



FRIARS' BOOKSHELF



Church Building. By Ralph Adams Cram, Litt. D., LL. D., F. R. G. S.
Pp. 345. Marshall Jones, Boston.

A housing for an altar and a resting place of God; a sacramental, showing forth an inward grace; a mystical, awe-inspiring, almost living thing,—this a church should be. When will our churches show forth their hereditary beauty and their lost spirituality? This can only be when the principles upon which were constructed those sermons in stone of the Ages of Faith are once again utilized in ecclesiastical architecture. We must re-learn the very canons of this nearly forgotten art.

The church must be conceived as a perfect whole, and to achieve this unity each part must coordinate. Since the altar differentiates a church from an auditorium, to it everything in the edifice must be subordinated. From the steps of the church to those of the altar there should be a consistent spiritual progression, a steady increase of beauty and majesty. Nave, window, ornamentation, nothing should arrest attention of itself, but all should blend into a perfect setting for the stone of sacrifice.

The succession of styles that found its perfection in the grand medieval gothics was interrupted by the devastating influences of the Reformation, under whose blight, in this respect, we, for the most part, remain.

In this book the writer has given us the underlying principles upon which those great monuments were built, and has shown their adaptability to modern conditions. Written primarily for Anglicans, a study such as this, is however, of utmost interest to Catholics, since, by right of lineal descent they, above all others, should strive to regain this lost heritage. It is not a text-book of architecture nor written in technical language, but rather in the pleasing style that places Dr. Cram among the foremost craftsmen in words as well as in stone.

Although composed at the beginning of the century, the timeliness of this third edition is apparent from a reading of the added chapter: "After Twenty-five Years." In this the author points out the growing interest of the American people in the erecting of churches worthy of posterity.

The publishers are to be congratulated on the make-up of the book which, with its more than two hundred illustrations, its excellent binding and its scroll-work cover design, is worthy in every respect of the subject.

C. C. R.

The World's Debt to the Catholic Church. By James J. Walsh. Pp. 320. \$2.00. The Stratford Co., Boston.

This generation is gradually awakening to a sad realization of the fact that it has not done justice to the Catholic Church of those years antedating the Protestant Revolt of the sixteenth century. Resting secure in the universal persuasion that nothing good could come out of Nazareth, it has batted on authors, writing with tongue in cheek; on works depicting the Middle Ages as one starless night in the gamut of man's existence, as totally bereft of all intelligence, progress and culture. It has been the object of Doctor Walsh in his latest contribution to Catholic scholarship, to summarize briefly the outstanding achievements of the Catholic Church from the time her Divine Founder commissioned her to "teach all nations." He has far surpassed his previous endeavors, and his work appears most opportunely at a time when many scholars have focused their attention on the first fifteen centuries of the Church's existence.

True to form, Doctor Walsh gives us in his attractive, interesting way, a splendid exposition of medieval life, and portrays the remarkable adaptation of the Church to the disposition and temperament of peoples oftentimes at variance with her. In this way their thoughts and aspirations were elevated above the sordid, monotonous affairs of every day life, and grounded in a realm of beauty and of happiness approaching the Divine. As a result of the lively interest of the Church in the welfare of her children, those centuries gave birth to a veritable army of geniuses, whose creations, whether in the arts or sciences, have never been equalled, despite our haughty pretensions to superiority and culture. Dr. Walsh then stresses the necessity of religious feeling for inspiration in Art, Painting, Sculpture, etc., showing that the lack of this element since the Religious Rebel-

lion of the sixteenth century has been the price of our free thinking.

Catholic laymen, so often called upon to refute many erroneous conceptions regarding Catholic activities during the Middle Ages, will find this book almost indispensable, for it is replete with invaluable, first-hand material. Nor should it be restricted to those within the fold. On the contrary non-Catholics who are eager for truth, will procure from it a comprehensive synthesis of the conspicuous part played by the Church, as well as by ecclesiastics in the development of culture and civilization.

U. B.

Law and Morals. By Roscoe Pound. Pp. 156. \$1.50. The University of North Carolina Press, Chapel Hill, N. C.

As an exhibition of careful searching for truth; just and gentlemanly criticism, deep thought, and profound knowledge of subject "Law and Morals" would be hard to surpass. It is a criticism of the teachings of the three prominent schools of jurisprudence of the last century regarding the relations of law and morals; taking each of the schools—historical, analytical, and philosophical—in turn. Their teachings are exposed in a masterly manner and then criticized. And what a criticism! With gentleness, yet mercilessly, and with lucidity of expression and profundity of thought that is a positive pleasure to the real student.

We get the author's opinion only indirectly—in his expositions of the weak points in the different theories. Yet if we go at it patiently, sift his ideas and place them in parallel columns with our own Catholic doctrine on the subject we will be indeed hard to please if we find much fault. But first of all we must remember that many of the terms used have a much different extension than we are used to. For instance there is a definition of law as "social control through the force of politically organized society"—a much wider signification than our idea of law as an ordination of reason to the common good. Then we find natural law spoken of, but it is not the natural law we know, but individualism.

It is our theory that positive law is but the determination of things left undetermined by the natural law and we shall find that Mr. Pound agrees substantially with this if we remember that by law he does not mean simply legislation, as we do. Thus

law, in our sense, and morals are not identical but distinct; morals cover a much wider field. The author also claims that not everything that morally is to be done can be sustained legally; but this is due to the mechanical nature of the law. But what is unmoral cannot be held up proudly as a legal fact. In speaking of the opposition of morals and law he really creates an opposition where none exists, forgetting that ethics decrees first of all the common good, and it is precisely because of the otherwise consequent confusion and harm to common security that Mr. Pound claims many things have to be done legally that the moral sense of the community does not approve.

He shows that to divorce absolutely or identify law and morals is a mistake and we sustain him in his general arguments. But in showing where morals have no part in legal proceedings, he indicates three prominent headings: in dealing with things morally indifferent, in places where the law does not condemn a thing but nevertheless does not approve of it, and finally in dealing with a case of loss where both parties concerned are blameless. In all these cases, of course, there is really a great moral element, for society and general security and peace are involved and this is certainly an object of ethics.

The conclusion of the volume is refreshingly frank, being an admission that after twenty-four hundred years of debating the question we have merely completed a circle; law cannot depart far from ethical custom and cannot lag far behind it. The social sciences are distinct enough at the core but shade out into each other and so cannot be studied singly or exclusively. We must admire the work of Mr. Pound, his sincere search for truth, and his undoubted acuteness of intellect in finding the great deposits he has, and we give his work high recommendation. R. W. F.

Theological Education in America. By Robert L. Kelly. Pp. 456. \$5.00. Doran, N. Y. C.

This unique work is a thorough study of numerous Protestant seminaries in the United States and Canada, undertaken for the purpose of discovering exactly what the seminaries and their students are; exactly what they are doing and what can or should be done to increase the number and improve the quality and distribution of white Protestant ministers. It is a scholarly presentation of a vast amount of data regarding the seminaries,

together with an interpretation of the facts uncovered and suggestions and conclusions looking towards improvement.

Truth is the very spirit of the author's analysis of the seminaries and their problems, and the value of this part of his work is greatly enhanced by numerous convenient charts. Much is said about the changing functions of the clergy and the church. The modern tendency in the case of the one is to produce a minister who is a brilliant and practical social worker rather than a pastor dedicated to the service of God and the eternal salvation of himself and his flock. The trend in the case of the other is away from the sphere of individual public worship to one of ministration to the community. The church is becoming, the author says with evident approval, a distributor of good works, a vehicle of philanthropy, a practical working agency. Doubtless many Protestants who still desire all their religious activities to have as direct as possible a relation to their Creator and Redeemer deeply regret these tendencies. The fact of denominationalism is regarded by the author somewhat as a necessary evil. Individualistic interpretation of Scripture is a principle taken for granted, and pledges of conformity to a definite system of doctrine required by some seminaries from their faculty and students, together with the very idea of authority in matters of faith are deplored. Yet after thus rejecting its very principle, there is talk of future unity in Protestant Christianity.

How to build up the spiritual life of the students is another grave problem confronting many of the seminaries. The author recognizes it as such, but has little to offer either by way of definition of holiness and spirituality or by suggestions. Consistent with modern tendencies in Protestantism, he subordinates goodness to intellectuality. To him the primary qualification for effective service in the ministry is not the pure heart, the staunch faith, the divine fire of charity, but rather the creative mind, the capacity for high intellectual achievement.

The suggestions and conclusions, especially with regard to more rigid and uniform requirements for admission to the seminaries, more scientific methods of teaching and wider programs of study adapted to modern needs and more care in increasing and supervising student field-work, show evidence of much thought and keen judgment in some cases, and little Christian foresight in others. To many Protestants they will appear as

practical and constructive, and will doubtless have a profound influence on the seminaries. However, the utilitarian idea is exaggerated and tends to overshadow the spiritual and supernatural in Christianity.

One of the greatest defects revealed by this study of the seminaries is the neglect of philosophy. The author himself appears to have but little appreciation of its importance. True, some of the seminaries offer parts of philosophy—e. g., psychology, natural theology and ethics—and the author requires the study of logic and metaphysics in preparation for a graduate school of theology. But this is slighting a science essential to right thinking, to proper coordination of knowledge and to just appreciation of relative values. One of the greatest handicaps under which the educated non-Catholic world of today labors is the lack of sound philosophy,—a philosophy that penetrates deeper and opens wider than that of Descartes or any of his many successors; a philosophy that, consistent with the first principles of the human intellect and the established facts of science, gives a logical and reasonable explanation of the natural and prepares the mind for the acceptance of the supernatural in the Christian religion. If this philosophy were more widely known such notions as freedom of thought and intellectual adventure implying the complete subjectivity and relativity of truth or the right to embrace error— notions which frequently mar the present study—would soon be extinct. If the author were acquainted with it he would not indirectly characterize the philosophy of St. Thomas Aquinas as being *a priori*.

W. H. K.

Human Origins. By George Grant MacCurdy, Ph. D. 2 Vol. Pp. 956. \$10.00. Appleton, N. Y. C.

In this Manual of Prehistory, Dr. MacCurdy treats of the origin of the human race and its organic and cultural evolution from the time of its appearance on earth down to historic times. In the first volume he deals with man of the Old Stone Age, as known to science by means of his implements, art, skeletal remains, and environment. The second volume describes the development of man in the New Stone, Bronze, and Iron Ages.

The treatment of the cultural evolution of man, the main consideration of the work, is exhaustive and authoritative. The chapter on Paleolithic Art, well illustrated, is very fine and makes interesting reading.

In the consideration of man's physical development, the author avoids much of the opprobrium heaped upon some of his contemporaries, by his conservative claims. He admits, for example, that many of the links in the hypothetical chain between the ape and man, are missing; he rejects remains of questionable authenticity; he states that reconstructions are not to be taken too seriously, their only legitimate purpose being to stimulate interest.

Of course Catholics reject the author's assumption that the human intellect evolved from the so-called intelligence of the brute by a natural process of evolution. His theory is that arboreal life, by reduction of the sense of smell, and therefore of the snout, led to true stereoscopic vision; this, in turn, by increasing the appreciation of form and color, caused the freedom of the hand to examine objects more closely; freedom of the hand demanded an erect posture and a brain case poised where it might best expand. These changes having taken place, only time and environment were necessary to produce *Homo sapiens*.

The intelligence of man differs from the so-called intelligence of the brute, not in degree but essentially. The intellect of man, being a faculty of his soul, is spiritual, whereas the instinct of the brute is material. The material cannot generate the spiritual. And, as a result, even if science should prove that man's body has evolved from that of the ape, and it has not done this as yet, we must have recourse to creation by God for the origin of the intellect.

The work contains a very good bibliography, a complete index, a glossary, and, in the appendix, a stratigraphic study of paleolithic sites. This last is unique. It comprises a study of the culture sequence in each of the important Paleolithic stations, together with a bibliography of each station. J. R. K.

The Child: His Nature and His Needs. Edited by M. V. O'Shea. Pp. ix; 516. Not for sale but offered with one subscription to the Publication Fund of The Children's Foundation, Valparaiso, Ind.

John Dewey says: "What the best and wisest parent wants for his own child, that must the community want for all its children." Who is a better or wiser parent than the Church, and in the education of her little ones, what is it that she particularly wants and insists upon? She has always been the patroness of

the wisdom "that instructeth and lifteth up the heart," but is that the form of knowledge which is being imparted in our schools today? What the Church wants, and what the community should want for all its children, is learning tempered with solid religious training. Bird Coler ("Two and Two Make Four") has drawn a startlingly vivid picture of what the outcome of purely pagan culture in this country will be unless the softening influences of religion are applied to our intellectual life. Whatever advances we may claim to have made in the study of the child, of what constitutes his well-being and the best methods of educating him, unless we can offer a substantial program of moral and religious culture, to complete the training of mind and body, our work is destined to failure. Any book, therefore, which aims at studying the entire make-up of the child's nature, cannot omit that essential moral element which is instilled by the cultivation of the religious instincts.

In "The Child: His Nature and His Needs" you have, without question, a masterly presentation of essays, valuable studies and real aids in the matter of child training. But the authors have not gone far enough. They omit what is so indispensable to their purpose and so vital to the child—a just appreciation of religious and moral values in the education of youth. Only one essay professedly treats of the child's moral training, and in that there is only the briefest reference to religion! When will students of child-nature realize the seriousness of this omission? Until they see and acknowledge the immensity as well as the importance of the religious problem in the child's early training, their work can have no practical and enduring foundation. Little good will come of our refined methods of intellectual and physical discipline if our efforts are to be paralyzed or rendered void of fruitful results by neglect of the religious training of youth.

E. B.

DIGEST OF RECENT BOOKS

THEOLOGY PHILOSOPHY: John L. Stoddard did not lay aside his apologetical pen after completing "Rebuilding a Lost Faith." He now presents a translation of the first volume of **Christ and the Critics**, a work of three volumes originally written in German by the learned Capuchin, Fr. Hilarin Felder. This study meets and defeats upon its own ground the school of Modernistic Liberals, represented especially by Harnack and Weiss. After a rigid scrutiny of the genuineness and credibility of the Gospels the author proceeds to a detailed demonstration of the Messianic

and divine consciousness of Christ. The name of Felder vouches for the scientific scholarship of the work; that of Stoddard for its literary worth. (Benziger, \$5.00).

Christ or Chaos is the sixth in the series of apologetical studies undertaken by Father Martin Scott, S. J. Three essays on Evolution, Darwinism and Miracles serve as an introduction to his main theses, the Infallibility of the Church of Christ, and the outstanding points of Catholic Doctrine. An advantageous feature of the present work consists in the testimony of prominent converts, brought forward to strengthen the author's arguments. As usual, Father Scott's popular method and vigorous style are very much in evidence. (Kenedy, \$1.25).

A scholarly contribution to the study of Natural Theology is to be had in **God and Reason**, by Fr. W. J. Brosnan, S. J. The chief Thomistic demonstrations of the existence of God are faithfully and forcibly expounded in conjunction with a presentation of secondary arguments and an explanation of the essential attributes of the Deity. The author's critical analysis of erroneous views concerning God and religion provides a worthy defense against the destructive elements introduced by so-called progressive philosophy. (Fordham University Press).

The vade-mecum type of theological and philosophical manuals seems to be constantly gaining favor. Dr. Charles Telch has recently compiled a synopsis of Noldin's "Summa Theologiae Moralis" under the title of **Epitome Theologiae Moralis**, embracing the principal definitions, divisions and principles of this science. It is in full accordance with the New Code and should prove a handy guide for pastors and confessors. (Pustet, New York, \$1.50). **Essentialia Philosophiae**, by Rev. F. P. Siegfried, is a systematic synopsis of the entire field of Scholastic Philosophy, intended to smooth over some of the major difficulties encountered by novices in this science. The material for this work has been culled from several of the more popular manuals and has been moulded into a catechetical and diagrammatic form designed to provide the student with "associational centres." (The Dolphin Press, Phil. \$1.80).

Miracula Quaedam et Collationes Fratris Wichmanni, by M. A. Vanden Oudenrijn, O. P., is a documentary study of the miracles and spiritual writings of Wichman of Arnstein, pioneer of the renowned Dominican school of German mystics. The epistolary character of the observations or collations, implies a practical value by reason of the profound considerations on the love of God and His infinite attributes. (Manutio, Rome).

Professor William McDougall informs us that his **Outline of Psychology** is largely "a polemic against mechanical psychology and on behalf of purposive psychology." Following out the James' principles in a modified manner he bases his explanation of human action on "purposivism," the determination of action towards an object by innate principles or instincts, in conjunction with the intellect. In opposition to the Atomistic-Mechanistic theory, the object does not furnish the motive power of the action, but rather qualifies it in so far as it may be correlated with instinct. Instinct and Intellect, although varying according to the degree of their evolutionary development, are considered to be essentially the same in man and animal. Hence the study of psychology is founded chiefly upon the two. Such are the main tenets of McDougall's psychology. We cannot subscribe to his doctrine in its entirety, but this attack on the absurdities of the Mechanists is a step nearer the truth. (Scribner's Sons. \$3.50).

DEVOTIONAL: A new edition of *The Imitation of Christ* has been prepared by Brother Leo, F. S. C., for use in high and academic schools. This work is the fruit of much research among ancient manuscripts with an eye to securing the original reading of Thomas a'Kempis. Brother Leo has endeavored to preserve the archaic style of the original and has followed the order of the books given in the autograph manuscript of Brussels. The text is prefaced by a brief but instructive introduction, which together with the author's notes on difficult passages will be of great assistance not merely in critical but likewise in devotional study of this work. (Macmillan, \$1.00).

For many Catholics Christian life seems to be a mere matter of externals; they are unaware of that inner life which is really theirs and look upon the indwelling of the Holy Spirit as a special privilege of highly gifted souls. The aim of **God Within Us**, by Rev. Raoul Plus, S. J., and recently done into English by Edith Cowell, is to turn the thoughts of Christians into their own souls where God lies hidden. A stupendous mystery, most difficult to treat in common language without conveying misleading ideas, and yet Fr. Raoul has accomplished this to a nicety. His considerations are well within the grasp of ordinary minds, couched in simple terms and in accord with the conclusions of mystical theology. (Kenedy.)

Mother Mary Loyola, justly renowned for her devotional writings, has undertaken a series of books which will explain the significance of the various seasons of the Liturgical year. **With the Church**, the first volume, treats of the time from Advent to Ascension. Many complain that the festivals of the Church go by year after year leaving them unresponsive. To remedy this state of affairs we must strive to catch the spirit of the Church, follow her through the year, listening to her beautiful explanations of our privileges and the mysteries of our religion which are expressed in the Liturgy. Mother Mary Loyola's work offers pleasant guidance in this task and will help make our devotion more significant, more practical. (Kenedy.)

EDUCATION: Charles Phillips touches upon a wide range of problems in **The Teacher's Year**, such as the enigma of the new pupil the solution of health difficulties, the responsibility of implanting a moral sense, practical hints on first aid and types of Christmas entertainment. We find no educational fads but the real problems of the teacher are solved on a solid Catholic basis. Confirmations from contemporary Catholic educators emphasize the unity of our viewpoint on education. Informal in style this book furnishes enjoyable reading, and its sane enthusiasm will help to make teaching a work of love. (Kenedy. \$1.75).

The Training of Writers, by Rev. Edward F. Garesche, S. J., presents suggestions and personal reflections for the development of men and women who will be able and willing to write. The author has concentrated not upon the fundamental principles and methods of composition but rather on special problems often passed over in the text-books, such as the influence of good reading, cultivation of the imagination, development of the will to write and the mechanics of publication. These timely and practical hints will be of advantage to the teacher who desires to train promising writers, while the entertaining treatment of the subject lends itself easily to private study. (Macmillan.)

The Philosophy of Teaching, a study in the Symbolism of Language, is a translation of St. Augustine's "De Magistro" by Rev. F. E. Tourscher, O. S. A. The intention of the translator was to place within the reach of

English readers tangible evidence of the contribution of a great thinker to the education of his time, and to counteract the notion that the Fathers were patrons of a "retrograde movement" in the history of this science. (Peter Reilly, Phil. \$0.75).

One of the most recent contributions to the Knights of Columbus program for investigating the origins, achievements and problems of the United States is **History Curricula**, by the Sisters of St. Agnes of Fond du Lac, Wisconsin. This is a detailed outline of historical study in the elementary grades, worked out according to the principles of correlation. There is appended a brief discussion of the methods to be employed in teaching the rudiments of history, which will well repay careful consideration. (Macmillan).

Formation chretienne de l'ame, second volume of the "Avis de Pieté" series by Rev. P. Boumard, treats of Prayer, the Vices and the Virtues. The aim of this series is to supplement the didactic character of the ordinary catechism. Children must not merely learn the truths of Faith by rote but must guide their lives by them. Catechists, both lay and cleric, often lose sight of this practical end of instruction, or may be at a loss for the proper material. This work offers fruitful assistance in this regard, and its brief considerations lend themselves to development according to particular needs. (Lethielleux, Paris. 6 fr.).

Psychological or other aids to pedagogy are highly acceptable in this day. **Abnormal Psychology and Education**, by Frank Watts, would study the functioning of the normal mind by way of the subnormal, whose slower growth and development make it a less baffling subject of observation. It is thought in this way not only to devise means of handling the unusual type of mind, but also to improve methods now being used with the normal child. The subject is interesting and ably treated, although the common mistake of over-estimating the possibilities of psychology is noticeable. One closes the book with a firmer conviction that religion has a necessary and well defined place in the training of youth. (Appleton, \$2.00).

In **The Art of Phrasing in English Composition**, Dr. Paul T. Carew, Associate Professor of English Literature at Fordham University, presents a practical manual to aid in acquiring correct and expressive phrasing. The importance of model English and its imitation is emphasized; various forms are presented, defects revealed and subjects suggested which may be adapted to any class of scholars. Each topic is so arranged that the student is stimulated to think for himself and then to put his own original thought into the accepted form before him. (The Stratford Co. \$1.00).

POLITICS, SOCIOLOGY: With the proposed child labor amendment to our Constitution actually submitted to the various states for ratification or rejection, **Child Labor and the Constitution**, by Raymond G. Fuller, presents a contribution to the subject which is a thorough discussion of the extent, problems and possible solutions of the question. Mr. Fuller has treated the many aspects of the question in an intelligent, sympathetic and constructive manner with special attention to the "Problem of Federal Action." He sees two possible courses that may be followed: one a constitutional amendment, a direct Federal action to establish general standards; and the other state action, supplementing the former and providing specific regulations within its own sphere. He recommends both with lucid and concise reasoning. His treatment of the objections to constitutional action is always considerate, moderate and comprehensive. The work is an authoritative and timely study by one who has had unusual opportunities to examine the problem at close range. (Crowell, \$2.50).

The object of **Government and the Will of the People**, Roy S. MacElwee's translation of a series of lectures delivered by Professor Hans Delbruck at the University of Berlin in 1913, is to "set in the right light the merits of the German official body as the real representatives of state idea." This is attained by discussing the real influence of the will of the people on a parliamentary and a republican government. Whether or not we accept all of Professor Delbruck's conclusions, these lectures will help to a better understanding of all constitutional and party governments. (Oxford University Press, Amer. Branch).

China: Yesterday and To-day, by Professor E. T. Williams, contains valuable information for the student of the social and political problems of China. This is a highly entertaining work, since it deals with a hundred and one aspects of Chinese life and history in brief fashion, employing simple language and straightforward expression. If we discount a few minor conclusions concerning religious matters, it is authoritative in spite of the popular rather than scientific method pursued. It is surprising, however, that no mention is made of the language of China in a book of this nature. This study should serve to correct many wrong impressions prevalent among Americans concerning the Republic of the Far East. (Crowell, N. Y. C.)

Denis Gwynn, in **The Catholic Reaction in France**, gives us what is probably a pioneer study in English of the French Church movement since the war. By reason of his duties as journalist in France he has been able to keep abreast of the momentous developments which have been taking place during the past several years, and his observations and conclusions carry with them no little weight. Religious, social, economic, educational and moral problems are all brought within the scope of his work, and are fairly and impartially treated from the detached viewpoint of the newspaper journalist. An enlightening discussion which will do great service in dispelling the pessimistic attitude of many American Catholics with regard to the future of the Church in France. (Macmillan, \$1.75).

That history, even when concerned with the dry facts of economics, can be rendered vitally interesting, is apparent from a perusal of **Medieval People**, by Eileen Power. This is an attempt at personal treatment of the social problems of the Middle Ages presented in the form of life sketches of several typical personages, representative of one or the other of the more important social institutions of the period. Thus, peasant life is illustrated in Bodo; trade with East in Marco Polo; monastic life in Madame Eglentyne, a character from Chaucer; and the wool trade in Thomas Betson. Absorbed in what appear trifling but picturesque incidents, one forgets that he is imbibing history, and will most likely finish the book before realizing that he has really been studying according to the most approved method. The author's portrayal of monastic life, however, leaves an unpleasant taste. Designedly or otherwise she has built up her study on unedifying but minor details, passing over those elements which would bring out the real character of monastic life in the Middle Ages. (Houghton, Mifflin, \$2.00).

We can never foretell just what will next appear from the pen of the versatile Hilaire Belloc. He has given us essays, history, poetry and now comes a book on economics, a favorite field of his. **Economics for Helen** explains the intricacies of this science in simple terms, perfectly intelligible to Helen, aged sixteen, or to any one else who seeks enlightenment on a most perplexing subject. He discusses wealth, capital, exchange, money, labor and their interaction on one another; examines present day economic systems, comparing them with those of the past or of the possible future, always according to the principles of Catholic philosophy and the dictates

of common sense. "Economics for Helen" contains a wealth of sound and practical information for all who have not the equipment or inclination to study this subject in ponderously written scientific manuals. (Putnam's.)

FICTION, TRAVEL: The Oblate, the final volume of J. K. Huysmans' famous trilogy, has been done into English by Edward Perceval. Shortly after his conversion to Catholicism Huysmans wrote the first two volumes of this series, which were in reality, studies of mysticism and symbolism. After his sojourn at the Abbey of Liguge he published "L'Oblat," which embodied the findings of his liturgical researches and the account of his life as a Benedictine oblate. The stifling impression of pedantry and superficiality may be largely due to the fact of translation, for the genius and appeal of Huysmans are peculiarly French. The success of the translator in the face of stupendous difficulties is remarkable, since he has tapped the resources of the English language to their utmost in his attempt at faithful reproduction. (Dutton, \$2.50).

Another trilogy, that of Compton MacKenzie, is concluded by the publication of **The Heavenly Ladder**, sequel to "The Altar Steps" and "The Parson's Progress." These three novels constitute a detailed account of Mark Lidderdale's conversion from extreme Anglicanism to Catholicism, which is effected in the final volume during his term of office as vicar of a small Cornish parish. With the exception of a few gratuitous assertions which have no bearing on the subject, this rather protracted novel is thoroughly interesting, remarkably well written and far above the average plane of present day fiction. Mr. MacKenzie may disclaim any attempt at propaganda, but he has produced a work that will, for many, be at least thought-provoking. (Doran, \$2.50).

They who search for novels crowded with action, color and thrills will find one in **God Will's It**, by William Stearns Davis. The story opens in Sicily in the days of the First Crusade, and relates the struggle of a young Norman knight for the hand of a Byzantine Princess. The scene then shifts to medieval France and to the Holy Land, where the hero assist the Crusaders in the storming of Jerusalem. Those who recall the rapturous hours spent over the pages of "Ivanhoe" and "The Talisman" will find a similar treat in following the adventures of Richard Longsword. (Macmillan, \$2.50).

As a contribution to the ranks of fiction **Kelly** will rouse no hue and cry, but as a popular exposition of Catholic ethics concerning the labor question it should achieve huge success. In this book Fr. Martin Scott, S. J., has deftly illustrated the mutual obligations and rights of labor and capital according to the principles of the Catholic Church, and it should prove a splendid guide for the layman who has no inclination to study this problem in the austere dress of philosophy. (Benziger, \$1.50).

The Coming of Amos from the back blocks of Australia to the social whirl of Cannes is told in an entertaining manner by William J. Locke. Amos knew nothing of social amenities, never having seen them in their natural state, nor trapped them between the covers of an etiquette book. When he had acquired the proper polish he became infatuated with a Princess who turned him down. His studies finally led him into the Catholic Church and in the last chapter he entered the Dominican Order, only to leave it in a short while to marry the Princess. The author claims that Amos lived happily ever after, but there seems to be room for reasonable doubt. (Dodd, Mead, \$2.00).

In the course of a review in these pages of the first edition of William Blake's translation of **Maria Chapdelaine**, it was remarked that "it will be a fine compliment to American taste if the translation achieves the phe-

nomenal success of the French original." Evidently the American taste continues to function properly, pessimistic critics to the contrary; for since that time the work has won its fair meed of acclaim and appreciation. A new edition, with illustrations in color and in black and white, gives to "Maria Chapdelaine" a beautiful and appropriate setting, thus adding further assurance that this delicate classic will be bequeathed to posterity. (Macmillan, \$2.50).

The opening chapters of **Where Strange Gods Call**, by Harry Hervey, are full of promise, for they hold out a journey into the storied lands of the Far East in quest of Romance. However, before the tale has far advanced the expectant reader is disillusioned and disgusted by the snippets of materialistic doctrine which the author introduces, and the pagan flavor of his observations. Moreover, the objectionable scenes depicted are absurdly irrelevant, and serve only to heighten our indignation and disappointment. (Century. \$3.00).

Jim Tully, one of the latest acquisitions of the *Intelligentzia*, tells the story of his hobo days in **Beggars of Life**. Tully is a captivating yarn spinner, a piquant juggler of poetic fancies and his work is full of the human touch and vibrant with reality. But when he dons the philosopher's cap in buffoon fashion and attempts to play to the grandstand by narrating incidents which should concern no one but Mr. Jim Tully, the reader loses patience and reflects that the former hobo must scale further heights before he can qualify as an acceptable author. (Albert & Charles Boni. \$3.00).

SOME RECENT PUBLICATIONS

The Conquest of Heaven. By Frederick Rouvier, S. J. A clear and interesting exposition of the nature of perfect charity and contrition, explaining the necessity of these virtues, the means of acquiring them and their effects in the soul. (Murphy, \$1.00).

What Every Catholic Should Know. By D. I. Lanslots, O. S. B. A brief but comprehensive explanation of those elements of Canon Law which concern the laity. A fine book for the pamphlet rack. (Pustet, \$0.25).

One Hour With Him. By Msgr. J. L. Kirlin. Those who are attracted by the Holy Hour devotion will appreciate this new, gift-book edition of a popular manual. (Macmillan, \$1.00).

Thy Kingdom Come. By J. E. Moffatt, S. J. Meditations which will foster a deeper appreciation of the real presence of our Adorable Saviour in His Sacrament of Love. (Benziger, \$0.30).

Our Father in Word and Picture. By Baroness Von Roeder. Considerations on each point of the "Our Father" accompanied by appropriate psalms and colored illustrations. (Matre & Co., Chicago. \$0.75).

Lectures Choieses Pour le Temps de la Retraite. By Abbe G. C. A collection of spiritual retreats based on choice specimens from the works of Bossuet. (Lethielleux, Paris. 10 fr.)

The World's Great Religious Poetry. By Caroline Hill. An unabridged, cloth edition of a work that has won wide approval. (Macmillan, \$2.50).

A Handmaid of the Lord. By Margaret C. Banning. The story of Veronica, a Cinderella-like drudge, to whom the full solace of religion came only in later life. Realistic tendencies are no doubt responsible

- for the few disturbing passages encountered, but on the whole the work has an honest ring. Although a non-Catholic the writer speaks familiarly and sympathetically of matters pertaining to the Church. (Doran, \$2.00).
- Rose of the World.** By Kathleen Norris. A marriage problem with a different solution. Mrs. Norris, true to her Catholic code, dissolves two loveless marriages in the only manner sanctioned by Ethics. (Doubleday, Page. \$2.00).
- Rugged Water.** By Joseph C. Lincoln. A robust and dramatic tale of the life-savers of old Cape Cod days, told in the inimitable fashion of Mr. Lincoln and pungent with the wholesome and healthy qualities of the region of which he writes. (Appleton, \$2.00).
- Georgian Stories: 1924.** Representative selections from the works of fourteen English masters of the short story. The specimens have been well chosen, with just enough variety of theme to avoid a monotonous effect. (Putnam's, \$2.50).
- Stories from The Dial.** A collection of short stories which have previously appeared in "The Dial" which Edward O'Brien credits with one hundred per cent excellence in this field. While few of the tales make a bid for immortality, all are masterpieces of literary skill and technique. (Lincoln MacVeagh: The Dial Press. \$2.50).
- The Dearest Girl.** By Marion Ames Taggart. Portraying the varied fortunes of "Pam," a Protestant orphan attracted to the Faith. Miss Taggart inaugurates her return to the juvenile field with new characters and a new type of story. (Benziger, \$1.50).
- Missy.** By Inez Specking. An unpretentious but delicious story, Catholic in setting, dealing with the joys and woes of an old-fashioned child. (Benziger, \$1.25).
- Where Monkeys Swing.** By Neil Boyton, S. J. A week in India with "Mousie" Moran, a typical American lad with a zest for adventure. A book removed from the usual run of juveniles. (Benziger, \$1.25).
- St. Antony's Almanac, 1925.** Franciscan Fathers of the Holy Name Province. A familiar companion of the Catholic household, instructive, entertaining and well edited. (St. Bonaventure, N. Y. \$0.25).
- L'Almanach de la Bonne Nouvelle, Pour 1925.** (Tequi, Paris. 2 fr.)
- The Promise of the Bell.** By Agnes Repplier. A brief essay on Christmas in old and new Philadelphia. (Houghton, Mifflin, \$0.30).
- St. Thomas Aquinas Calendar: 1925.** An artistic piece of work which will appeal to all who are interested in things Dominican. Printed on hand-made paper with appropriate and striking excerpts from the works of St. Thomas for each day of the year. (St. Dominic's Press, Ditchling, Sussex, Eng. 1s. 6 d.)
- The Catholic's Manual.** A complete manual of prayers and devotions adapted from the Roman Missal, with explanations of the Mass, Sacraments and other ceremonies, revised and corrected according to the New Code of Canon Law. (Diederich-Schaefer, Milwaukee. \$1.20 to \$5.00).

Retreat for Sisters. By Rev. J. Brinkmyer. A series of thirty-one heart to heart talks suitable for public conferences or private devotions. The author has donated the manuscript to the Sisters of the Good Shepherd of Grand Rapids, and its sale profits are for the benefit of this institution. (Convent of Good Shepherd, Grand Rapids. \$1.50).

God in His World. By Rev. E. F. Garesche, S. J. All things in the world speak of the goodness and wisdom of God. The author, drawing upon observation and study during his recent sojourn in Europe, narrates scenes and events of Catholic history and adapts them to profitable instruction. (Pustet, \$1.50).

Yearning for God. The Path to the Peace of the Soul. By Rev. Jos. J. Williams, S. J. Anecdotes and stories from the Scriptures and history so arranged as to bring out in relief the resemblance of the struggle for salvation to a military campaign. (Benziger, \$1.50).

Two Days Before. By Rev. H. R. L. Sheppard. Devotional considerations on the last words of Our Lord on the Cross. (Macmillan, \$1.00).

The Lure of the West. By L. M. Wallace. A well told story that revolves around a beautiful, half-breed girl who marries into an aristocratic family. Her Indian strain brings tragic consequences that are only counteracted by the influence of the Padre and "the lure of the West." (Jos. H. Meier, Chicago).

The Awakening of Edith. By Inez Specking. A charming account of convent-school life for the entertainment of young people. (Benziger, \$1.50).

Espiritu Santo. By Henrietta Dana Skinner. A new, popular edition of a well-loved classic which tells the story of the "Holy Ghost flower" and of a love, faithful unto death. (Kenedy, \$1.25).

Communion Devotions for Religious. By the Sisters of Notre Dame, Cleveland, Ohio, with preface by Rev. Francis Le Buffe, S. J. Preparations and thanksgivings for the various seasons of the year, arranged by Religious to meet the peculiar requirements of Religious. (Benziger, \$2.75).

Straws and Prayer-books. By James Branch Cabell. The epilogue of a long and famous series of books constituting the biography of Jurgen and his associates. Full of the digressions which are at the root of Cabell's charm; with many passages of wit, irony and disturbing maliciousness, but singularly free from those unsavory qualities so prominent in former books of this series. (McBride, \$2.50).

Laroux. By Johnston Abbott. The story of a high-bred French girl who goes to the wilderness of early Canada to find and make restitution to a man robbed by her father. A thrilling tale full of adventurous incident, with a dramatic climax and happy ending. (Macmillan, \$2.25).