



The Mass, Its Origin and History. By Dom Jean De Puniet, Abbot of St. Paul's, Oosterhout. Translated by the Benedictines of Stanbrook. Pp. xxiii-203. New York: Longmans Green & Co. \$2.50.

There is an important mission in America to-day, and it is to instill into the hearts of the laity a love for the liturgy. American Catholics as a class are not liturgical minded. Too many of our people avoid the Sunday solemn Mass in their parish church, and even at the earlier low Masses on Sunday they either stand in the rear of the church or occupy a pew so far back that the voice of the celebrant is scarcely audible. It may be a sad reflection on our people, yet the hustle and bustle of American life has no doubt contributed largely to this condition. Education is needed. Happily, in our day we are witnessing a liturgical revival. Courageous priests have already accomplished much. Great things are hoped for in the future. "To pray the Mass" must be continually urged upon the laity. Dom De Puniet has given us a volume of tremendous value not only to the layman but also to the cleric and religious. It is a real step forward in the liturgical movement of our day.

The first part of the book traces the historical development of the Mass from the Last Supper down to the Eucharistic Sacrifice as we have it to-day in the Roman rite. In the second part the rites and prayers still in use are explained. We particularly like the second part in which the author clearly and simply explains every single detail of the Mass. The entire work is a labor of love for the great Eucharistic Sacrifice and certain, we think, to impart a measure of the same love for the Mass to its readers. Anyone who may be inclined to think that the centuries since the days of the Apostles have blotted out the identifying marks of our present Mass with those of the Mass of the early Church will be amazed to behold the wonderful identity as traced by Dom De Puniet.

Although this book should be of the greatest service toward interesting the laity in their Sunday or daily Mass and giving them a real love for praying the Mass with the priest, we feel

that it is also a very practical volume for the priest and religious. While the *alter Christus* who daily brings down Christ upon the altar may do so with the greatest reverence and devotion yet a work such as Dom De Puniet's cannot help but impress upon him even more the awful power and the sublime privilege that is his. To the hundreds of religious whose privilege it is to daily assist at the Holy Sacrifice this volume should come as a welcome aid toward loving more this great gift from God.

The Benedictines of Stanbrook have given us an excellent translation. The book deserves a wide circulation. American Catholics should be urged to read and study it. J. J. C.

The History of Science and the New Humanism. By George Sarton, Associate of The Carnegie Institution, Washington Editor of *Isis*. Henry Holt. \$2.00.

The last fourteen years have seen masters of scholarly achievement discriminately chosen by Brown University to deliver its Colver Lectures. The lectures purpose to offer "distinctive and valuable contributions to human knowledge." Roscoe Pound, Charles Haskin and others have represented their respective fields of knowledge. In 1930, George Sarton mounted the rostrum and delivered a timely series of lectures on what he conceives as the New Humanism. *The History of Science and the New Humanism* credits him favorably with science and literature as their amiable supporter and gracious benefactor.

The author of the lectures takes his stand on humanism in a very limited manner. He is out of step with the American Humanists. "They fancy themselves on the middle level, which is the home of reason, of moderation, of equipoise, in short of all the qualities and of course, of humanism. Having kicked the scientist out of it into the cellar and the theologians up to the roof they reign supreme enjoying their own elegant speeches." "As for myself," he continues, "I have lived and still live constantly on these three levels." "Humanism is not and cannot be the monopoly of any group of men; it is the ultimate result of all efforts to increase the intellectual value of life." Hence the true humanist does not hold aloof from profitable learning. Yet how many do. We find it difficult to unite the scientist and the humanist, each of whom claims to have cornered truth. For twenty years, George Sarton has worked to reconcile the two. "Personally, I would prefer not to speak of Humanism any more, but to work out quietly in my little corner, preparing materials for the bridge to be built."

In the History of Science and the History of Civilization, we find the achievements of mankind have been the unravelling of particular truths and the creation of beauty and justice. Science added method to the search and spread of truth, beauty and justice. In the course of existence, mistakes and the correction of them raised man from his primitive ways making possible the intellectual endowments of modern day scientists. "In comparison to the ancients we are but like dwarfs sitting on the shoulders of giants." There may not be more beauty, truth or justice than of old but the inventive genius of man has increased the possibility of enjoying the value of these. Thus science increases the realm of humanism. Humanism in turn tempers the frigidness of science, warming it with ideals and social goals. The means to reconciling science with humanism lies for the self sufficient scientist in the proper appreciation of the past and in scientific advancement for the antiquated humanist.

The history of Science as given in the second lecture is a genuine contribution to learning, despite its sketchiness.

Finally George Sarton suggests the prominence the history of science should receive. The writer himself feels that a complete revolution in our system of education is necessary. With so many new methods and facts on trial to-day George Sarton with his somewhat visionary yet mature plan has little prospects of seeing it finally adopted.

The History of Science and the New Humanism proves its worth. It will be a safeguard against the pitfalls of *extreme* humanism and will serve other schools of thought as a pattern for assimilating science.

J. D. M.

The Sisters of Mercy, Historical Sketches 1831-1931, by Sister Mary Josephine Gately. Pp. xix-503, with Supplementary Manual. Pp. 113. The Macmillan Co. \$6.75.

The appearance of these historical sketches is very opportune, this being the centennial of the founding of the Sisters of Mercy. The amalgamation of the American communities of the Institute has created a widespread interest in the great work of the Sisters, and therefore this work ought to find many and sympathetic readers. The high tribute paid to the daughters of Mother McAuley by Patrick Cardinal Hayes in the forword of the book is but the expression of the sentiments of all who know and consequently love the self sacrificing Sisters of Mercy.

Sister Josephine has divided this work into ten sections, each one relating the story of the Sisters in a different part of

the world. The first entitled, "Ireland" is the history of Catharine McAuley and her labors to found the Institute in the Isle of Saints and Scholars. The rapid growth and noble work of the pioneers in Ireland must evoke our admiration. Mother McAuley's undaunted courage in the face of obstacles may well be considered the corner stone of the edifice. Her love of the poor endeared her to all and won for her almost immediate success.

The other sections tell the story of the Sisters in England, Scotland, Australia, New Zealand, South Africa, North America, Central America, the West Indies, and South America. While it might seem tedious to read the history of so many communities of the same institute, yet the engaging style of the author and the really interesting life and work of the different communities will make a strong appeal to all who have the interest of the Church at heart. The original Convent of Mercy was founded December 12, 1831. By 1850 the Sisters had opened houses in countries as far distant as Australia and the United States. In 1843, Mother Mary Xavier Warde opened the first American house at Pittsburgh, Pa. Nearly two hundred pages of the work are devoted to the American branch, including an account of the amalgamation of 1929, when many communities joined to form an American Generalate.

DOMINICANA wishes to take this opportunity to extend heartiest congratulations to the Sisters of Mercy on their centennial, and wishes them many and fruitful years in the service of the Master.

J. B. M. S.

Sex Instruction, by James J. Walsh, M.D., Ph.D. Pp. xii-219. Joseph F. Wagner, Inc. \$2.00.

Dr. Walsh employs his long experience in medical ethics and sociology to great advantage in this brave effort to correct the modern fad of class sex instruction for the young. Tracing the evolution of the "old story" and its many proffered solutions, he scores the movement toward a wholesale admission of youth through the dangerous portals of sex knowledge, exposes the weaknesses of psycho-analysis and its concomitant quackeries in "crusade" toward sex adjustment and heartily deplores the passing of the large family which is the natural environment for proper sexual education if the will of the child has been trained by moderate inducements to little sacrifices and calm control. The treatment of the elimination of sex incitements occupies four chapters. The indictment of the modern dance, trashy

reading and the movies as causes of sexual aberrations is very convincing. Particularly striking is the strong attack upon the publication of "sexy" literature. The sense of shame, ridiculed and disowned by those whom we may call "sex specialists" (but not in the sense that they are achieving anything in the war against lubricity—on the contrary, they are multiplying iniquities—) is defended as a great protective of virtue and moral cleanliness. The Church's doctrine of marriage is followed by a discussion of "Women's Rights" and their bearing on the present problem. The book concludes with an appendix on Drug Addiction. Dr. Walsh's frequent repetition and frank tone places the book well within the reach of the parents and educators for whom it is intended and to whom it may be heartily recommended as a sound guide along the roadway of imperative conservatism in the jungle which is presented to us by this very serious problem.

J. McL.

Apologetics, by Paul J. Glenn, Ph.D. Pp. xix, 303. St. Louis, Mo., B. Herder Book Co., 1931 (\$2.00).

The immortality of the *Summa Theologica* of Saint Thomas Aquinas again finds expression in this recent work of Dr. Glenn who seems to have grasped the spirit and a little of the genius of the Master of masters. Dr. Glenn divides his manual very graphically into four books, treating four fundamental points of apologetics, each under a separate heading: God, religion, Christ and the Church. Each book is subdivided into chapters, which are again divided into articles. At the end of each article is a short summary of the preceding study.

In the first book, where the existence of God is proved, Dr. Glenn very effectively employs the syllogisms and the discussion of the arguments of St. Thomas to prove, merely from reason, that there is a God. With this as a background the author discusses the nature and attributes of God and then His action upon the world. Immediately following from the idea of God is the question of religion—detailed and answered in the second book. The first man fell from the pristine sanctity of his religion and God sent a Redeemer, Jesus Christ. This thought occupies the third book. In the fourth book the author proves that Christ founded a Church, that this Church must have marks by which it may be known, and finally that these marks are found *only* in the Catholic Church.

In the first part of this volume Dr. Glenn is "coldly scientific." There is no room for the reader to sneer at the "dignity

and worth of the reasoning used here. There is not a shred of sentiment about it, nor is it marked by deviousness or word-juggling." But in the following pages of the manual a variety of style is employed. The author sees fit to write in a more fluent manner and thus the reader's interest is held. In the fourth book, for example, discussing the character of the Church, the author assumes the role of a man who is looking for the true Church of Christ. Here he makes this whole chapter a soliloquy—a delightful respite from the steady dogmatism of the preceding pages. There are few words wasted in this volume in spite of the many repetitions by way of example. "Teach by example" is good advice to any master.

A very useful appendix discusses questions concerning the Bible and much useful information is given in these last few pages. Another good feature of this volume is the detailed index. As a text book, or "class manual," *Apologtics* has made its mark and may well take its place in the library of the student. R. W. C.

Old Errors and New Labels. By Rev. Fulton J. Sheen. New York: The Century Co. \$2.00.

In this latest collection of essays, the indefatigable Dr. Sheen evaluates contemporary philosophical and theological ideas "in the light of that philosophical daylight called 'common sense'." The inspection reveals many "old errors" masquerading under "new labels." This discovery, we take it, will be a disturbing revelation to those smug Moderns who labor under the pitiable intellectual prejudice that human beings first took thought about the seventeenth century A. D.

Father Sheen as philosopher and preacher is eminent in America to-day. He is equipped with a technical training "par excellence" in philosophy and theology; he is master of a style which, if used with discretion, powerfully influences the modern mind; he is a tireless and zealous worker for Catholic truth. We sincerely appreciate his achievements.

However, in an endeavor to be constructively critical—as Father Sheen recommends in the Preface to the present volume—we record our opinion that excessive use is made of paradox, pun and witticism. Undoubtedly the author has adopted this style to attract the modern reader who craves novelty. Yet we believe that the commingling of the sublime and the ridiculous demeans the sublime. Very likely the reader's imagination rather than his intellect is exhilarated. Such an effect spells success for the novelist but hardly for the Catholic apologete.

To-day more than at any time of Her existence, the Catholic Church languishes for lack of "foemen worthy of her steel." This startling fact is the theme of the first essay "The Decline of Controversy." Contrary to widespread belief the Church really wants men to think, according to Dr. Sheen. She knows that the proper use of reason will inevitably demonstrate the fundamental error of all philosophical and moral theories at variance with Her truth.

In the succeeding essays Dr. Sheen skilfully disposes of perennial error—"old errors and new labels"—with devastating logic supplemented by forceful illustration.

Atheism, for which rapidly increasing sentiment is claimed, is shown to be self-contradictory and rationally untenable in "The Theism of Atheism." If God is only a figment of the imagination atheists must be adjudged insane for fighting Him. For "if there is no God, how can there be atheism? Does not atheism imply something to 'atheate'?"

Dr. Sheen finds Humanism a failure because it is too inhuman, offering "little consolation to a man without a job or to a heart burdened with sin." Humanism is not at all new. It is a recrudescence of the very old Pelagian error that man is morally self-sufficient without supernatural grace. Father Sheen contends that we can have true Humanism only through our brotherhood with Christ under the fatherhood of God.

"Loyalties Gone Astray" is at the same time an able exposition of the true idea of the supernatural, and a lament over the disloyalty of those separated clergymen who, in denying the supernatural, deny the Divinity of Christ. Their error had its source in Newton's misconception of the supernatural which he made equivalent to the scientifically inexplicable. The advance of science inevitably contracted and diminished the importance of this idea of the supernatural. Hope in the future of science leads men infected with this false idea to deny the supernatural altogether. This is particularly disheartening in those men who, by profession, owe loyalties to Christ. The supernatural in its true sense is not something extrinsic to the natural order but is "related to the natural order vitally and organically, as fruit is to a tree. It is the perfection of the natural order."

"Old Errors and New Labels" contains also masterful appreciations from the Catholic viewpoint of such vital topics as evolution, ethics, Behaviourism, relation of science to religion, education, art, birth-control and charity.

I. M.

The Student's Church History (Volume II). By Rev. Charles Hart, B.A. Pp. 234. Benziger Brothers, New York. \$1.60.

Father Hart now presents the second volume of his four volume work. The present book treats of "The Early Middle Period," including, as it does, the period between the Edict of Milan (313) and the coronation of the Emperor, Otho I, in 962. In his third volume the author intends to cover as far as the Protestant Revolt, and in the final book to continue to the Vatican Treaty in 1929.

In this volume, Father Hart treats clearly and succinctly of the great Arian heresy, as well as of the Pelagian, Nestorian and the other heresies of the early centuries. There is portrayed the beginning of the Greek Schism under Photius and its completion under Michael Cerularius. The first eight General Councils of the Church are described in an interesting and instructive manner. We are told of the spread of the faith, particularly throughout southern and western Europe, and of the rise of Mohammedanism. There are chapters treating of the early Fathers and Doctors of the Church, of monastic life in both East and West, of the temporal power of the Popes and the foundation of the Papal States, of the hierarchy and the administration of the sacraments in the early Church, and of the other kindred subjects which are necessary for a proper understanding of church history.

Father Hart writes in a style simple enough for the youngest students, yet sufficiently scholarly for the most advanced readers. He is well versed in the more detailed histories of the Church. He seems to be particularly indebted to Marion's "Histoire de l'Eglise" and to Msgr. Mann's "Lives Of The Popes," both of which he quotes frequently.

The chief criticism of this book is its unattractiveness. The binding and the paper are not of high quality and the print is small, making the reading slow and difficult. The book is unrelieved by as much as a single illustration, and, with the exception of a biographical table of the Popes of this period, there is not a single feature to relieve the monotony of the text. In these days, especially, when most textbooks are embellished with illustrations, maps, tables and charts, any book lacking these helpful features is at a great disadvantage in its competition with others of its kind for the patronage of the student. It is to be hoped that in the remaining volumes of this Church History these deficiencies may be remedied.

T. C. D.

The Last Stand: by Edmund A. Walsh, S.J. Pg. xi-348. Little, Brown & Co., Boston. 1931. \$3.00.

Books on Soviet Russia in general and the various phases of Russian men and activities in particular have recently flooded the American printing presses. The difficulty that confronts the average reader, in his attempt to understand the Russian problem, is to separate the chaff from the wheat, to choose only that which will give a fair, dispassionate treatment of the composite picture. Fr. Walsh in the *Fall of the Russian Empire* gave us an unusually readable narrative, truthful and authentic, of the causes which crushed the Empire and eventually resulted in Sovietism. In his present work, *The Last Stand*, he sets down in an absorbing narrative, the story of one of the greatest "volte faces" in economic history, the attempt to change Russia from an agricultural to an industrial nation, to harness human nature to a prodigious economic machine. As one reads of the successive changes imposed by the Soviet autocrats on Russia, the domination of the entire population by a minority numbering less than 10% of the people, one gains an impression of the cold, unflinching materialism of the current temper. To insure the success of the Five-Year-Plan, everything else must give way, religion, justice, morality, individuality—a last stand, in the opinion of the author, of a nation destitute of capital but rich in crude strength.

Though the Soviet leaders emphasize the fact that the Five-Year-Plan is a peaceful movement, and not an aggressive one its record to date certainly would not indicate it as such. And economic world conquest is its main purpose,—the permanently maintained higher civilization of the Russian people, if such it should be called, being a necessary consequence. There is much contained in the pages of this book which deserves comment and praise, but that is impossible in this brief review. However, *The Last Stand* will well repay perusal for of the author's complete familiarity with the scene, his discriminating and authoritative judgment, the profundity of his knowledge, and the breadth of his background—every page speaks eloquently. S. C. W.

Essays in Order. By Jacques Maritain, Peter Wust and Christopher Dawson. Pp. 243. New York: The MacMillan Company. \$2.00.

A single theme runs through the three sparkling essays contained in this important book; a single ideal burns in the minds of the authors, namely, the re-uniting of the broken fragments of our Western civilization by re-incorporation with the true

source of its culture, the Catholic conception of life. That the civilization of the Western world is at the cross-roads has become a platitude among thinking men, yet universal realization of the fact in no way implies unanimity as to its significance. Spengler in his "Decline of the West" sees nothing but certain ruin, decisive, inescapable and approaching with the necessity and precision of a mathematical formula. Western culture has lost its soul and become a vast machine, a fatal mechanism hurrying on to its own destruction. And Spengler is right—if we grant his premises, for he takes no account of Christ; he knows not Faith nor Hope nor Charity; what is left but despair? But, is Spengler right? Must his premises be granted? Maritain, Wust and Dawson deny them emphatically and with calm, sure strokes paint the other side of the picture, the alternative. Striking to the roots of the disease afflicting the civilization of the West, they show that the crisis is not primarily mechanical, economic or political; it is rather a profound crisis of the spiritual life. Our inner life has not been cultivated to keep pace with external socialization and mechanization; all is ruled by the hard technique of the machine. From three different points of view the situation is presented and appraised; there are no foolish prophecies; there is no despair; and, there is a solution, the only possible one, a return to the Catholic order, to the Catholic conception of life. If you would come in contact with the best thought of our time grappling with its most tremendous problem, read and digest this book.

G. C. R.

A Spiritual Pilgrimage Towards the Threshold of the Catholic Church.
 Being extracts from an unfinished private diary. Anonymus. Longmans, Green and Company. 1931. Pp. 239. \$3.00.

Numerous as have been books of this type, it is always interesting, and instructive as well, to follow again the pilgrim on his spiritual journey in quest of Truth; if only to sharpen our own appreciation of the Faith that is ours, or to arouse our admiration and respect for those valiant souls, who must fight their way through a maize of bewildering confusions, misinterpretations, deep-seated fears and unanswerable objections to that spiritual peace and serenity that is born of Truth.

As usual, we find the author drawn, often against his will, to the acceptance of religious practices and the unbiased study of religious dogmas, which inherited prejudice had long since branded as unholy and untenable. Disturbed, when he encounters

the suspicion of his friends, he seeks to defend his position, and in so doing is led to the study of all the fundamental problems involved: the Real Presence, the primacy of St. Peter, infallibility, unity, and the many other stumbling blocks for non-Catholics. The findings of the author in his prolonged study of each one of these points are made the subjects of the separate chapters of this book. His use of the Latin and Greek Fathers and of authorized scriptural texts lends strength and cogency to his arguments, and was the direct means of resolving his difficulties.

Although this unfinished spiritual diary, presumably the autobiography of a learned member of the Anglican clergy, contains little that is novel or original to recommend it, the scholarly treatment of the matter and the sincerity of the author deserve our attention and respect. A style that is dignified and strong, a format that is neat and attractive add much to the beauty of the book.

C. L.

Christ Our Brother. By Karl Adam. Translated by Dom Justin McCann, O.S.B., New York, The MacMillan Company, 1931. Pp. vii-210. \$1.75.

Dr. Adam has given the Catholic world a new study of Our Blessed Lord in *Christ Our Brother*. The book is divided into seven chapters treating, in the order named, Jesus and life, Jesus and prayer, Christ's mediation, His redeeming word, His redeeming work, the mission of the Holy Ghost and the way to Christ. Establishing by a detailed scriptural proof the essential part which the sacred humanity must play in the structure of Catholic dogma and worship if we are to follow the spirit of Jesus as He manifests it in the Gospels, the author enters into the third chapter "Through Christ Our Lord" which is easily the most effective portion of a very effective book. "There is among us a good deal of pious feeling," as he explains later (p. 130), "and devout prayer which would seem to ignore the humanity of Jesus and His mediatorship, as though there were but two things—God and the soul—and as though the whole responsibility for our redemption lay upon us men alone. In Our Lord we regard only the divine element, the Word of God, and we do not consider, or at least not deeply enough, His humanity and mediatorship. It is true that we use and intend those glad words 'Through Christ Our Lord,' but we do not realize and experience their full meaning. We act as though all depended on our own good will, and as though we could ourselves reach out after God's grace and attain beatitude." The liturgy is staunchly advocated

as the sole force which has preserved the true balance of Christ's two-fold nature in Catholic belief. Private devotion since the contrary shocks suffered from the Monophysite and Arian heresies has evolved to that sorry point where the humanity has fallen into comparative desuetude and the divinity has been the sole object of prayer. The result has been the false consciousness of the individual Catholic of being more out of the Church than an integral part of it, the consideration of one's self as no longer a living branch of a living Vine, but a lowly plant of another species under its benevolent shade. Such a sentiment often develops into a separation from the heart of the Church or plunges its victim into the bramble-pit of scrupulosity where the soul forgets the efficacy, *ex opere operato*, of His sufferings Who lived and died in equal fellowship with men, by Whose grand triumph over death the Spirit of Life has been drawn to dwell in that same fellowship which is the mystical body of Christ our Brother.

Too much cannot be said of Dr. Adam's fine, clear reasoning, the unpretentious, humble vein in which he expresses even the most abstract elements of faith and the moderate plane on which the book moves. He has produced a study which may be placed in the hands of the fairly intelligent Catholic, for its tone is not at all scientific, and should generate in the mind a sound, safe devotion. The translation gives us another evidence of the good taste and facile expression of Dom McCann. J.McL.

DIGEST OF RECENT BOOKS

RELIGION: Today, with the gradual separation of society into two classes: those in the Church, and those outside of it, a work on "Fundamental Theology" such as the Reverend John Brunsmann, S.V.D., has written, is consoling. This latest book is the third volume of the series. It contains arguments ever new, with clearness and well written logic. This volume, "**A Handbook of Fundamental Theology,**" contains an explanation of the nature, establishment, and notes or properties of the Church. It is divided into two parts, the first of which is the establishment and nature of the Church. The second part considers the marks of the Church. The first part while written with fluency, is stilted with frequent repetitions of the same arguments. An outstanding chapter in this section is "The Social Character of the Church." Part the second, considering the marks of the Church, contains an excellent treatise on the axiom, "Outside of the Church there is no Salvation." This book should find itself the concern of every teacher and scholar in our schools of higher learning. It should be read principally for its matter, overlooking the rather pedagogic style of writing and presentation. Volume III has a direct connection with the first and second books in the series. It contains a useful index, and,

we would say, an erudite bibliography were it not mystifying to explain the omission of De Groot from the list of authors consulted. (Herder, \$4.00).

In this day of applied psychology, psychiatry and neurology, the age-old struggle of the flesh against the spirit stands forth in bold relief. The science of the day has furnished a veritable, if not always valuable, mass of information concerning the mechanics of human behavior. Dr. Paul Furfey in his modest book "**New Lights on Pastoral Problems,**" contends that the priest must enact a very important if not the most important role in the struggle against delinquency and crime. The major problem of Doctor Furfey's little work concerns itself with the care, treatment and evil of the mental defective. The book follows lines marked out by the deep learning of the best of the modern psychologists, and grounded upon a wisdom whose fountain head is the Doctor of Doctors and the Great Healer of bodies and souls. The author devotes a scholarly and engrossing chapter to the consideration of the Dull Child and its relations with its teachers and school fellows. Due to its small compass, the book may at times appear rather sketchy and vague, leaving much that could be said, particularly regarding the various emotional parataxes. This by way of adverse criticism, which does not minimize the author's keen appreciation of the moment of the problem. Doctor Furfey is lavish in the employment of the test case, a feature the importance and vitality of which is evident upon the first reading. (Bruce, \$1.50).

Talks to Boys and Girls, the latest work of the well known juvenile writer, Father Winfrid Herbst, has the fundamental characteristic of good literature because it is universal in its appeal. It should appeal to the parents, to the teacher, to the preacher of the Children's Mass and to the Children themselves. The author's style is subtle yet charmingly naive. It is refreshingly naive because the author thoroughly understands the everyday life of a child, and he writes as though he himself were playing with them. This business of thoroughly understanding a child seems amazingly simple but its very simplicity makes it so elusive that there are very few persons to-day who seem to have mastered the art of appreciating the child. The author has spent many years in the interest of child study. The book is subtle too, because under a guise of simple and direct writing the author treats of the profound tenets of Catholic belief. Even though the sophisticated adult may rejoice that he has long since put away the things of a child he is aware that he can never put aside the profound beliefs contained in this charming book—unless he wishes the awful remorse of the death-bed scene. To clarify, if possible, abstruse truths by concrete examples is the mark of the thorough teacher. Fr. Herbst has this characteristic for every talk is profusely illustrated with examples, examples of boys and girls who themselves stand forth as living examples of the particular virtue or vice in question. This little book is indispensable for those who are in any capacity whatever responsible for the welfare of the growing boy or girl.

LITURGY: Two new books by an author interested in the popularizing of Catholic Liturgy take their place as books of real intellectual value. Romano Guardini, the author, aids greatly the spread of knowledge about Catholic Liturgical truths by these new works. He should encounter little difficulty in finding a ready market for his books.

"**The Spirit of the Liturgy,**" by Romano Guardini, gives a comprehensive view of the essence of Catholic Liturgy. In this book the author manifests his penchant for making known Catholic truths. He has with grace and facility written a solid story of the Liturgy, weaving it with aesthetic skill. It is an excellent book for the Catholic layman. (Benziger Brothers, 95¢).

A second book, "**Sacred Signs**," by the same author, explains the real meaning of symbols, what they represent, why they represent them, and how fully to appreciate them. In this book we find something more than a few pious aspirations, or a well written collection of essays,—we find well developed thoughts, useful to the layman who desires to know why the Church has so many apparently mysterious symbols. In fact we find that the author has turned light on these symbols, showing them to be real, pulsating truths. For example, the essay, "Ashes," imaginatively paints the dissolution of money, clothes, and material goods into their real ultimates,—dust. The obvious conclusion to be drawn is humility. "The Door" develops the thought about men entering into the dwelling place of God. Its inevitable conclusion is the happiness of being in the presence of the King. Another considers the common everyday "Sign of the Cross." Yet in the simplicity of this act is evinced the Majesty of the Omnipotent Triune God. This is an excellent book and should be recommended to the layman at every possible opportunity. (Benziger Brothers, 95¢).

HISTORY: The Oblates Hundred and One Years, by Grace Sherwood is not the staid history of a religious community of the Catholic Church. Rather it is the epic struggle of an unique religious society, the Oblate Sisters of Providence—the first Community of Colored Women in the United States, founded in Baltimore, Maryland, in the year 1829. The very name of this society, the Oblates of Providence, is very thought-provoking. Especially for the Catholic thinker who conceives of Divine Providence as an universal guiding hand ordaining all things sweetly and smoothly to their end, this story should have a gripping appeal. It was the horrors of the French Revolution which determined the Sulpicians to embark for America and open a Seminary in Baltimore in 1791. The cataclysm of the French Revolution, together with the distress of the later Napoleonic wars caused repercussions in the island of San Domingo. The disturbances, uprisings and swift changes of government that befell San Domingo caused an exodus of thousands of refugees from that island to Baltimore and neighboring cities. As the authoress points out in the opening chapter, "These different circumstances, occurring over a period of years, that is, the coming of the Sulpicians to Baltimore, and the vast influx of San Domingo exiles were the seed out of which germinated, in time, the community we are considering." For it was a Sulpician, Fr. James Joubert, one of these refugees, who founded the Oblate Sisters of Providence at Baltimore in 1829. It was another of these refugees, Sister Mary (Elizabeth Lange, a French colored girl) who was Foundress and first Superioress. This book is a record of the deeds and glory of an heroic band of women. It is a vivid recounting of innumerable obstacles overcome. It presents a graphic picture of Civil War America and its contemporary national prejudice against the education of Colored Children,—a monstrous prejudice overcome only after a bitter struggle. It is a colorful, well written book appealing to all interested in genuine history. Its amusing, heart-stirring anecdotes give the chronicle the human interest element and raise the work above a mere table of dates and deeds.

BIOGRAPHY: The world to-day is rushing giddily in a maelstrom of moral and economic upheaval. Bankers, statesmen and military strategists from the great powers of the civilized world are assembled with monotonous frequency to attempt a solution. The attempted solutions will always prove abortive so long as the solution attempted is almost exclusively economic. For the crisis is fundamentally moral rather than economic. Is it that these much convoked peers have lost the true statesman's most traditional, easily recognizable characteristic—breadth of vision? Is the upheaval too chaotic to grasp this simple truth? **The Story of Pope Pius XI**, comes from the pen of Fr. Williamson at a most auspicious moment.

For after all, is not the reigning Pontiff the divinely appointed rock of morality amidst this seething unrest? The author does not explicitly discuss the Holy Father's claim to fame—for human nature's mental acumen is so constituted that usually generations pass before greatness is fully appreciated. The writer intends merely to point out those deeds and characteristics which unmistakably mark the subject of the book as an historical figure. A limpid, easily flowing style adds grace and charm to this well set up volume. The author presents an homely, nicely blended and vivid picture of the early life of the Pontiff. All readers must appreciate readily the zeal and the learning of the present occupant of the Chair of Peter. Father Williamson has selected several outstanding events in the reign of Pius XI. These high lights are the Canonization of the Little Flower, the Missionary Exposition and the Lateran Concordat. Impartiality, simplicity and clearness mark the treatment of these and the other interesting events in the pontificate of the reigning Pontiff. There are twenty-eight gravure illustrations of the Pontiff and various Vatican scenes as well as superb examples of fine printing which add considerably to the interest of this splendid little work. (Kenedy, \$2.00).

Thou Shalt Not Kill, by G. Clement, M.D. Pp. 151. Peter Reilly Co. \$1.50. The subject of abortion and birth control has been discussed in many articles during the past few months. The subject, a very serious and important one, since it treats directly of the law of God, namely the Fifth Commandment, should be treated by one who has sufficient knowledge of the matter. Dr. Clement's latest book, *Thou Shalt Not Kill*, attacks the problem of abortion. Dr. Clement has attained great distinction in his profession in Europe. He has worked very assiduously in his efforts to maintain at a high level the ethics of the medical profession.

This treatise on abortion is a very scientific and interesting one. With the figures at his command, he exposes its extent. He discusses its moral and physical implications. He insists very strongly on the rights of the unborn child as a person from the moment of its conception. He ably refutes the current opinions in favor of direct intervention.

The natural law forbids any direct attack on human life. Dr. Clement rests his arguments chiefly on medical grounds and demonstrates that through progress in medical science, the profession is gradually bringing itself into harmony with the natural law.

The book contains 17 chapters, each one of primary importance. It is a work which should be carefully read by all doctors, and by all those who are looking for a truthful, scientific treatment of this all-important question. It is only by a serious and intelligent understanding of this subject that one can refute those illogical and entirely immoral tenets as held by the notorious educator, Robin of Cempuis.

The plague of abortion is taking on more and more the proportions of a profound social evil. The medical body can contribute greatly by its influence in reasserting the exact notion of the life in germ and in conveying a clear conception of what the natural law authorizes and forbids. This subject should interest all because it treats of the innocent, namely the life of the child in the womb. It is so little protected, so little assured of natural sympathy, and yet laden with all the promises and all the hopes of the future. We recommend the reading of this book to all. G. J.