

## *Book Reviews*

Of his priestly zeal and apostolic efforts during that period there seems to be little doubt, but all the explanation in the world, and all the subsequent enthusiastic oratory to which the incident has given rise, can never justify in the minds of most readers, his astounding conduct in leaving the Blessed Sacrament behind him, and adding to his offence by saying nothing about it. That God could and did bring good out of evil is only what we might expect, and perhaps it is as well that the evil should be lost sight of in the abundance of good of which it seems to have been the seed.

The author justifies his claim to be an historian by his obvious painstaking endeavours to get at the truth and be fair to all—endeavours all the more noticeable when other authorities, such as Cardinal Moran and Grattan Flood, have to be cited, and in almost every citation reveal their pitiful lack of the historical sense in the bitterness of their national bias.

H. R. M.

**A KING OF SHADOWS.** By Margaret Yeo. (Sheed & Ward; 7/6.)

The King of Shadows is the 'Old Pretender,' and Mrs. Yeo makes him a Catholic hero, entirely charming, charmingly regal. With his devoted friend, the Prince of Este, and Margaret Ogilvie, he shares in a quick succession of adventures that hold our interest, although many of them are too easily arranged and brought to a happy conclusion. Mrs. Yeo has dealt freely with her historical authorities, and offers us a lively romance rather than a Jacobin apologia. Her characters—diverse as they are—and her colouring are sure and pleasing. She tells her tale with a light raciness, and the love intrigue is brightened by a subtle touch of originality. Her technique is exceptionally good, for the most part, and she could undoubtedly achieve far greater success with a stronger plot and a fuller theme.

R. R.

**LIFE OF THE VEN. FR. JOSEPH PASSERAT.** By Henri Girouille, C.S.S.R. Translated from the French by John Carr, C.S.S.R. (Sands & Co., 1928; 12/6.)

This is the life story of a priest whose claim to holiness has already been officially recognised, for his Cause was introduced at Rome in 1901, and the acts relating to it were declared valid in 1913. As for the greatness of his work, its extent and durability are attested to by the flourishing condition of