



FRIARS' BOOKSHELF



The Philosophy of St. Thomas Aquinas. By Etienne Gilson. Trans. by Edward Bullough, M. A. Pp. 287. \$2.25 net. Herder, St. Louis.

The present work is another instance of the stimulus given to Thomistic literature by the recent sixth centenary celebration of the canonization of St. Thomas. It is also a witness to a slow yet constant return to the philosophy of the Schools. Materialism, rationalism and positivism had their day, and were found wanting. Thinkers are considering again the claims of Scholasticism.

M. Gilson's work, therefore, is timely. It is an excellent introduction to the study of Thomism. In the first chapter, the author presents the Thomistic problem. After tracing the divergent channels of intellectual activity from Plotinus to the thirteenth century, he presents the complex problem that confronted St. Thomas, wedged in, as he was, between the Platonic theologians and the Averroistic Aristotelians. To achieve a system that would be a middle course between the extremes of the two contending parties, was the task which St. Thomas undertook. Firmly convinced of the intrinsic worth of the peripatetic system the medieval philosopher engaged to purge it of Averroistic pantheism and adapt it to Christianity. He accomplished this two-fold effect by introducing into Aristotelianism the exemplarism of Plato and the Christian doctrine of creation. The system, known today as Thomism, which he elaborated is the permanent solution of the problem.

With a view to outlining the general structure of this philosophic system, the author, in the succeeding thirteen chapters discusses some of the most important problems on which Thomistic philosophy touches. The general order followed by St. Thomas in his two "Summae" governs the arrangement of subjects. The questions regarding the relations between Faith and Reason, the Existence and Attributes of God, Creation, the An-

gels, Man, and his final Destiny, are treated according to the teaching of St. Thomas. To ascertain the mind of the Angelic Doctor, the author has carefully and scientifically searched all his works on the points under discussion. The result is a crystal-clear synthesis of Thomistic doctrine, presented in Thomistic terminology. The observations which the author makes from time to time are those of one who thoroughly understands the mind of the Philosopher whose system he is exposing.

Throughout the several discussions, M. Gilson indicates the strong bond of continuity that runs through the entire system of Thomism, linking together the various solutions. In the last chapter, entitled "The Spirit of Thomistic Philosophy," he sets forth the fundamental principle of this continuity. It is an excellent chapter in which the edifice of Thomism is analyzed and the unity and solidarity of its doctrine are brought to light.

Unstinted praise is due to M. Gilson and his able translator, Mr. Bullough, for the highly commendable volume their united effort has prepared for the English-speaking world. J. B. S.

Dynamic Psychology: by Dom Thomas Verner Moore, Ph. D., M. D., Monk of the Order of St. Benedict. Pp. viii—444. J. B. Lippincott Co., Philadelphia.

In the present work, the author presents the essentials of a course in Psychology that will give the student an insight into the modern trends of Psychology and will assist him in solving the mental difficulties that continually arise in the course of an ordinary life. There is furthermore an introduction to the clinical problems receiving so much attention in the psychological dispensaries throughout the world. At the same time, the points of contact between Psychology and Philosophy have not been ignored; it is this feature of the book, in fact, which indicates the author's progressive attitude of mind, and which will secure to him the merit and authority which he deserves as one of our most prominent Catholic psychologists.

One of the strong points of the traditional Psychology is the accuracy and thoroughness with which it has discussed the cognitive elements in our psychic life, particularly the functions of mind and their psycho-sensory fundaments. The study of affective states and motor activities has, perhaps, not been so complete; and it is with a view to supplying this deficiency that Dr. Moore undertook his work. He has contributed something

that must be regarded as a distinctive service to the cause of Neo-Scholastic Psychology.

A long experience derived from years of studying and teaching Psychology, with practise in handling patients as director of the Clinic of Mental and Nervous Diseases at Providence Hospital, Washington, D. C., and as a member of the United States Medical Corps, has furnished the author with an abundance and variety of materials for his work. He has aimed at that largeness of view and practicality of development which would make his book valuable not only for those who are interested in Psychology as a part of a liberal education, but for professional men also, for priests and for social workers.

Dr. Moore himself would not regard the present work as complete in every sense. He has merely pointed out some of the problems that face the Catholic Psychologist today, and has attempted to give as satisfactory a solution as can be proposed with the knowledge thus far acquired from modern scientific methods of research. He is keener perhaps in the laboratory than in processes of metaphysical speculation. From the standpoint of scholastic terminology there is a looseness and inaccuracy of expression that will not win to its support the experts of traditional Psychology. This defect, however, is compensated for by the substantial elements of the work which we have already indicated.

E. B.

Material for a History of Pope Alexander VI, His Relatives and His Time.

By Rt. Rev. Msgr. Peter de Roo. 5 vols. Pp. 658, 524, 602, 607, 437, 8vo. \$13.00. Universal Knowledge Foundation, New York, N. Y.

The Life and Times of Rodrigo Borgia, Pope Alexander VI. By the Most Rev. Arnold H. Mathew, D. D. Pp. 413. \$4.50. Brentano's, New York.

A careful study of these two most recent contributions to the historiography of Alexander VI leaves the reader with the disappointing conviction that neither has produced a satisfactory history of the most maligned of the popes. Written from opposite prejudices—Dr. Mathew is "Archbishop of the Old Roman Catholic Church in Great Britain" (Anglican)—both works reveal too much of the bias of their respective authors. Msgr. de Roo sets out avowedly (Vol. I, pref. p. x) "to discover, if possible, a few good actions in the long life of a man who had been depicted to us as totally depraved." Such an attitude could hardly be productive of complete fairness, and the results have proved that such was the case. In preparation for his work,

Msgr. de Roo spent long years in study and research, and it is to be regretted that so much labor has resulted only in an impassioned defense of, and apology for, Alexander VI, instead of a calm, balanced history. Some results of his research are apparent in the 250 or so documents printed as appendices in the five volumes, yet at the same time he has shown too great eagerness to reject as spurious or unreliable any and all documents unfavorable to the memory of Alexander. Hardly anywhere in the five volumes does the author admit a single fact unfavorable to the Pontiff, so that the reader is tempted to wonder whether Msgr. de Roo is an historian or a postulator for the canonization of his hero. Even while admitting, reluctantly enough, the nepotism of Alexander, de Roo attempts to excuse it on the ground that it was the common practice of the popes of the time (vol. V, p. 114): "we should not wonder, if the example given by his immediate predecessors would have exerted some influence on his conduct towards the members of the Borgia family, as it also helped to excuse the nepotism of his immediate successors."

Naturally, the chief interest in the memory of Alexander lies in his reputed immorality. Msgr. de Roo is at great pains to show that the children attributed to the Pope were in reality his nephews and nieces, and in this regard the author has done much to clear the memory of Alexander. However, his savage denunciation of Savonarola (vol. III, p. 281) as "a vile calumniator and lying prophet" proves de Roo guilty of the very charge he so freely hurls at all authors who have ever penned statements detrimental to the memory of Alexander. Such language is that of an apologist who finds himself in desperate straits to defend his hero, but it is most decidedly not the language of an impartial historian. De Roo's whole treatment of Savonarola is as caustic and bitter as anything ever written against Alexander, and lends no support to de Roo's claims to fairness. The English in the books leaves much to be desired, and the student who attempts to use the volumes for reference will find himself badly handicapped by the lack of any kind of index.

Dr. Mathew's volume is of a very different character. Much more space is devoted to the times of Borgia, with all the petty intrigues, quarrels, and dissensions in Italy, France, and Spain, than to the life of the Pope. When his life is mentioned, Dr.

Mathew impresses the reader as little better than a scandal-monger repeating in parrot-like fashion all the vile stories ever uttered about Roderic Borgia. If de Roo's works does nothing more, it will prove the falsity of Dr. Mathew's contention contained in the opening sentence of his preface: "The object I have in view in writing this book is merely to present as accurate a sketch of the life and times of the principal member of the Borgia family as it seems possible to produce, with the comparatively few contemporary materials now available." That an abundance of contemporary materials is available can be seen by one glance at the list of sources quoted by Msgr. de Roo. Mathew's work is but a "chronique scandaleuse" culled from second-hand sources, and most of his crucial statements are based on "it is said"—which, in more than one instance in this particular volume, is but poor disguise for the author's own unblushing audacity. That method of writing history has long since been discredited by scholars worthy of the name. Mathew's references to authorities, the few that he does give—are made in a vague, indefinite manner, altogether unscientific. As history the book is worthless; as a concoction of scandal it will delight all who care nothing whatever for historical truth and are interested in history only to the degree that they find therein choice morsels labelled "immoral," especially in the history of the Catholic Church. A good word, however, must be said for the publishers who have presented a volume far better printed and bound than it deserves to be.

A. T. E.

American Law and Charities. By Carl Zollmann, Professor at Marquette University School of Law, and Member of the Chicago Bar. Pp. 623. The Bruce Publishing Company, Milwaukee, Wisconsin.

At no period in the annals of American Civil or Church History have charity, charity organizations, and the law of charitable uses played so prominent a part in American life as at the present day. As the Preface of the volume before us aptly puts it, "the successful foundation, development, and support in America of educational, eleemosynary, and religious institutions upon a purely voluntary basis is one of the outstanding achievements of our democracy." Vocational training schools, hospitals, homes and schools for the aged, the blind, the deaf and dumb, the poor and the outcast, magnificent church and municipal edifices have arisen in every city, town, and hamlet throughout

the country, and stand today as eloquent monuments to the democracy, fraternity and Christian charity of the American heart and hand.

It goes without saying, therefore, that an exhaustive legal treatise on this vital subject, covering as it does the legal, historical and practical bearing of charity and charitable uses on American life, will answer a real need in this country. A very superficial glance at the present work of Professor Zollmann will suffice to convince the reader of the thoroughness, accuracy and timely utility with which it treats the various aspects and legal ramifications that are necessarily a part of the study. The unavoidable technical aspect in style and terminology which necessarily characterizes many portions of the work may offer difficulty at times to the reader unacquainted with legal terminology.

It were impossible to give in a brief space an adequate resume of the many practical and very useful aspects of the book. Perhaps especially noteworthy of mention here are such chapters as "Charity a Product of Christianity," "American Development of Charity," "Education," "Definiteness in Bequests," "Conflict of Laws," "Tax Exemption," and of especially practical importance are the "Suggestions for and Practical Forms of Charitable Devises and Bequests" as found in the Appendix to the volume, where the author treats in detail of the careful wording, conditions, and legal understanding of individual bequests in the form of Masses and other gifts to priests, bishops, incorporated churches, and to other corporations.

Dr. Zollmann's learned work should therefore prove especially useful to pastors of churches, rectors, and directors of benevolent institutions, religious superiors, governors and administrators of the many and varied institutions of the country whose material and legal existence depend largely on charitable bequests. As stated in his Preface, the author has aimed at providing a practical guide not only for such as these, but also for their benefactors and trustees, and for the attorneys of both by pointing out the many pitfalls which in the past have doomed many a charitable bequest.

A notable feature of the volume is its ready accessibility by means of an exhaustive topical and alphabetical index.

R. D. G.

The Mass. By Rev. Jos. A. Dunne. Pp. 375. \$2.50. The Macmillan Co., New York.

"It is the Mass that matters." Every age has been witness to this since the foundation of the Church. In this book the Mass is divided up into its many parts, like a mosaic to be studied in detail, and each part is considered thoroughly. A simple, sound explanation of the meaning of the gestures and words of the Holy Sacrifice is given, and then the book goes on to draw out the lessons to be learned from the Offertory, the Memento, the Pater Noster, from every part of the Mass. Practical applications to the daily life of the child should make each part of the Mass a more interesting, personal, and important matter to the pupils of the Catholic schools for whom the book is primarily intended, although grown-ups can be benefited by this book as much as the children. Illustrations in abundance and a great variety of incidents, gathered from the World War and from history dating back to the Babylonian Captivity ought to make a successful appeal to the young reader, and to fix in his mind the lessons of the Holy Sacrifice. Scripture, archaeology and literature combine with the tenderest devotion and reverence to proclaim the excellence of the Mass.

An introductory chapter on the nature of sacrifice in general seems to be essential in a work of this kind—and particularly when illustrations of the bloody sacrifices of various peoples are used as in the present book—yet it is lacking. While this defect is partially made up for later on, still, a longer treatise at the very beginning would, we believe, have been very effective. In one place the author says that the Consecration is the very core and heart of the Mass, and in another he asserts that the Communion pertains to the very essence of the Mass. This seems to be a contradiction. The common teaching today is that the Consecration is the essence of the Mass, the Communion being, of course, an integral part.

F. C.

Recollections of a Happy Life. By Maurice Francis Egan, Late United States Minister to Denmark. Pp. 374. \$4.00. Geo. H. Doran Co., New York.

Those who are familiar with the "Confessions of a Book-Lover" will find in this autobiography of Mr. Egan the same whimsical and humorous style which made the "Confessions" so enjoyable. Mr. Egan seems to have had a happy facility in writing which would have enabled him to write about nothing and

render it thoroughly delightful. With the substantial background of his career, and especially the years of his public life, he has executed a work which ought to attain a high place in the species of composition to which it belongs.

The boyhood of the author was spent in Philadelphia and a quaint old city it was in those days. "The life . . . into which I entered in the year 1852," says Mr. Egan, "was comfortable, settled and extremely limited," but his narrative of that life is far from being monotonous. He has scarcely entered upon his story when that ever-present humor asserts itself, and until the end, it is so nicely blended with the serious narrative as to effect an agreeable and instructive result. As a professor at Notre Dame, South Bend, Ind., Mr. Egan acquired some local fame, and as a novelist and literateur in general, he obtained national repute, but his career approached its climax when he went to Washington to become a member of the faculty of the Catholic University. At Washington he filled the double position of university professor and unofficial adviser to two Presidents, and the latter position was the source of his appointment to diplomatic service at Copenhagen. Here he remained ten years, being retained at that post by two succeeding administrations, and finally returning to this country when ill health forced him to resign in 1918.

We are living in days when biographies are abundant. But there is no abundance of good biographies. It requires something more than a checkered life, something more than a collection of interesting incidents to constitute an instructive and appealing life-story. We believe that "Recollections of a Happy Life" enjoys one great advantage over its contemporaries, and that is—it was written by an artist. Selection of details, accuracy of observation, aptness of judgment and appreciation of the reader's viewpoint are but a few of the qualities which characterize Mr. Egan's last work. He was a full-blown author and had learned whatever tricks the trade of letters makes use of. He knew what to say, and how to say it. His anecdote of the old German florist in Georgetown and our last War President has a Lincolnian flavor; his terse summary of William Jennings Bryan is somewhat satirical, but wholly in keeping with what other men have said about that worthy; his device for securing a salute, when his carriage drove to the station in Copenhagen to greet the King of England, attests the ingenuity which he was

capable of using when he wished to uphold the honor of his country without offending against diplomatic conventionalities.

Those who knew Mr. Egan in life will find his book a replica of himself in manner as well as in facts. Those who did not know him can learn from it what sort of man he was, and why he was considered worthy of the honors which were bestowed upon him here and abroad. This autobiography leaves but one desire unfulfilled, that is, the publication of the letters of Mr. Egan.

D. B. McC.

Christian Schools and Scholars. By Mother Frances Raphael Drane, O. S. D. Pp. 742. \$6.00. Benziger, N. Y. C.

No more efficacious check to the spread of the anti-Christian State system of education can be suggested than an appreciative acquaintance with the educational annals of the past. The zero-stone marking the rise of progress in this field is not located in the nineteenth nor even in the sixteenth century, despite the illusion to the contrary which finds convenient lodging in the minds of those who barter in ready made ideas. The true scope and purpose of education were fully worked out in the Christian systems of the first fifteen centuries, and any successful reconstruction in our institutions of learning must be guided by the models which have been bequeathed to us from the ages of Faith.

More than fifty years have elapsed since "Christian Schools and Scholars" was first given to the world to disprove the arrogant claims of State domination, but in its new dress its message is still vital and worthy of a hearing in this great cause. Mother Drane has approached her subject from the historical point of view, and has traced the main line of development from the Alexandrian schools to the time of the Council of Trent. The mere chronicle and criticism of systems would make dull reading, and so we are introduced to the teachers themselves, whose lives and works admirably illustrate the trend of the various epochs. Such human touches and thumbnail sketches of fascinating figures of the past brighten up the detail of sober history, and make for a pleasing blending of scientific treatment and narrative interest.

Mother Drane's classic will not only prove invaluable to the student of the history of education, but it will be a source of inspiration to the vast number engaged in the profession of teaching who, when brought low by the tediousness of routine and the

disappointment of unfruitful labor, may turn to these pages and gain courage and hope from the example of the pedagogues who have preceded them.

J. L. C.

A Survey of the History of Education. By Helen Wodehouse, M. A., D. Phil. Pp. 231. \$2.00. Longmans, Green & Co., New York.

Montessori and Her Inspirers. By Robert John Fynne, M. A. Pp. 347. \$2.00. Longmans, Green and Co., New York.

In the "Survey of the History of Education," Helen Wodehouse has attempted to compress the story of the training of youth from the days of the prehistoric "Pithecanthropus Erectus, something like a man," down to our own day, in a little more than a hundred pages of a small volume. The second hundred pages give a very interesting outline of the development of education in England from the beginning of the eighteenth century to the present time, really the most interesting and valuable section of the work.

On the whole, the book rather suffers from a lack of proper perspective. The great educational value of the Christian religion is not sufficiently emphasized; the work of the Jesuits during the sixteenth and seventeenth centuries is given only a passing reference; and the wonderful reformation wrought by the Brothers of the Christian Schools in elementary education is completely ignored. These omissions disqualify the book as a reliable outline of the progress of education. There is likewise no reference made to the growth of educational institutions on this side of the water. A reference in the reading list to "Christian Schools and Scholars" by Mother Francis Raphael and to other recognized Catholic authorities, would enable the non-Catholic reader to acquire a truer and more sympathetic appreciation of education during the Middle Ages.

More restricted in its scope is "Montessori and her Inspirers" by R. J. Fynne, Professor of Education in the University of Dublin. The three "Inspirers" of the famous Italian educator are Pereira, a Spaniard living in France during the eighteenth century, who made some remarkable contributions to the methods of educating the deaf and dumb; and two Frenchmen, Itard and Seguin who first developed scientific methods of training mentally deficient children. The methods of these three men are given in great detail, a feature of the book which renders it especially valuable to those who have consecrated their lives to the education of sub-normal children.

In his chapter on "Maria Montessori," the author subjects her method to a critical examination in the light of modern pedagogy, and points out its defects as well as its advantages. His strictures on her method seem to be borne out by the minor place it occupies in the most recent pedagogical manuals. Time has revealed that the tremendous vogue which the Montessori method enjoyed some fifteen years ago is slowly dying out. From such experiences, conservative educators are learning the ephemeral character of many "advanced" methods, and they are becoming less inclined to adopt these innovations until time and use have established their genuine worth. J. McG.

Petrarch's Life of Solitude. Translated by Jacob Zeitlin. Pp. 316. \$5.00. University of Illinois Press, Urbana, Ill.

The present literary taste is hardly favorable to the work of the fourteenth century Petrarch. Even though realism shows signs of breaking up and coming closer to the ideal of verisimilitude and not of actuality, nevertheless Petrarch is so completely estranged from reality in his "De Vita Solitaria" that modern readers will scarcely find him interesting or convincing.

The "De Vita Solitaria" proposes to be a comparison between the relative advantages and disadvantages of a retired and social life. Petrarch's concept of the retired life is by no means identical with the eremitical or ascetical life; it is an Eutopian life of lettered ease, Cicero's *otium cum dignitate*; a life necessarily restricted because it is practical only to those who are exempt from life's struggle for existence. His exposition of the social life involves a composite of the most horrible vices. In short, Petrarch takes the beau ideal of the recluse and the horrible example of the city folk and thus compares two, or some few, nameless individuals, but not two classes.

The style of the work is far better than the matter. Petrarch's original Latin is figurative, suggestive and somewhat Augustinian; the English into which Prof. Zeitlin has cast the work is definite, smooth and as clear and simple as his original would permit. The conversational form of the "De Vita Solitaria" presents the best attraction the book possesses for most present day readers. Prof. Zeitlin says that "Petrarch's treatise interested him as containing the germs at least of the sort of writing that flowered in the *Essais* of Montaigne"; from this point of view the book may be useful to the student of literary

genealogies. Again, this conversational form affords the best allurements to the reader, in that it offers him the opportunity of reading one or more of these very short chapters without being wearied or vexed by Petrarch's lack of fairness. M. S.

The Bolshevik Persecution of Christianity. By Captain Francis McCullagh. Pp. 400. E. P. Dutton & Co., New York.

What are the scenes in the religious tragedy now being staged in mysterious Russia? The Soviet government has dropped a heavy curtain of censorship across the vision of the audience and for six years the world has anxiously waited. Now a corner of that black curtain has been lifted and we have caught a glimpse of the Christian persecution in Red Russia.

Captain McCullagh is the newspaper correspondent who gave to the world the exclusive detailed account of the farcical trial of Archbishop Cieplak, Msgr. Budkiewicz and their companions. He has lived in Russia for many years, has been a close observer of the functioning of the Bolshevik government, an eye-witness to its ghastly brutality, its ruthless enforcement of its laws, its starving millions. He knows the Russian people, their history, their potentialities, their spirit. He describes events which he himself witnessed, relates interviews and conversations with the officials and the victims and states his conclusions in an impersonal, impartial manner which carries conviction to the reader.

The volume tells the story of the persecution in three distinct phases, each adding its light and its evidence to the dark night of six years' agony. The first section treats of the deliberate attempt to break-up and destroy the Orthodox Russian Church and the attempted substitution of the pliable and servile Red Church. The second part gives the detailed account of the Archbishop Cieplak trial, the deluge of protest it raised throughout the world, and the brutal execution of Msgr. Budkiewicz. Captain McCullagh was a constant attendant at these trials and has given to the world the only authentic and complete account of this travesty of justice. The third portion of the book recounts the present position of the Orthodox, Catholic and Protestant Churches in Russia and the conclusions are not encouraging. The Bolshevik war on religion is bitter and relentless.

Captain McCullagh has given us a work of worth which

should receive the serious attention of all Christians, who wish to visualize the actual religious conditions of Russia. It will be invaluable as a source-book to future generations when the whole tragic story is told. ————— C. G.

DIGEST OF RECENT BOOKS

RELIGION, PHILOSOPHY: In our December issue we had the pleasure of announcing the first volume of **Christ and the Critics** by Dr. Hilarin Felder, O. M. Cap., translated by John L. Stoddard. Now we take even greater satisfaction in stating that Vol. II has just been published. The Person of Christ and the Works of Christ form the basis for its general plan. Christ's psychic soundness, His spiritual sublimity, and His moral perfection are firmly established; then follows a study of the nature of miracles, the miracles of the Gospel, and particularly the miracle of the Resurrection. The whole work sweeps on with masterly scholarship to the crowning conclusion: "Thou art Christ the Son of the Living God." The work is a monument in the field of Christology. Formidable in bulk and scientifically exacting in method, it will not appeal to the hasty reader, but for the serious inquirer, the student, the theologian, it cannot be too highly recommended. (Benziger, \$5.00.)

The second volume of **Christian Spirituality** by P. Pourrat deals with the great ascetic and mystical writers of the Middle Ages. The author has essayed a colossal task in undertaking to compress that vast amount of material into one volume. His remarks about Dominican spirituality are too frequently generalizations and betray a deplorable ignorance of the facts. He is quite absolute in saying that the Rosary "does not go back to St. Dominic." Apparently the author does not set a very high value on tradition and in the author's mind the Bulls which the Popes have issued on the Rosary count for nothing. The book has entailed no small amount of labor if we may judge from the foot-notes and references. As a whole, though not without its faults and shortcomings, it gives at least an introduction to the subject. (Kenedy, \$4.00.)

What is probably the best Catholic answer to the claims of Spiritism comes from the pen of Rev. S. A. Blackmore, S. J. This book, **Spiritism, Facts and Frauds**, examines the entire question scientifically, yet without dryness, and shows that while there is much fraud connected with spiritistic phenomena, yet beyond this there appear now and then certain preternatural effects which can be ascribed to none but the demons. (Benziger, \$2.90.)

The People of the Philippines, by Frank C. Laubach, is a thoroughly Protestant study of the religious situation in those Islands. The author seems to believe that a fling at the Friars will help his cause, and he even descends at times to charges less commonly met with from enlightened non-Catholics of today. The reader will have to distinguish well and often between facts and Dr. Laubach's interpretation of them, between single premise and general conclusion. (Doran, \$3.50.)

"Taste of this doctrine and you will be as Gods." As Satan spoke to Eve, so speak the humanitarians of today to those who seek a solution to the eternal "why" of things. In **Will Men be Like Gods**, Father Owen Francis Dudley tersely exposes the frauds of such positivistic philosophy and shows that, "Thou shalt love thy neighbor," is neither the first nor the sole commandment, but only the consequent of that which orders us to "love the Lord." (Longmans, \$1.25).

Does St. Augustine's doctrine of creation contain anything that favors evolution? Contrary to a widespread conviction, Father Henry Woods, S. J., in **Augustine and Evolution**, answers that it does not, that the Saint's teaching leaves no room for any form of evolution. He bases his conclusion mainly on the passive nature of the *Rationes Seminales*, and his book presents a careful study of the question from this point of view. It must be noted, however, that in the concept of evolution there is another factor which is found in St. Augustine's explanation of spontaneous generation of certain forms of life, and which Fr. Woods does not adequately consider, namely the activity of secondary causes in the eduction of new forms from the potency of matter. (Universal Knowledge Foundation, \$1.60).

An Introduction to Philosophy, by James H. Ryan, adapts the problem method to the teaching of philosophy. After a good chapter on the meaning, scope, and methods of philosophy, the author treats the leading philosophical problems. The solution of each problem advanced by various schools is outlined and the student is encouraged to make his own choice of the theories proposed. A very serious defect in the work arises from the fact that erroneous opinions savoring of Materialism, Pantheism, Positivism, and Phenomenalism are not conclusively rejected, while Catholic Philosophy receives in many instances but a weak defense. (Macmillan).

Suspicion and petty persecution of American Catholics by their fellow countrymen is what Frederick J. Kinsman sets out to dispel in **Americanism and Catholicism**. He shows that the ideals of Americanism and Catholicism agree, and backing his statements by copious quotations from the most eminent leaders of Church and State, he reveals where the real causes of the trouble are to be found. Neither side has all the blame forced upon it and neither side wholly escapes blame. The book is an honest appeal, a frank treatment and comes to definite conclusions. (Longmans, \$2.25).

The recent reprinting of Prof. Maurice De Wulf's **Philosophy and Civilization in the Middle Ages** is a happy indication of the widespread and well merited popularity of this enlightening book. To encounter a work, such as is Prof. De Wulf's, which reveals the true contact of philosophy with life in a fashion at once as readable as it is authoritative, is an unalloyed delight. The thirteenth century is probably the only period in which all Western civilization was dominated by one philosophy and organized along uniform political and ecclesiastical lines. This marvellous distinctness of the medieval philosophy on the one hand and of the medieval mode of life on the other makes the study of their interaction practical and profitable. This is the subject which Dr. De Wulf examines and few could have accomplished the task more satisfactorily. Scholasticism is indeed fortunate in having its cause forwarded at Harvard and Princeton by so able an advocate. (Princeton University Press, \$3.00).

DEVOTIONAL, INSTRUCTIONAL: Sometimes to the Christian soul comes the tempting thought that it is a sort of mad folly to try to follow the beaten path of the saints. Father Joseph McSorley in his book **Be of Good Heart** presents for the weary soul a delightful refreshment, a re-energizing stimulus to be Christ-like and to make His doctrines a substantial and vital force in Christian daily conduct. (Kenedy, \$1.50.)

Home and mother, two subjects near our heart are tenderly treated by Abbe Rouzic in his two latest booklets, **La Maison**, and **La Mere**. Our childhood home of yesterday, with its happy memories, is but a foretaste of our home with God, and no man can think long upon his Catholic home and mother without experiencing a firmer love for God. (Tequi, Paris, 5 fr. each.)

Five meditations upon general subjects, six upon the Lord's prayer, three upon the Hail Mary, and seven on the Seven Last Words form the subject matter of **Our Tryst With Him** by Msgr. J. L. J. Kirlin. Each chapter is appealing and without a confusing multiplicity of subdivisions. (Macmillan, \$1.60.)

It is fortunate that we do not possess a portrait—a really authentic likeness of Jesus. So concludes Giovanni Meille in **Christ's Likeness in History and Art**. Such a portrait, he says, could be no more than the outcome of the physical and emotional impressions of one artist; through his eyes all men would be forced to see Christ. Could one man be trusted to catch the full moral beauty of that Divine Face? As it is we are free from this compulsion. We can look upon the image of Jesus through the idealizing eyes of all the masters of the ages. Such a survey is made in this handsome book. It reproduces two hundred conceptions of Christ's likeness ranging from earliest Christian times to the twentieth century. (Benziger.)

Excellent direction on several perplexing phases of the amusement question is summarized by Pere F. A. Vuillermet, O. P., in **Les Divertissements permis et les Divertissements defendus**. Society conversation, the fine arts, the theater, the movie, and the greater recreational freedom of modern youth cannot be endorsed indiscriminately. Pere Vuillermet shows where the pitfalls lie and where the Catholic must draw the line. (Lethiel-leux, Paris, 7 fr. 50).

In the early years of the Dominican Order, Humbert of Romans, fifth Master General, commissioned one of the friars, Gerard of Frachet, to compile a record of the miracles, marvels, and spiritual favors enjoyed by various members of the Order. This work, first published in Latin for circulation among the brethren only, is now after nearly seven centuries made generally available in Father Placid Conway's splendid translation: **The Lives of the Brethren of the Order of Preachers, 1206-1259**. It is a thoroughly enjoyable little volume, valuable both as spiritual reading and as an authentic source-book of pious chronicles. (Benziger, \$2.00).

EDUCATION, SOCIOLOGY: After determining the character and extolling the vocation of the Sister, Rev. Felix M. Kirsch, O. M. Cap., in **The Catholic Teacher's Companion**, discusses her part in the moral and intellectual education of the child and in the management of the class room. The book will appeal both to teachers and to the general public. The layman will find in it grounds for a deeper appreciation of the work that the Catholic Sisterhood is doing for our school children; young women will find inspiration for a career most important religiously and socially. (Benziger, \$2.75.)

The nascent science of Sociology is often not scientific in its principles and methods. Clearly conscious of this unfortunate state of affairs, Prof. Franklin H. Giddings of Columbia has set out, in **The Scientific Study of Human Society**, to rectify matters by condensing methods of social study and practice to a well ordered arrangement. Apart from the erroneous Hobbesian notion of an evolved freedom of will and intellectual supremacy in man, the book is above reproach and doubtlessly will to a large extent, succeed in its mission. (Univ. of North Carolina Press, \$2.00.)

It is difficult for us to visualize living conditions in the good old days of our forefathers. Not until confronted with the story of inventions and scientific research, as is presented in **Scientific Research and Human Welfare**, by Harris and Butt, are we impressed with the peaceful revolution that has occurred within the last century. Progress in the fields of health,

communication, transportation, illumination, manufacturing, home conditions, and kindred fields has been astonishing. (Macmillan.)

POETRY, DRAMA, FICTION: The Golden Treasury of Modern Lyrics selected and arranged by Lawrence Binyon is a worthy companion volume to the original Golden Treasury which it aims to supplement. It contains a discerning collection of the best poems since 1861, the year of Palgrave's publication, and will delight anyone who is seeking in one compact volume the best lyrics of the Victorian and Modern periods. (Macmillan, \$1.75.)

In **Some Aspects of Modern Poetry** Alfred Noyes brings the literary discernment of a true poet and the sound reasoning of a clear mind to bear upon one of the most distressing of modern tendencies, that is, the wholesale and derisive rejection of anything like order or form in poetry. The book has been called a challenge—it is not. It is a direct blow struck in the defense of the old Beauty that Mr. Noyes insists is neither old nor new but is simply eternal. If you are an admirer of the old artistry you will want this book for the keen poetical analyses that it contains—if a devotee of the newer order of things literary and not afraid to face the flouted Victorian you will want it too. (Stokes, \$2.50.)

The Dark Hours, by Don Marquis, is a passion play that in all essentials follows closely the gospel narrative, and admirably adapts the Divine Tragedy to the stage. It is remarkable for a delicate and reverent forbearance to portray Divinity. Our Lord never appears plainly before the audience throughout the drama, and His words are always taken directly either from the Douay or the King James version of the Bible. The characters of Peter and Caiaphas are especially well developed. Judas is original, and his psychology is worthy of careful study. (Doubleday, Page, \$1.75.)

The story of a spiritual love of almost mystical exaltation between two young lovers who meet but three times in their lives will scarcely appeal to practical and rationalistic minds. It is only within the small coterie of his initiated admirers that Montgomery Carmichael's latest piece of high idealism and imagination, **Christopher and Cressida**, will be properly welcomed and appreciated. (Macmillan, \$2.00.)

The typically English method of writing a novel is well exemplified in Hugh Walpole's **Old Ladies**. The plot is simple almost to meagreness, less evident even than in "The Cathedral," but delicate character portrayal and charming descriptions are there in profusion. Three old gentlewomen bravely face a losing fight with poverty. How two succumb while the third struggles on until the tide of fortune turns affords Mr. Walpole a theme precisely fitted to his subtle genius. (Doran, \$2.00.)

Children of the Shadow is a real step forward for Isabel Clarke. In it she surpasses her previous workmanship. The sinister shadow in which the crime of a parent has enveloped a family threatens the romances of a son and daughter. A story of mystery and love marked by considerable originality follows. (Benziger, \$2.00.)

The hardships of the Irish tenant of the last century is told in **Anna-more** by Rev. J. Guinan. A son fulfils the dying request of his father never to let the old homestead go even if it cost him his life. The melancholy atmosphere of the theme however is greatly relieved by a generous scattering of humorous incidents and an interesting love plot. (Benziger, \$2.35.)

Mix up a few psychic forces with the atmosphere of the Orient and a thrilling tale is sure to follow. Alan Sullivan uses the formula in **The Jade God** and succeeds admirably. The story centers about a stolen jade god brought from its temple in the East to sunny England. An occult influ-

ence at once descends upon the quiet country-house and mysteries thicken. (Century, \$2.00.)

The problem between capital and labor is tackled and cleverly unraveled by Arthur Train in **The Needle's Eye**. A rich young son, born with the proverbial golden spoon in his mouth, sets out with high ideals to solve the labor difficulties in the family's industrial empire. He does not bring about the millenium, but neither is his career entirely futile. (Scribners, \$2.00.)

Edward J. O'Brien's annual report on the progress of the short story in America proves rather disappointing this year. We would not call in question the judgment of so eminent an authority, but are rather inclined to the belief that the fault must be laid at the door of the authors themselves. The selections contained in **The Best Short Stories of 1924** are quite in accord with the technical canons but generally deficient in plot interest. Mr. O'Brien in his introduction calls attention to the element of sadness which is so pronounced in the majority of American contributions, and essays an ingenious explanation of this fact. But this want of cheerful subject matter is of minor importance; we might pass over lightly the predominance of gloomy themes, but it is difficult to find an excuse for the total lack of anything to say. Notable exceptions to this general criticism are to be found in "Shoes" by Frances Gilchrist Wood, and in "The Black Laugh" by A. B. Shiffren, a story, by the way, reproduced from "The American Hebrew." (Small Maynard, \$2.50.)

BIOGRAPHY, HISTORY, TRAVEL: **The Autobiography of John Stuart Mill**, published from the manuscript without alteration, portrays more the mental development than the life of the philosopher. Much of the doctrine of Mill is, of course, woven into the book while persons and events are judged throughout by his philosophical standards. The story of his early education makes interesting reading because of its utter strangeness; but the rest of the work will be of interest only to a psychoanalyst or a confirmed devotee of Mill. The book has that quaint attraction of the older English prose—a simplicity and frankness that is charming, and this is enhanced by the brevity and completeness of expression. (Columbia University Press, \$2.50.)

The many readers whom Louis Hemon has endeared to himself by his classic "Marie Chapdelaine" will more than welcome the companion volume: **The Journal of Louis Hemon**. The Journal is an account, in brief, of the author's visit to Quebec preparatory to writing his novel. His finely sensitive nature responds to all that is beautiful in the native simplicity of French-Canadian life. One delights in his happy faculty of observation and wishes that this small sheaf had taken on more generous proportions. (Macmillan, \$2.50.)

Adrian Fortescue, A Memoir, By John G. Vance, is a perfect etching in words. The essentials are there—we glimpse Fortescue the man, the artist, the scholar, the priest. Brushing aside all superfluous detail, Dr. Vance catches from the outset the characteristic features and the spirit of his friend, and in a few clear-cut strokes presents a satisfying study. An added personal recollection by J. W. Fortescue, a cousin, makes a harmonious complement to the longer monograph. (Kenedy.)

Those accustomed to regard saintly old priests as prosaic, apathetic individuals, out of tune with the rest of the world, will be cured of their delusion by reading **My Cousin Philip**. In this volume, Mr. Roger Pater gives us a pleasing sketch of the life of his kinsman, Philip Rivers Pater, the old priest, whose remarkable psychic experiences he previously related in "Mystic Voices." (Kenedy, \$2.00.)

Realizing what an integral part the House of Medici played in European politics, the historian will be attracted by the title of Edgumbe Staley's recent book: **The Tragedies of the Medici**, but he is doomed to disappointment; this book is not for the historian. Indeed, the author ingenuously disavows any historical responsibility by candidly admitting in his preface that he has "fearlessly added decorative features where facts were absent or too prosaic." The whole narration is nothing more than a monotonous succession of scandals, dependent for the most part on Macchiavelli, whose authority seems to be accepted without question. (Brentano's, \$4.00)

Those Europeans proves itself an entertaining gallery of prominent men in Europe today. Sisley Huddleston has been well prepared by his extensive journalistic career to criticise statesmen and statesmanship. Free from any marked prejudice, he sketches the accomplishments that have contributed to the rise or downfall of Europeans in the public eye, and without being either very profound or very exhaustive has given us withal an engaging volume of up-to-date information. (Putnam's.)

An interesting group of biographies of eminent scientists, ancient, medieval, and modern, forming a concise history of the development of the experimental sciences, is contained in **Beacon Lights of Science** by Theo. F. Van Wagenen. There are a number of errors in the book, for example, the rejection of metaphysics as almost useless at the present time (p. 14), a complete acceptance of Darwin's theory (p. 287), the assertion that Spencer and Huxley, although Agnostics, were men of deep religious convictions (p. 313). He states that matter is only a manifestation of energy, and that this is proved by the electron theory. Some twenty years ago, a few scientists held this view, but at present, the best authorities are against it. The author is fair to Catholics, especially in the so frequently misrepresented case of Galileo. (Crowell, \$3.00.)

For the past three years, Dr. Peter Guilday has been collecting materials for a "Life and Times of John England, first Bishop of Charleston, 1786-1842." As a part of this narrative Dr. Guilday has edited in advance **The Catholic Church in Virginia, 1815-1822**. This treats mainly of that interesting phase of American Catholic history—the Norfolk Schism. In method and technique Dr. Guilday proves faithful to the new school of Ecclesiastical writing founded and perfected by Jungmann and Cauchie of Louvain. (U. S. Catholic Historical Society.)

These United States, Second Series, edited by Ernest Gruening, is the completing volume of a symposium of the states. It contains sketches of twenty-one states and the U. S. possessions written by famous native sons. The book is not of the heavy didactic or statistical type but is rather a collection of popular essays written with occasional flashes of wit and real literary genius. (Boni & Liveright, \$3.00.)

SOME RECENT PUBLICATIONS

The Wonderful Sacraments. By Francis X. Doyle, S. J. A thorough explanation of what the sacraments are and what they do, written in a forceful style with graphic explanations and timely examples. (Benziger, \$1.25.)

Princes of His People—St. Paul. By C. C. Martindale, S. J. A narration of the life and works of St. Paul designed to assist in a better understanding and appreciation of his epistles. (Benziger, \$2.00.)

La Doctrine de Nos Fetes. By Msgr. Tissier. A complete set of what are usually termed occasional sermons. (Tequi, Paris, 7 fr. 50.)

- Three-Minute Homilies.** By Rev. Michael McDonough. A short talk on the gospel for each Sunday and holy day with the full text of the gospel immediately preceding it. (Benziger, \$200.)
- Sermons.** By John A. Whelan, O. S. A. Twelve vigorous sermons on some of the principal truths of our faith. (Benziger, \$200.)
- Hatons-Nous de Devenir des Saints.** By Canon Feige. A small work advancing the most trenchant arguments why we should strive to become saints. (Tequi, 1 fr.)
- Catechisme de la Vie Religieuse.** By Msgr. Lelong. A revised edition of a concise manual on the religious life. (Tequi, 2 fr.)
- Mary the Mother and All Mothers.** By Geo. MacAdam. A well intentioned Protestant attempt to stem modern tendencies by exalting the motherhood of Mary, but lacking a knowledge of Catholic doctrine concerning Our Blessed Lady's prerogatives. (Abingdon Press, \$1.50.)
- De Magistri Gerardi de Elten, O. P., Lectura Super I Partem Summae S. Thomae.** By Paul A. Walz, O. P. (Manutio, Rome.)
- Sayings of St. Catherine.** With an Introductory Essay by Abbot Ford, O. S. B. A thought for each day in the year selected from the writings of St. Catherine of Sienna. (Benziger, \$1.25.)
- Little Cords.** By Francis P. Donnelly, S. J. These "Taps From a Light Lash" are rich in abundance of wit and bubbling over with good humor. They teach us many lessons of great value and gently suggest the way to overcome our shortcomings. (Kenedy, \$1.25.)
- The Cloud of Unknowing.** Edited by Dom Justin McCann, O. S. B. Several mystical treatises written by an English monk of Chaucer's time. (Benziger, \$1.65.)
- Le Mystere de Jesus.** By Dom S. Louismet, O. S. B. The fifth volume of Louismet's excellent series on mysticism. (Tequi, 7 fr. 50.)
- Les Femmes de Bien.** By Msgr. Tissier. A series of three conferences to women touching upon their influences, devotions, and virtues. (Tequi, 3 fr.)
- Talks With Our Daughters.** By Sr. M. Eleanore, C. S. C. Heart to heart discussions about the girl and her God, the girl and her neighbor. (Benziger, \$1.25.)
- Daily Communion.** By Rev. Louis F. Schlathoelter. (Columbia Publishing Co., Milwaukee, Wis., .05.)
- Novena For the Poor Souls in Purgatory.** By Rev. J. F. Durin. (Columbia Pub. Co., Milwaukee, .15.)
- Jesus Come to Me.** A child's prayer-book. (Jos. P. Daleiden Co., Chicago, .45 a doz.)
- Liturgical Prayer-book.** By Dom F. Cabrol, O. S. B. The complete liturgy of the Mass given in both English and Latin for every day in the year with an added section containing Vespers and the Church's principal liturgical devotions. (Kenedy, \$2.25.)
- The Small Missal.** The complete Mass in Latin and English for all Sundays and principal feasts together with Vespers, Compline, Benediction, and daily prayers. (Benziger, \$1.75.)
- The Liturgy of the Roman Missal.** Translated from the French of Dom Baudot, O. S. B. A study of the varying spirit which the successive Sundays manifest in their liturgies. Each Sunday has its dominant characteristic unmistakably discernible in its epistle, gospel, prayer and other proper parts. (Kenedy, \$2.50.)
- The Hymns of the Breviary and Missal.** Edited by Rev. Matthew Britt, O. S. B. A new edition placing this treasure-book of the Church's poetry within the reach of everyone. (Benziger, \$3.00.)

- Our Nuns.** A beautiful gift book of Father Daniel Lord's popular account of the labors and achievements of our Catholic Sisterhoods. (Benziger, \$3.00.)
- Up the Slopes of Mt. Sion.** By Msgr. Kolbe of Cape Town. An account of the intellectual progress of Dr. Kolbe from Puritanism to Catholicism. (Benziger, \$1.75.)
- Once Upon a Time.** By D. P. McAstocker, S. J. The life story of Father Adrian McCormick, S. J., missionary among the Indians, as told for a little girl. (Stratford Co., Boston.)
- Le Lieutenant Marcel Antoine.** By P. Bonnetain. The supreme sacrifice of a young French officer who aspired to be a priest. (Tequi, 7 fr. 50.)
- Catholic Medical Missions.** Compiled by Floyd Keeler. A vivid and profusely illustrated report of what is actually going on in China, India, Africa, and at home. It is destined to be popular on the Students' Mission Crusade shelf. (Macmillan, \$2.50.)
- Best Poems of 1924.** Edited by L. A. G. Strong. A collection of the year's poetry reflecting much of the spirit of the age in its mad rush for what is novel. (Small, Maynard, \$2.00.)
- Catherine.** By Sophie Maude. An historical novel centering around St. Catherine of Sienna. (Benziger, \$1.75.)
- Blind Raftery.** By Donn Byrne. A leaden story in an emerald setting. (Century, \$1.25.)
- Mary Rose, Sophomore.** By Mary Mabel Wirries. A new episode in the life of mischevious Mary Rose at St. Angela's. (Benziger, \$1.00.)
- Anything But the Truth.** By Carolyn Wells. Once again Fleming Stone puts his nose to the trail to hunt down an elusive murder. Just an ordinary crime on the face of it but prolific in clues which lead to everything but the true solution. (Lippincott, \$2.00.)
- Changes in the Size of American Families in One Generation.** By Professor Baber. This scientific investigation conducted in a representative group of Middle Western States shows that families of native parentage are a thinning strand in the American people. (Univ. of Wisconsin, \$1.00.)
- The Acolyte.** A new bi-weekly magazine for priests with Our Sunday Visitor as its sponsor. (Our Sunday Visitor, Huntington, Ind., \$1.00 per year.)
- Costuming a Play.** By Elizabeth B. Grimball and Rhea Wells. A manual of practical utility to the amateur producer. Period costumes from early Assyrian to Civil War times are explained, and numerous pen drawings supplement the directions. (Century, \$3.00.)