25). Every leaf and petal of this delicate "Rose" breathes a fragrance of sublimity of thought and feeling, a charm of smoothness and flawless precision of execution. A poet by birth, Mr. Child reveals in this little volume, a loyal English heart attuned to the present sorrows and confusion of the religious life of his native land.

With an eye to the welfare of their own special field of work, twelve American authors have voiced their opinions of the coming novel, and some of them of the novel of today as well, in **The Novel of Tomorrow** (Bobbs, \$1.25). Discounting a few disgruntled complaints of censorship, occasioned evidently by insistence on the moral code, it would appear that we may hope for a form interpretive of true American life, not as seen under the glare of ultra-realism or ultra-romanticism, but expressing life in its truest phases. Leaving the future to the conjectures of others, Dr. Kohler in **Heaven and Hell in Comparative Religion** (Macmillan, \$1.50) has chosen as the field of his endeavors the Divine Comedy in its sources, trying at the same time to interpret the great classic on the basis of these sources. His exposition of the eschatological views of many of the nations is often striking but can never put off the all too visible uniform of pure guess-work. His knowledge of the medieval mind and literature is meagre; his views of the Old and New Testament frequently erroneous, more often rationalistic, while his concepts of heaven and hell are positively heretical. No wonder he feels out of tune with the everlasting hissing of hell and the eternal music of the spheres.

A pure strong breath of fresh air greets us as we enter the domain of fiction, clearing the brain, making the blood race, in fact putting us in just the right mood for a good, red-blooded story. Which story is promptly supplied by J. T. McIntyre in **Blowing Weather** (Century, \$1.90). A tale of the shipping men in the days of the great merchant marine, with a good plot, pleasant narrative style, and abounding in happy description, especially of the haunts of the old tars and their many fights, it is clean as a whistle throughout. A little more of this kind of novel would be no small assistance in restoring and maintaining the vigor of manhood. Life is as humanly and naturally portrayed in John Ayscough's **Dobachi** (Macmillan, \$2.00) but from a gentler point of view. The story, after a rather laborious beginning, flows on smoothly allowing no lessening of the interest. It is laid in a deserted sea-coast village and centers around Dobachi and her

love for the bad boy of the hamlet, all things clearing up in the end with the help of religion, which, in the guise of a Catholic missionary, overcomes all prejudices and does away with all misunderstandings. Anna Katherine Greene keeps up the general clean and healthy tenor of the rest in **The Step on the Stair** (Dodd, Mead, \$2.00) despite the fact that it is a mystery story. With a painstaking attention to every detail she has worked out another story worthy of her name, avoiding the worn out plan of sailing to a conclusion on a river of blood and without introducing any particularly villainous individuals as her characters. It is well done in every way and guaranteed to send any afternoon speeding on its way. **Merry O** (Bobbs, \$2.00) is recommended for all who are tempted to drown the world with their tears and liquid streams of sorrowful tales. It is a joyous lovable romance with a joyous lovable heroine, who does not hesitate to brave the world as a literary distributor with main office, branch departments and whole executive system comfortably established in a Ford. Though New Thought and Auto-suggestion play an important role they are not pushed to an extreme, the book on the whole portraying the optimist in the person of Merry O who, like most optimists, wins her day. Isabel C. Clarke completes the demonstration of women's versatility in the field of fiction in **Carina** (Benziger, \$2.00) by tackling the old problem of mixed marriages, showing the resulting spiritual barriers and giving us a story with a moral, yet not moralizing. Peter, the son of her strong willed husband and the innocent cause of the inevitable breach, finally though tragically succeeds in bringing about a reconciliation. Father Holland, S. J., the new champion of boys, by his **Reardon Rah** (Benziger, \$1.25), has painted a clever picture of the modern Catholic high school boy at the critical period of youth. His hero is the average schoolboy, with his adversities and triumphs, his fond, airy, day-dreams and hard realities of studies. A glimpse into the home life emphasizes the importance of home training and the influence of his teachers.

RELIGION, PHILOSOPHY—Visions of the vast congregations of Notre Dame hanging eagerly on the words of the eloquent successor of France's oratorical hero, Lacordaire, pass before the mind of the reader of **La Vertu de Temperance** (Lethiellieux, Paris, 8 fr.). It is a collection of Father Janvier's twentieth course of Lenten sermons preached on the virtue of temperance; carefully annotated, with appendices of the principal authors consulted, explanatory notes on each discourse, and a contents containing twelve skeleton outlines of the course of sermons, it is complete in every detail. As may be expected the cold type robs the preacher's words of much of their piercing fire, but even so the work will be of much profit not only to those engaged in the ministry, but also to the ordinary layman. Dr. Ayrinhac gives us some idea of the careful study and earnest labor demanded in the formation of the preacher swaying thousands to follow the Master's footsteps, in his explanation of the **General Legislation in the New Code of Canon Law** (Bl. Benziger, \$3.00). The author has perfect command of the historical and positive method, his explanations are very clear, concise but adequate and reliable throughout. The comment, however, on Canon 2 (p. 99) may prove perplexing to some, and a reply (S. C. Council in causa Wratislav. 10 Jan., 1920) seems to seriously effect Canon 5 (p. 105). Despite these minor defects the book merits highest recommendation and deserves wide popularity as it is admirably suited to the needs of students and busy parish priests. Taking as his subject the very foundation of both Janvier's and Ayrinhac's prodigious labors, the Mass, Father Vigourel, S. S., in a small pamphlet, **La Messe Primitive** (Lethiellieux, 1 fr.) tries to solve the question of the theme of

the primitive Mass. While the diminutive volume should set many other liturgical, theological, and historical scholars thinking, it can hardly be recommended for pious souls who have not been initiated in the liturgical science.

Like a man tilting his chair back at the close of a hard day's labor and gazing contentedly over the work already done, as the clouds of satisfaction curl gracefully from his homely but efficient censor, R. P. Smith, in **Religious Optimism** (Stratford, \$1.75) takes a fleeting glance at Christianity and smilingly informs us that we need not worry for its future. Owing to a faulty copy of the book from which the first twelve pages are missing we cannot be sure that something has not escaped us; in the rest of the work he backs up his thesis by an array of facts revealing good and noble achievements, not closing his eyes to the prevalence of crime and many disorders. Unfortunately, being himself a member of the Methodist Episcopal Church, he confines his work almost entirely to the Protestant Church, making some statements that no Catholic can agree to. While written in an even gentler spirit and not at all polemical it is a disheartening task to review **The Apostle Paul** (Macmillan, \$2.50) by Francis G. Peabody, for it would dash any religious optimism regarding Christianity to the earth. Though a learned work and apparently sincere, it is permeated with modern materialistic and evolutionary ideas regarding the origin and development of the Christian religion.

When Bishop Vaughan gave the public his **Life Everlasting** (Kenedy, \$2.75) he gave the key to man's happiness; with it the door opening on the mysteries of the joys and glories of man's place on earth and his abiding home in heaven is unlocked, and the brilliant sunlight of Father Vaughan's own beautiful conceptions and powerful diction penetrates far into the darkness surrounding their awful majesty. The compiler of **A Year's Thoughts** (Longmans, \$1.75) has done much for this same end of teaching man his true position by applying good common sense to the task of selecting thoughts for each day of the year from the writings of Father Wm. Doyle, S. J. By choosing only what is useful and practical for those striving to ascend the ladder of perfection and adopting an attractive and convenient arrangement a volume has been produced that will be of special interest to religious, nor will the lay person fail to find much in it that will act as a spur urging him on to the greater love of God. Father Garesche handles the subject in a little more practical way in his **Ever Timely Thoughts** (Benziger, \$1.35) which is made up of some twenty short articles or editorials on our everyday problems. The chief merit of the book, as of all of Father Garesche's is the style in which it is couched. The author has the knack of expressing great truths in a simple and vivid way so that those who have not been blessed with much education may easily grasp his meaning. It is pleasant reading for we feel ourselves in familiar conversation with the writer. **The Secrets of the Religious Life**, translated by Father Dolphin from the French (Macmillan, \$1.00) limits its counsels to those whose every action is dedicated to the one end of pleasing God. It is the advice of a spiritual director, an unknown Jesuit Father, to a novice, which is rich in wisdom and containing many suggestions and instructions regarding the life of a religious. The book was intended primarily for nuns who will find within its pages a golden treasure not buried but tastefully and clearly displayed. Father Jungblut's paternal love and deep interest extends itself to the young and old, regardless of creed, and above all to those who have stumbled a bit or fallen during their journey home. **Your Hidden Treasure** (Pustet, \$1.50) applies the antidotes of chastity, humility and simplicity to

the moral evils existing today. It treats each subject frankly, yet delicately, and beautifully, spreading gems sparkling with the wisdom of long experience. Treating the spiritual life in a scientific way, Father Gerest, O. P., P. G., has given us a concise exposition of its doctrines according to the teaching of St. Thomas. **Synthese de la Vie Spirituelle**, (Lethiel-leux, 1.50fr.). Though only a small pamphlet the work is most thorough and systematic reducing the spiritual life to its five main operations and touching upon each one in sufficient detail.

The problem of how to teach men to direct their energies to the only work that really matters is approached from a different angle by Father Conroy, S. J., in **The Early Friends of Christ** (Benziger, \$1.75). He would lead us on to higher things by placing before us delicately drawn portraits of those who have successfully sought those things—the companions and friends of Christ, the early saints of the Church. The work is a series of character sketches, excellent for devotional reading or meditation and will reward even the casual reader with abundant spiritual profit. **The Words of Our Lady** (Kenedy, \$1.45) by Father Hanly, O. S. F. C., draws out the character of "our tainted nature's solitary boast," she who has reached the absolute pinnacle of perfection and nestled closest to the heart of God. Basing the treatise on the few but significant words of Our Lady, he shows her to have been an adept, not only in spiritual things, but also in artistic expression, and thoroughly conversant with the literature of her country. This little volume sheds a strong light on a phase of Mary's character which is too often overlooked but which is rich in matter for fruitful meditation, while this same light lifts the shadow of unbelief that would make the Mother of God an ignorant, unconscious instrument.

As the little ones were the favorites of Christ when he was on earth so must they always be of His successors if His spirit is to be preserved. With this in mind, Father Lasance has directed his attention to first communicants preparing for them one of his famous prayer books, **My God and My All** (Benziger, 35c.). The prayers are simple but beautiful and printed in large, readable type, the many illustrations, especially of the Mass, bringing home to the young minds the real meaning of these prayers. Marion Ames Taggart's **The Wonder Gifts** (Benziger, 35c.) depends almost wholly on its beautiful pictures to make clear the meaning of the short accompanying explanations of Confession, Holy Communion and Confirmation. Mother Loyola's well known allegory **The King of the Golden River**, which has just been published in a cheaper school edition (Kenedy, 50c.), while not illustrated, is itself one grand picture skilfully drawn by the deft strokes of a great pen.

Equipped with camera, overalls and a fountain pen, Whiting Williams journeys to the Continent to delve personally into the philosophy of the European worker. The result is the third volume of his labor studies **Horny Hands and Hampered Elbows** (Scribner, \$2.50) which besides being an interesting personal record, serves to give us a glimpse of the worker's mind. Disclaiming the role of a philosopher defending a thesis or proposing remedies he insists that we must think and feel cooperation by first experiencing and living it. He names the force that can produce this effect. He sees the world as a neighborhood, pleads for faith in our fellow-men, and recommends the application of the Golden Rule. Despite the depressing pictures, the book points the way to a better understanding of our present day industrial needs and should recommend itself to all who are interested in these vital problems.

HISTORY, BIOGRAPHY, TRAVEL—Just when Ireland most needs all her friends she is losing many of them, either through lack of faith in

or misunderstanding of her. The ambitious task of compressing **Ireland's Story** (Houghton, \$3.00) from prehistoric times to the present day in some four hundred pages is the contribution of Johnston and Spencer towards the clearing up of these difficulties. Outside of a bit of dogmatism on some controverted points, the sacrifice demanded by brevity, the authors have succeeded in their work better than might have been hoped for when we view the wasted efforts of many of their predecessors. Numerous and felicitous illustrations set off the text and complete the general utility and attractiveness of the volume. **India and Its Missions** (Macmillan, \$2.50) by the Capuchin Mission Unit of the C. S. M. C. will also do much by way of making new friends and confirming the older supporters of a noble cause. In a smooth narrative rather than pedagogical way, it gives an account of the great work already accomplished and presents some idea of the overwhelming labor still to be done among the almost countless pagans in India, while at the same time, the reader obtains a deep insight into the caste system, the chief obstacle to Indian conversions. The appendix, containing the statistics of Indian mission activity, bespeaks much care and serious labor on the part of the compilers and should bring the case all the more clearly before the Catholic world.

The issue of two of the latest books from the press of Lethiellieux (Paris) is most opportune as they treat of spiritual favorites of the Sacred Heart and appear just as the month of the Sacred Heart opens. **Le Pere Claude de la Colombiere** by Father Louis Perroy, S. J. (7 fr.), is a compendium of the life and character of the saintly teacher, preacher and first apostle of the devotion to the Sacred Heart. Particular consideration is given to the inner man and his ruling motives, especially his deep love of the religious state and his perfect fulfillment of its obligations, his utter self-denial and his complete reliance on the will and providence of God. The other, **La Tres Reverende Mere Marie des Agnes**, by Reverend J. Comerlinck, O. P. (6 fr.), is a close study of the life of the foundress and first prioress of the Dominican nuns of the Sacred Heart of Hardinghen, France, showing the wonderful manifestation of the influence of the Sacred Heart and bringing out her attachment to this devotion from the constitutions of her still flourishing Institute.

Just how great a difference our point of view makes in judging those around us and just what a poor job we make of the work the Almighty thought could be taken care of properly only by Himself is quite evident in **Catholic Thought and Thinkers, Erasmus of Rotterdam** (Kenedy, \$1.75)* by Maurice Wilkinson. By a broad, comprehensive view of the great Humanist's temperament, his times, and his peculiar difficulties, an avenue of more favorable criticism is opened than that based solely on his writings, bringing to light many ameliorating circumstances which will aid in freeing his name as a Catholic from the opprobrium heaped upon it by historians in the past.

Elizabeth C. Enders does a little rescue work in her own line by her study of the habits, customs and characteristics of the much maligned Chinese in **Swinging Lanterns** (Appleton, \$2.50). It is a travel story which, strange to say, makes the inhabitants neither objects of derision nor of a mild form of adoration, but truly human, good-natured and simple, lovers of beauty and possessors of a true artistic sense. Their ceremonies and rites are fully described with plenty of oriental imagery and with a deli-

* Note—In our March issue **St. Ignatius of Loyola, Imitator of Christ** (\$1.50) by Fr. Pollen, S. J., was listed as being published by Schwartz, Kirwin & Fauss. This was erroneous. The publishers are P. J. Kenedy & Sons.

cacy and regard for the Eastern notion of beauty and splendor. It is a solid appreciation of the Chinese character from a sympathetic point of view, rather unique in its truthfulness and sincerity among so many books on the subject. Abate Achille Ratti's (now Pope Pius XI) **Climbs on Alpine Peaks** (Houghton, \$2.00) of itself makes its appeal to a narrower circle of readers—to mountaineers and lovers of mountain climbing; but because of the author's present prominence will probably be the means of introducing many a drudging business man to Alpine life. Though it will undoubtedly be of great interest to the members of the mountain climber's clan by its account of Fr. Ratti's ascent of Monte Rosa from Macugnaga, ascent of the Matterhorn, of Mount Blanc, etc., the general reader will note only the author's literary ability and love of mountain climbing. **Sun Hunting** (Bobbs, \$1.50) by Kenneth Roberts will be welcomed by lovers of good-natured fun and clever wit, even more so by the merely curious who wish to view "Tropical Growths" from a new angle. The book is a breezy account of persons and events at Palm Beach and at Old and New Miami, containing observations on the habits—native and migratory—of these and other nearby places.

MISCELLANEOUS—One more blow, possibly more deadly than the rest, is dealt the already staggering Volstead Act by Fabian Franklin's **What Prohibition Has Done to America** (Harcourt, \$1.00). The author strikes the fundament of the Eighteenth Amendment, then enumerating a few of the resultant evils, he points to the paramount feature, the disregard of this law by the lawmakers themselves and the consequent disrespect and even contempt of the people for law and authority in general. The chief virtues of the book are its brevity and clearness, the attack goes straight to the point. We can make visitors to the Capitol much at home by giving them such a guide book as **Rider's Washington** (Holt, \$2.75). Of great value not only to the tourist but also to all interested in the history and topography of the Capitol City and the details of its numerous points of beauty and renown, it contains a wealth of accurate and practical information, well discriminated, orderly and conveniently arranged. **I Believe in God and Evolution** (Lippincott, \$1.00) by Wm. W. Keen, M. D., is an attempt, whose reverent attitude is apparent from its dedication, to show that belief in evolution does not exclude belief in God. The preface is capital, save for one little looseness of thought that drags in Spiritual Evolution; the body of the work is given over to a recapitulation of the arguments in favor of evolution drawn from comparative anatomy of man and the brute creation. The work is interesting and informative but abounds in loose thought and expression, and often conclusions are drawn as certain that cannot be more than probable. The latest edition of **Webster's International Dictionary** (Merriam, \$16.00) not only vindicates its time-honored title of being a reliable authority, but adds to its merits a wealth of information on up-to-date subjects. The Merriam Company deserves much credit for the high grade of perfection of this dictionary.

