



The Misbehaviorists. By Harvey Wickham. 294 pp.

The Impuritans. By Harvey Wickham. 296 pp.

The Unrealists. By Harvey Wickham. 314 pp. New York: Lincoln MacVeagh. The Dial Press. Each \$3.50.

There are some who are going to accuse Mr. Wickham of unfairness in his caustic and unrelenting attack upon modern psychologists which constitutes the first of this series; there are more who will complain that there is nothing left to read if they discard the racy and somewhat tainted literary effusions which he places under the spot-light in the second; and there are many who will rush to the defence of their little philosophical gods whom he ridicules in the last. At all events it may be tiresome to read a thousand pages of buffoonery unless one has an acquaintance with the victims who, by the way, have almost become institutions in our American intellectual life.

None the less the only way to avoid going mad in the face of the inconsistencies of to-day's masters, is to call them inconsistencies and to enjoy oneself as best one may while wading out of the mess, just as the only way to deal with the surreptitious filth in modern literature, is to acknowledge it as filth, and then make up our minds whether we care to make it our diet or not. If a guide is required in the process, none can surpass Mr. Wickham: Of course he exaggerates a bit. Not dishonestly but merely by logically drawing a slightly bent premise to its necessary conclusion—a little detail which his "heroes" hesitated to complete.

In *The Misbehaviorists*, we see Dr. Watson so conditioning the reflexes of babies that they will become thieves or bank-presidents at will; there is William McDougall, the cautious, who after being hailed as the founder of Behaviorism says "where they (the Behaviorists) get on, I get off." Then comes on the stage Sigmund Freud (whose followers are legion) with his cure-all which may be paraphrased: "Find the forgotten sex disturbance; kill shame and you've cured the neurosis" whether there was one there or not. Next, Darwin, who said less than half as much as he is praised or blamed for. Wiggam, Dorsey, Rabbi Browne, and that outstanding historian of philosophers, Durant, who didn't bother with the scholastics and so

omitted the most important group of thinkers since Plato and Aristotle from his history of thought, complete the volume.

In the revolt from that staid, drab state of mind known as Puritanism, Mr. Wickham has caught several of the extremists, and in spite of their shadowy allegories, their endless harking to "realism," or their notion that they are new philosophers called forth to save the world, he shows how devotedly they swear to "the cult of the goat." There is Weininger whose foundation is biological and whose superstructure is incredible—and right here it might be remarked that Mr. Wickham knows a bit of biology himself. There is Havelock Ellis who insists that the world is a dance, and the *Jurgen*-famed James Branch Cabell who would win enduring renown for chocolate-coating bread pills, were the bread itself fit to eat. The other literary giants in the volume are Marcel Proust, James Joyce, D. H. Lawrence, Sherwood Anderson, Claude McKay and Carl Van Vetchen. H. L. Mencken, called the "Super-Puritan" is treated in a manner somewhat out of harmony with the rest of the book and might better have found place in another volume.

In *The Unrealists* there is more space devoted to the writer's own theories and sometimes the attempt to keep up the patter on today's philosophers wears thin. (Perhaps that comes from taking too big a dose at a time.) Yet the book is scintillating on the whole. The mysterious William James rises and falls; Henri Bergson finds us examining the moral implications of his doctrines; the hermit-like George Santayana "built air-castles and then pumped out the air"; Einstein suffers perhaps a little more than he deserves at the satirist's thrusts. Bertrand Russell then makes reality rather shaky, and the noted educator John Dewey is not without his contradictions. Professor Alexander whose God will arrive when man emerges far enough and Whitehead with his "epochal occasions" conclude the list.

These new prophets—at least those in the field of psychology and philosophy—may be sincere and inasmuch as this is true there is no cause for such books as these three. But the way in which their blinded disciples are swallowing all the inconsistencies, and what is of more importance, are modelling their conduct on such absurd systems as Behaviorism is a pitiful commentary on American intelligence. Something has to stop it and if ridicule succeeds, so much the more for ridicule. Mr. Wickham has scored where volumes and volumes of serious, constructive writing would be cast aside—"misunderstood" by those for whom it was intended. These books will be relished by scholastics who were beginning to wonder if they were really missing the genius of some of their contemporaries. U. N.

No Popery! By Rev. Herbert Thurston, S.J. Pp. x-319. New York: Longmans, Green & Co. \$3.00.

It is pleasing to see the critical sword of Father Thurston turned ruthlessly on the unscrupulous inventors and purveyors of libellous scandals regarding the Papacy in general and numerous individual Popes in particular. The author has long been famous for his zealous criticism and destruction of any and all stories and traditions not certified and established beyond question or doubt, and the libellous myths of Dr. Rappoport and the Continental school of anti-clerical pornographers are choice grist for his mill.

Although the legends are, for the most part, so ridiculous if not impossible on the face of them, that one would hardly believe they could merit notice, much less refutation, nevertheless there are would-be "intellectuals" who demonstrate the shallowness of their intellectual as well as moral character by dressing up in lurid literary style, and peddling as gospel truth, the weirdest and most absurd stories conceivable. It matters not that the lie has been nailed time and time again; that the story has been discredited for centuries; these libels will catch the eye and cater to the prejudices of a none too intelligent public; hence they are re-told. Such antiquated myths as the fables of Popess Joan and the necromancy of Sylvester II (Gerbert) are examples in point. Added to these time-worn fictions are the malicious calumnies against Pius IX and Gregory XVI, the tale of the former's reception into the Masonic Fraternity, the ancient jingo-ism about Innocent III and Magna Charta: all these and numerous other impostures which the doughty warrior in the field of historical criticism cuts mercilessly to pieces. Of course it is quite impossible to prove a universal negative, and a negative argument is not apodictical proof, but the author, following the best manner of the attorney for defence, cross-examines with consummate skill the alleged testimony of the accusers and strips bare the falsehood in back of each specification. In this way the opposition's whole case falls to the ground.

All in all this is an interesting and enjoyable piece of vigorous apologetical literature, deserving well both for the matter treated and the mode of treatment.

T. R. S.

The Public Life of Our Lord Jesus Christ. By the Most Rev. Alban Goodier, S.J., Archbishop of Hierapolis. Pp. xvii-478; 487. New York: P. J. Kenedy & Sons. \$7.50 set.

"Paint the picture!" is the inescapable demand of readers and auditors to-day. Everywhere people are seeking practical applications of speculative principles and concrete illustrations of abstract

truths. They want biographies packed with descriptive paragraphs and a sufficiency of minute details. *The Public Life of Our Lord Jesus Christ* simply abounds in such desiderata: it is full to the satisfying point with vivid colorful word-pictures, aglow with the sparkle of moving reality. That is why it should receive a ready welcome everywhere.

Since Archbishop Goodier's purpose was to delineate in a simple running way the human character of the *Man*, Christ Jesus, he very logically passed over the story of the early and hidden life, beautiful and instructive though it is, "teeming with matter for the theologian and the man of prayer." The Passion, too, he had to leave untouched, although "it confirms in every detail the impressions received from the Public Life." Yet if the author had tried to treat the Passion in the same interpretative way as the rest of the work, and on the same scale, this two-volume set would have become as bulky as Breen's *Harmonized Exposition of the Four Gospels* in its first edition. On the other hand, had he done less, the Passion would have been dwarfed in its importance and inadequately covered. Again, since the Risen Life is a unique episode, it also deserved separate treatment.

In this handy *Public Life* we follow Jesus from the day of His first appearance as a full-grown Man by the River Jordan, to the last evening before the Passion, or rather to the day before the Last Supper. Throughout there is one center of attraction, one focus of attention: the Figure of Christ dominates all else.

Keeping this in mind, the author seldom delays to discuss a text. He initiates no digressions which would hinder his narrative; he allows no historical or biographical disputes to draw him aside from his main purpose. He takes the four Gospels just as they are given in the Douay Version. That is why this "attempt at a biography," as the humble Archbishop terms this set of books, cannot be considered a scientific life of Christ: it does not study the Gospel evidences with the eye of a critic; it does not question what scientists have to teach; it takes no part in their endless controversy. Neither can it be called a devotional life, like that of St. Bonaventure, or the studies of the early Fathers, for it is not a meditation-book on Christ, nor does it pause to make application to our lives.

Throughout this "Interpretation" the Old Testament is used prominently; ample quotations instead of mere references are given, because it is the key that unlocks for us the mind of Jesus as Man, and of the Jews of His time. It formed the background of the Jew's

religious experience; it influenced his thoughts and colored his speech. This "elaborate use" of the Old Testament makes us appreciate clearly the dependence of the New upon the Old, serves to clarify for us the meaning of Christ's sermons and gives us a more finished picture of Our Lord Himself.

By consulting the map in the beginning of Volume I, we can follow Jesus systematically from place to place on His journeys, which are definitely described by the writer (who visited the Holy Land in 1925). He also slips in many informative details of daily life which are known only to eyewitnesses from the East.

Laypeople there are aplenty who are seeking a Life of this kind. Written in clear and simple English, it should find a ready place beside their Bible. The preacher, who is distracted by many unexpected calls in his busy day and needs attractive Gospel word-pictures to depict for his hearers, will find them ready-made in this work. And retreatants who want to get an intimate view of Our Lord as He walked the roads of Jerusalem, Samaria and Galilee will find abundant material in this admirable set of books whose scope Archbishop Goodier had often planned in the last forty years.

Ordinarily, in a work of this nature, the reader would expect to find an exhaustive index, but, to state the author's note in the Introduction, "since one idea runs through the whole of this book, it seems unnecessary." Besides it would rarely be used, inasmuch as the thirty-seven chapters of this work are carefully sub-divided into one hundred and twelve sections wherein one can easily find what he desires from "the coming of John the Baptist" to "the last words outside the City" of Jerusalem. A serviceable harmony of the Gospels terminates the second Volume.

C. M. Z.

Men and Deeds. By Brother Julian, C.F.X. Pp. xx-539. New York: The Macmillan Company. \$6.00.

Men and Deeds is an inspiring record of the Xaverian Brothers, and their work in America. From June 5, 1839, when Theodore Ryken, or Brother Francis Xavier as he was called, established himself in a house on Ezel Street, in Bruges, until the present time, the history of the Xaverian Brothers is similar to that of practically all of the great religious orders and congregations in the Church. Beginning in the direst poverty, and in the face of seemingly insurmountable obstacles, this congregation has performed a work for the Catholic Church in America that demands the admiration of everyone to whom a knowledge of their service comes.

For those who know little concerning the lives, and characters, and influence of the teaching brothers, *Men and Deeds* will come as somewhat of a revelation. To those who know them and admire them, it will be a confirmation of their faith in the brothers, and of their respect for them. For all who enjoy a story of work well done, of heroic lives spent in the service of the Master, this book will furnish many a pleasant and profitable hour. His Grace, the Archbishop of Baltimore, has written a warm and admirable Introduction to this interesting volume.

P. D.

Upon This Rock—by Rev. F. J. Mueller. Pp. 302. New York: P. J. Kennedy & Sons, \$2.00.

Mencken is reported to have said that if he could but find the truth in religious doctrine he would follow it. The instability of his opinions in matters religious is said to account for much of his affliction of spirit and consequent depression. To members of the Catholic Church it is always a source of wonderment just why such wanderers in the bleakness of uncertainty and sufferers of fruitless toil in the quest of certitude never seem to seize upon such a volume as Father Mueller has issued. The book is apologetic in character, establishing The Roman Catholic Church as the One, True Church. It is written in popular style, and by this very fact should appeal to laymen who are frequently dissuaded from reading apologetical works, by their very ponderousness. The style is vivacious without being flippant, forceful without flamboyancy. If we could get Mencken, for example, to sit down and open a book like this, we could reasonably feel that he would read page after page. The author has something to say, and he says it in clear logic from beginning to end.

As he states in his preface, the author places his thesis on several assumptions, to wit—that Jesus Christ is God, the Gospels are true historical records, truth is immutable, and that the modern mind is capable of knowing religious facts. From these premises, the author examines the foundation of the church that Christ founded, elucidates the marks of the true Church, and proves that the Catholic Church alone stands out upon the hilltops as the sole exemplifier of Christ's Church. There are chapters on "Purgatory," "Holy Eucharist," "Marriage," "Death," etc. Much of the matter treated is familiar to readers in Apologetics—as what matter is not that deals with Holy Mother Church. The satisfying quality of this volume is to be found in the writer's ability to reason out the case, to gather together familiar data, and lay it before us in the manner of a debate. The

chapters close with a stimulating succinctness, and one finds himself re-reading them to fully appreciate the arguments.

Though appealing principally to laymen, this book will be of aid to ecclesiastics. It ably points the way in the popular exposition of the subject of religion. Its chapters are developed with such vigor and interest that they could be preached, in substance, from the pulpit. As the author reminds us, it is either the Catholic Church or Agnosticism, a truth that apologetes have been at pains to point out. It is also a truth that is sadly exemplified in trends of non-Catholic thought. Many there are who would, unfortunately, quarrel with the author's assumptions, who live their lives unconscious of any religious duty. It is to awaken such souls to the fundamental question of religion and its obligations that much of the future apologetical matter will be directed. This work is an apologetic for the Church. We hope that Father Mueller will also, in another book, attack in the direction of fundamentals so ignored today. P. C. S.

DIGEST OF RECENT BOOKS

BIOGRAPHY: The recent canonization of the Jesuit Martyrs of North America has precipitated a veritable flood of literature concerning these heroes of the Faith,—their lives, their sufferings and their martyrdom. **Isaac Jogues Missioner and Martyr**, by Rev. Martin J. Scott, S.J., is one of the latest of these productions. It deals with men and scenes of a most heroic and romantic type, with the Missioners and pioneers of New France. With this material, Father Scott has produced a very interesting and popular life of the new Saint, which, though not professing to be a scholarly treatise, is none the less quite accurate and authoritative. (Kenedy, \$2.00).

The unexpected death of Père Edouard Hugon, O.P., last year was a grievous blow not only to his Order but to the entire Church. His services as philosopher, theologian and Consultor of numerous Roman Congregations and Commissions are well known in America. What, however, is less known is that leaven of solid piety, typical of the French peasant stock whence he came, which made him as great in the realms of conscience and the direction of souls as in the more public fields of philosophy and theology. To those who desire a knowledge of Père Hugon as a man and a religious, this brochure **Le Père Hugon**, written sympathetically by his brother, l'Abbé Henri Hugon, will be of interest. It is quite inadequate as a study of Père Hugon, but it will be welcome till a longer and more thorough one can be prepared. In addition to the panegyric of Père Garigou-Lagrange, there is appended a short article "Le rôle de la douceur dans la vie spirituelle" and an unpublished sermon on obedience, which will serve as somewhat of an introduction to the spiritual side of Père Hugon. It is to be regretted that typographical errors are not infrequent. (Téqui, 6 fr.).

Martyrs Du Canada, by P. Henri Fouqueray, S.J., is an excellent treatise on the labors of the Jesuit Martyrs among the Indians of the Canadian Missions. Students will find this French work valuable both for its careful historical details and its fine bibliography. The simplicity and

interest which characterize this thirteen-chapter book should attract many readers. (Téqui, 15 fr.).

Saint Augustine, illustrious doctor of the Church and one of her greatest penitent Saints needs no introduction to the faithful. But with the celebration this year of the fifteen hundredth anniversary of his death, there is naturally a demand for a more detailed knowledge of this fascinating historical figure. Drawing freely from the works of the best biographers and the *Confessions*, Katherine F. Mullany in **Augustine of Hippo** has put forth in popular form the salient features of this saint's life. The scholar will find this no erudite treatise, but the lay reader, for whom it is intended, will discover a new patron in the Bishop of Hippo and one worthy of study and imitation. (Pustet, \$1.75).

LITURGICAL: The ever-increasing literature on Liturgy has another worthwhile contribution. **The Mass-Drama**, by William Busch, Professor of Church History in the St. Paul Seminary, gives a lucid and complete even though brief outline of the structure of the Mass. "The Mass," he tells us, "is an interchange of gifts: we give to God and God gives to us. This double motive is the basis of the entire Mass-structure." He then divides the Mass of the Catechumens into a prayer (giving) part and an instruction (receiving) part, and the Mass of the Faithful into the Sacrifice-oblation (giving) and the Sacrifice-banquet (receiving). Father Busch has an admirable chapter on the Canon, the very heart of the Mass, in which he makes a very practical observation on the expression "offering up Holy Communion." This scholarly booklet, number 5 of Series I of the Popular Liturgical Library, has a carefully selected bibliography, and is enriched with Appendices which include St. Justin Martyr's description of the Mass, and the Canon of the Mass as given in the Eighth Book of the Apostolic Constitutions (Liturgical Press, Collegeville, Minn., \$0.35).

DEVOTIONAL, MEDITATIONS; **Happiness in Holiness** is the first English version, or better, adaptation by Rev. A. Baumgartner, O.M.Cap., of a classic, helpful and frequently edited French scheme of spirituality written in the seventeenth century by Very Rev. Joseph of Dreux, O.M.Cap., Novice-Master and Definitor of the Capuchin Province of Paris. The general maxims, the particular exercises for every day, for every week, for every month, for every year, and in particular circumstances, stated in plain and simple English, will make a strong appeal not only to members of the Third Order of St. Francis (for whom it is primarily intended), but also to seminarians, nuns and other souls who earnestly aspire to a life of Perfection. This indisputably practical "little guide to holiness" should help to bring many devout souls nearer to God. (Bruce, paper, \$0.40; cloth, \$1.00).

Just because **Bread of Heaven**, by M. Maddalena Boncompagni Ludovisi, a Religious of the Sacred Heart, reveals in a buoyantly spiritual and practical way the beautiful virtues of our Eucharistic Benefactor, and is packed with charming prayers of preparation and thanksgiving for this Gift of gifts, it deserves to be reckoned among the cherished books of Religious and other lovers of Holy Communion. The division into preparation, a trinity of pertinent questions, an invocation and thanksgiving is an admirable scheme to follow in our reception of the Blessed Sacrament. An inspiring "Liturgical Thought for every Sunday and Feast Day" is given in this little volume besides several additional helps to assist the pious soul for her union with her Divine Lover. This "Authorized English Edition" of an Italian book should promote the spiritual growth of every holy Communicant that uses it. (Kenedy, \$2.50).

EDUCATION: Since interest in the study and training of character is to-day reaching the boiling-point among religious, educational and social bodies, a book like the Introduction to the Study of **Human Conduct and**

Character is very timely. In this volume, Rev. John M. Wolfe, Ph.D., Superintendent of Diocesan Schools, Dubuque, Iowa, puts into "a composite relationship all the forces and agencies" that factor in the education and culture of character. It contains judicious critiques of divers ethical systems of to-day and gives admirable ideas on the training of our children for the future. It is intended for diocesan normal schools and the teacher training schools of Religious Orders, but will prove valuable to every person interested in the all-important subject of character. (Benziger, \$2.00. Discount to schools 25%).

The Foundation of Christian Education by Edward A. Fitzpatrick, Ph.D., Dean of the Graduate School of Marquette University, offers modern educators an outline of the educational objectives established by Christ, the great Teacher, objectives found in the New Testament. It gives them an outline of the Divine Teacher's philosophy of education. There seems to be little in the book which is entirely new, yet in proceeding from topic to topic, one reflects, Why have I never felt the force of these applications and comparisons before? Christ was a teacher for all times. Life is the school, His successors ordain the teachers, eternal salvation is the end of it all, the virtues to be pursued and vices to be avoided are the specific skills. After reading this book, anyone who takes the New Testament seriously must look at education without religious instruction as an education without a soul. True, its application is especially to the spiritual life; but in the Christian scheme everything in life is tacked somehow to the spiritual. The book will encourage helpful reflection on the aim of the teaching profession. (Bruce, \$1.80).

MISCELLANEOUS: In his **Pioneer Catholic Journalism** (United States Historical Society, New York), Father Paul J. Foik, C.S.C., has given us a very useful and valuable study on a subject of no little importance to the history of the Catholic Church in our country. However, the author might have enhanced the merit of his book by more reading of the latest literature on the persons engaged in that work. For instance (page 159), he repeats the old story of Bishop Edward D. Fenwick's widowed mother sending him, at great sacrifice, from Maryland to the college of the English Dominican Fathers at Bornheim, Belgium. Father V. F. O'Daniel (*Life of Bishop E. D. Fenwick*, pages 27, 28) shows that story to be untrue. The will of the bishop's father, Col. Ignatius Fenwick of Wallington, proves that he died a widower; and consequently he could have left no widow. The story is one that was shifted from the bishop's uncle, Father John Fenwick, of whom it is partially true, to the bishop himself. Similarly, the name of the early editor of the *Catholic Telegraph* was Mullon (James J.), not Mullin. These are little things, it is true; yet they are worth getting right.

In **Practical Suggestions for the Newly Ordained** Father John Dunford presents some practical observations and directions to young priests and curates. It is the expression of many fruitful years of personal experience both as curate and pastor. There is much knowledge gained in parish work which the seminary is unable to impart to its students. Father Dunford delves into this hidden knowledge and presents it in an easy and interesting style. While experience is the best teacher, the man forewarned is forearmed. This book should prove profitable reading for every young priest. (Kenedy, \$1.50).

In **Francis De Vitoria, Founder of International Law**, Charles H. McKenna, O.P., of the Washington Dominican House of Studies, gives us the interesting and admirable information that the "fundamental principles underlying" international law and the efforts of governments, congresses, the League of Nations and the World Court to secure peace and establish justice "were taught in the first half of the sixteenth century" by a schol-

arly Spaniard, Francis de Vitoria, the Dominican who held the ranking chair of theology at Salamanca University for twenty years. The author, in this pamphlet-report, traces Vitoria's title of "Father of International Law" to his two famous lectures *De Indis* and *De Jure Belli Hispanorum in Barbaros* (delivered in 1532) and to his *Relectio De Potestate Civili*. He also informs us that an unprecedented assemblage, comprising representatives from all the universities of the world and from the American Institute of International Law will convene in 1932 at the University of Salamanca to commemorate "the four hundredth anniversary of the delivery of these famous lectures," adding that "it is proposed to found an Institute of International Relations bearing the name of the illustrious" Francis de Vitoria to be maintained by Americans. The writer, who is a young member of the Committee of International Law and Organization of the growing Catholic Association for International Peace, merits our hearty congratulations for his report, to which he has appended a fine bibliography on the very important subject of International Law. (Catholic Assoc. for International Peace, 1312 Massachusetts Ave., N. W., Wash., D. C., \$0.10).

PAMPHLETS: *Stumbling Blocks to Catholicism*—I. **A Man Who is God.** II. **The Confessional Bogey!** III. **The "Worship" of Mary.** IV. **The "Myth" of Hell.** V. **The Shackles of Wedlock.** (Each, \$0.05). **Laymen's Retreats Explained. The Menace of Atheism.** All by Rev. William I. Lonergan, S.J., Associate Editor, "America" (The America Press).

BOOKS RECEIVED: **God and Intelligence,** by Fulton J. Sheen, Ph.D. A Reprint of the October, 1925, edition (Longmans, \$4.00). **Confession as a Means of Spiritual Progress,** by Rev. Ph. Scharsch, O.M.I. Translated from the 4th German edition by Rev. A. Marks (Herder, \$1.75). **Open My Heart,** by Rev. Michael A. Chapman (Bruce, \$2.00). **The Life of Bishop Hedley,** by J. Anselm Wilson, D.D., Monk of Ampleforth Abbey (Kenedy, \$5.50). **Esposizione e Documentazione storica del culto tributato lungo il corso dei secoli al B. Alberto Magno Vescovo e Confessore dell'Ordine Domenicano,** by the Postulazione Generale dell'Ordine dei Frati Predicatori (Scuola Tipografica Missionaria Domenicana, Convento di S. Sisto Vecchio, Rome). **De Relatione Juridica inter Diversos Ritus in Ecclesia Catholica,** by Alexius Petrani, S. Th. Dr. (Marietti, L.6). **Ordo Divini Officii Recitandi Sacrique Peragendi juxta Kalendarium Ecclesiae Universalis,** for the year 1931 (Marietti, 3 fr.). **L'Educazione della Castità,** by Dott. Luigi Scremin (Marietti, L.6). **Hotel Universe,** by Philip Barry (French, \$2.00). **Le Catechisme en Problèmes,** by Chanoine E. Duplessy (Téqui, 12 fr.). **The Little Herald of the Enthronement,** by Rev. John P. Clarke (Mrs. Joseph W. McClory, Legume Farm, Trowbridge, Ill., \$0.10). **Entretiens Spirituels du R. P. De Ravignan** (Téqui, 9 fr.). From P. Lethielloux, Libraire-Editeur, 10 Rue Cassette Paris: **L'Evangile, Commenté par St. Augustin,** by R. P. Thonna-Barthet, O.S.A. (27 fr.). **Theologia Moralis Thomistica, Vol. I:** de ultimo fine humanae vitae, de actibus humanis, ubi de conscientia, by Can. J. B. Dumas, S.T.D. (25 fr.). **Summarium Theologiae Dogmaticae,** by Dr. Joannes Gspann (32 fr.). **Twelve Years in the Catholic Church,** by John L. Stoddard (Kenedy, \$3.00). **La Raison, Règle de la Moralité D'Après Saint Thomas,** by Leonard Lehu, O.P. (Librairie Lecoffre, J. Gabalda & Fils, Paris, 16 fr.). **Ethics, a Class Manual in Moral Philosophy,** by Paul J. Glenn, Ph.D., S.T.D. (Herder, \$2.00).