

to contain a rich store of information on many of those difficult and delicate details of ministerial work, which so often embarrass and even discourage many a zealous priest. The popular questions of the hour, matters of general controversy, and other such matter, do not come properly within the Review's sphere, nevertheless these even are treated whenever they have any special bearing upon the exercise of priestly or pastoral functions. The last issue contains an article on "Mixed Marriages," from a member of the American hierarchy, who submits the propriety of publishing the banns in such cases, and performing the rite in the Church, the necessary conditions being fulfilled by the non-Catholic party. Although at first sight it appears that this is tantamount to throwing down the Church's barriers against mixed marriages, the contrary is far nearer to the truth, for it often happens that publicity is a more powerful deterring influence than even the precept of the Church. In such cases the non-publication of the banns and the private ceremony minimize the common objections to mixed marriages. There are other objections, however, to such alliances of so serious a nature, that hardly any prohibitory measures can be deemed excessive, so that it is not without reason that the Church distinguishes with so much severity between the mixed marriage and the marriage in conformity with the sacrament. By no means the least important part of the Review is the Homiletic Monthly, containing in each issue the groundwork of three or more sermons suitable for the season. The subscription price is \$3.50 per annum.

ST. JOHN'S COLLEGE, FORDHAM, N.Y., by Thomas Gaffney Taaffe, A.B.; New York: Catholic Publication Society, 1891—A handsomely bound volume, heavy paper, clear type and excellent engravings—the history of Fordham College, as far as outward appearance goes, is all that could be desired. In fourteen chapters is comprised the history of St. John's from its foundation, a half century ago, down, through its subsequent development, to the present. The first picture the author draws is that of Fordham of to-day, and pointing with

pride to the mighty changes that fifty years have brought about, he thus concludes his first chapter: "Such then is the Fordham of to-day. In fifty years it has risen, in the words of Archbishop Hughes, 'from the condition of an unfinished house in a field to the cluster of which it is now composed.' From an obscure school in a still more obscure village, it has attained the position of one of the first educational institutions in the country; and this half century, it is to be hoped, will find it a flourishing university in the heart of the metropolis of the western hemisphere." Chapter third is devoted to the illustrious prelate to whom Fordham owes so much—Archbishop Hughes—and this, with the following chapter, "from the founding of the College to the advent of the Jesuits," forms the most interesting portion of the history. To thoroughly appreciate a work of this kind, some acquaintance with the scenes described is indispensable. To such as have visited Fordham, and especially to past students, for whom every inch of its ground is sacred, Mr. Taaffe's history will be like the return of a long lost friend. The idea of such a volume is in every sense commendable, and Fordham College is to be congratulated upon having the history of her first period in such a highly creditable form.

THE ROSARY MAGAZINE contains in its March issue an article on the Third Order of St. Dominic. We commend it to the perusal of all who are interested in the sanctification of the laity, and organized lay action in the Catholic Church. This is the third paper on the subject.

EXCHANGES.

In a debate which took place lately between students of Toronto University and students of McGill, one of the debaters for McGill, Mr. Graham, a member of the graduating class in arts, brought up as an argument why women should not be allowed to vote, the fact—a 'fact' coined by himself for the occasion—that "were women enfranchised the power of the Roman Catholic clergy would be greatly enhanced, since the Roman Catholic woman is compelled to lay bare her feelings before her spiritual adviser in the con-