



**Our Land and Our Lady.** By Daniel Sargent. 263 pp. Longmans, Green, New York. \$2.50.

Our Land and Our Lady—can there really be some sensible, significant reason for such a connection, apart from pious imaginations? It certainly would not be expected from the Protestant and naturalistic systems of thought which for the past two centuries have been prominent in American life. Even the mention of the Mother of Christ has been absent from their considerations. It is a purely Catholic concept, yet because more elemental tasks have demanded the efforts of Catholic historians, the importance of Mary as patroness of the United States is only now coming to be fully and vitally appreciated by the body of American Catholics. The present influence of Our Lady in our country is the development of her role in its discovery and colonization, which were accomplished completely in her name, not merely in a small section, but throughout the whole land by three different foreign nations. Missionary activity dedicated to Mary was among the prominent motives inspiring American colonization. The aim of Catholic colonists was to establish the religion and civilization of Mary's Son among the natives.

Spain in the time of Columbus was the typical Catholic Spain. Her religion prompted her to missionary activity with the discovery of vast pagan lands to the West. It is evident from solitary landmarks still remaining that the Spanish colonization of our South, Southwest, and Far West was dedicated to Our Lady, the "Conquistadora." The English Catholics who settled in Maryland dedicated their new home to Saint Mary and set up the first instance of religious liberty in the colonies. A third nation, France, had explored full half of our country to the north and along the Mississippi (which Father Marquette had named the River of the Immaculate Conception), and dedicated the conversion and civilization of the new country to the Mother of God.

The story of this patronage, its historical beginnings and development and its modern significance, is presented in excellent style by Mr. Sargent. The events of early American history lend themselves to an interesting, graphic narrative. The author, an accomplished

poet and historian, has manifested his exceptional ability in proving the debt of filial loyalty and veneration Americans owe to their Immaculate Patroness. Due care is taken to distinguish any bits of fact that are not certain, and mature judgment is shown in interpreting the facts recorded.

A point of interest occasioned by this book is the effort to ascertain when, where and by whom the first Mass was offered within the present United States. From the facts known at present, the first Mass took place in the small settlement of San Miguel in Virginia, near the spot where the English founded Jamestown almost a century later. The Holy Sacrifice was offered here in the summer of 1526 by two Dominican friars who accompanied Lucas Vasquez de Ayllon on his expedition in 1526 from Haiti to the Bay of the Mother of God, Chesapeake Bay. The friar who first celebrated Mass there was probably Father Antonio Montesinos.

This is a book which should arouse the interest of all Catholics and intelligent non-Catholics. It will instruct them on a significant aspect of American history which has been shunned by non-Catholic authors. It is recommended to American Catholics to complete and integrate their devotion for their heavenly Mother. It will align their patriotism under the patronage of Mary, who will keep them cognizant of the Christian ideals which inspired the beginnings of our nation.

J.F.C.

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**The Medieval Library.** By James Westfall Thompson. 682 pp. Chicago University Press, Chicago. \$5.00.

*The Medieval Library* is the latest addition to the important collection of works dealing with library science that has been printed under the aegis of the University of Chicago. The work was edited by James Westfall Thompson, formerly Professor of Medieval History at the University of Chicago and at present the Sidney Ehrman Professor of European History at the University of California, who was assisted by several of his former students. The book is a detailed study of the library during the Middle Ages. It is divided into four sections; the first three sections are concerned with the history proper of the medieval libraries, while the fourth is a description of the making and care of manuscripts. The sections devoted to the history of the libraries are almost encyclopedic in character. The rise of the libraries, the conditions which fostered or hindered their progress, the manuscripts which they housed, the status of learning during this period of history, are described with a wealth of detail that leaves little to be desired.

The story of the Medieval Library, as portrayed by the authors, is one of human interest. Within a few generations after its birth the Church, especially at Alexandria and Jerusalem, began to collect manuscripts which would be of vital importance in the propagation of the new faith. Although great impetus was given the library movement by the activities and writings of such men as St. Augustine, St. Clement of Alexandria, and St. Jerome, it is to Cassiodorus of the sixth century that the major credit must be given for a defensive plan of library science. Cassiodorus not only influenced the later ages by his esteem for classical learning, but he also founded the first mediæval scriptorium and introduced the practices of library management which endured until the invention of printing. His initiative in collecting and copying manuscripts, and his treatises on the technique of transcription and the methods of book-binding are noteworthy milestones in the history of library science. It was his efforts, augmented by the intellectual life of the Irish and English monks, which made the scriptorium an integral part of monastic life and which made possible the Carolingian renaissance. The thirteenth century, the golden age of the mediæval period, following the tradition of Cassiodorus and Alcuin, who inspired the Carolingian renaissance, saw an increase in manuscripts and libraries in which to house them. Libraries now became monastic and cathedral. The interest of the scholars is centered about philosophical and theological works, rather than about the classical. This interest which resulted in the transcription of the works of Aristotle, Porphyry, and the Arabian philosophers, among others, survived until the decadent periods of the fourteenth and fifteenth century when interest in books and libraries considerably waned. With the invention of printing the mediæval library gave way to the modern. Such in brief is the history of the mediæval library.

Professor Thompson and his associates have rendered an important service to modern librarians and historians, for theirs is the first complete and continuous study that has appeared in English on this subject. They have brought to their work scholarship and appreciation, simplicity and beauty, qualities that make the book informative and thoroughly readable.

V.M.

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**To the End of the World.** By Helen C. White. 675 pp. Macmillan, New York. \$2.50.

Into a world of vivid contrasts, eighteenth century France, enters Michel, a priest and an aristocrat, a scholar and an ascetic. Within that world he survived the change from monarchy to anarchy,

from aristocracy to democracy. He saw a complacent France succumb to a fate both violent and grim. But he saw too a reassuring rebirth of a sober and just France. More than anything else he saw himself change with his times. Though he vowed to enter the cloister at Cluny and live the life of an ascetic and scholar, he resigned himself to becoming first and foremost a priest ministering to the spiritual needs of others during the Revolution when there was an unquestioned need for spiritual ministrations. Never did he lose faith in France, nor did he ever feel that France would lose the faith. Because he was a good and sincere priest, he became an equally good and sincere patriot. But to attain and maintain a respectable and respected position as a priest in the new and turbulent France Michel fought valiantly, and therein lies the story of *To the End of the World*.

The French Revolution has been seen through the eyes of many; hardly ever has it been viewed through the eyes of a priest who hated violence and vice but loved the sublimest concepts of liberty, fraternity and equality. This novel effects such a picture. It condemns the crimes which wrought the Revolution, it arraigns the aristocrats both clerical and lay whose indifference and selfishness brought on such crimes. It pays tribute to the priests and nuns who stayed at their posts when death was their destiny. It traces the disintegration of republican ideals to mob rule and ultimately to barbarism. It explains not only how this particular Revolution happened but how any revolution can occur when both justice and Christian charity are not observed. But it also pictures the essential sanity of humanity by showing how Michel and his scattered associates, dutifully and selflessly concerning themselves with man's need for God, rescued republican France from the malicious passions which its selfish and fanatical leaders had aroused.

Michel, however, is not the only great character in this book. There is the famed Sulpician, M. Emery, whose counsel and good judgement was ever effective in guiding Michel and other priests to carry on their ministry during the Reign of Terror. Another great, though far less admirable and much less saintly than was M. Emery, is Gourand, the rebel and eventually the renegade priest. As a peasant he loathed and detested all that the Monarchy stood for, as a rebel he became less the priest and too much the patriot. But he died, pathetically realizing that not he but Michel had chosen the better part by never compromising between the priesthood and patriotism.

The epic panorama of this novel does more than merely narrate the story of a particular era in France. It shows that neither revolu-

tion nor politics, neither man-made ethics nor any sort of freedom will ever better humanity unless such be of God, through God and with God. It asserts that Christian morality is not only an inevitable necessity but the only enduring and enduring way of life. B.L.

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**The Philosophy of Communism.** By Charles J. McFadden, O.S.A. 345 pp. Benziger, New York. \$3.50.

The late Pope Pius XI, in his encyclical on atheistic Communism, asked why it was that the system of Communism, long since rejected scientifically and now proved erroneous by experience, could spread so rapidly throughout the world. "The explanation," the Pontiff remarked, "lies in the fact that too few have been able to grasp the nature of Communism." This observation of the Holy Father confirmed the growing conviction among social thinkers that Communism was something more than a Russian phenomenon associated with terrorism, ruthless totalitarianism and a certain amount of international Red labor agitation. Behind the revolutionary economic and political experiments of the Marxists there was something more than a radical opportunism that could be laughed off by Red-baiters; there was, weaving through all these adventures in social reconstruction, a definite philosophy of Communism.

A comprehensive analysis of this philosophy of Communism has long been awaited. Mr. F. J. Sheed prepared us for it with that fine work which appeared last year, *Communism and Man*. The broad philosophical picture can now be found in Father McFadden's book, *The Philosophy of Communism*, which according to Msgr. Fulton J. Sheen, himself an authority on the subject, "is without doubt the best treatment of the philosophy of Communism in any language."

The author aims to present an impartial exposition of the philosophy of Communism based on official and authoritative documents of its leaders, and then to offer a criticism of the system from the viewpoint of Scholastic philosophy. After a preliminary chapter which places Marxism in its historical background, Father McFadden initiates his investigation of the nature of Communist ideology by explaining its philosophy of nature. The dialectical materialism of Marxism rests upon three laws of Communist natural philosophy: the law of opposites, the law of negation and the law of transformation, materialistic applications of the Hegelian thesis, antithesis and synthesis to the world of physical reality. Next he examines Communism's philosophy of mind, the Marxian theory of knowledge. So close did Marx come to grasping the true nature of the knowledge-process that the author believes "Marx might have been a Thomist

and Communism might never have come into the world," had he not been so determined on being a materialist. Once grant the principles of the Marxist philosophy of nature and of knowledge, and the other aspects of the Communistic ideology, its philosophy of history, of the state, of religion, of morality, of revolution and of society, all of which are treated in separate chapters, follow with a relentless, though not unerring, logic. When one finishes the first half of this book, he realizes not only the dangers but the depths of a Marxism which is subtle but not superficial.

The second part of the volume is devoted to a chapter by chapter criticism of the aspects of Communistic philosophy treated in the first part. Here the author borrows heavily from St. Thomas Aquinas, wherever possible contrasting the *philosophia perennis* step by step with the salient tenets of Communism. The testimony of modern natural scientists, social and political philosophers, and anthropologists, as well as pronouncements from the Papal encyclicals, is adduced to crown a refutation excellently arranged. A comprehensive bibliography and an index complete the volume.

Father McFadden is indeed to be complimented on presenting this fine study. Those who want to know the philosophical "why" of Communism will be debtors to him. The work is not easy reading, but it is simple; not dull, but profound. It requires study, review and more than a modicum of philosophical persistency. When readers have absorbed its doctrine, they will have a deep understanding of a portentous social system, and if they be doers and not hearers of the word only, they will be provoked to action. A.R.

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**God in an Irish Kitchen.** By Leo R. Ward, C.S.C. 231 pp. Sheed & Ward, New York. \$2.50.

Just now with war-torn Europe in general to the forefront we may, as a change for the better, seek refuge "far from the maddening crowd" in at least one little spot that spells peace born of simplicity and solid religion. The locale of this refreshing book is the West of Ireland. In Europe, but not of Europe, it is indeed far removed from the cares and trials of the continent, and removed, too, in a sense, from the modernity of the new Ireland.

The author presents a picturesque description of the people and their environment. Unlike some former writers who seemed to have in view a concentrated presentation of real or imaginary idiosyncrasies for popular amusement, Father Ward pursues his work with a truly open mind. He has no *a priori* notions to which his subject must conform, but, rather, he sees things as they are and not as he

imagines they should be. His simplicity of language reflects the lives of the people whom he portrays. He enters into their homes and lives intimately but not obtrusively. Throughout he allows the people to talk for themselves. The reader may enter into their fireside chats and into their simple but pleasurable amusements with a feeling of the joy of living.

The hospitality of these poor people is illimitable and in natural keeping with the tenor of their lives. The stranger is received with "a hundred thousand welcomes." They sit him down to partake of their frugal meals and he may remain as long as he pleases. And their motive is never utilitarian nor from the spirit of curiosity. They have not much to offer but their manner of offering is more than regal. However, to attribute their ever ready hospitality, as the author does, to their belief that they are the descendants of kings is not quite fundamental enough. The statement itself, that every Irishman believes himself to be of royal descent, is, of course, a recognized exaggeration. Their hospitality is rather something which is embedded in their nature and perfected by the grace of God. Very forcefully but simply the author reveals the all-pervading presence of God in the lives of these people of the West: "A mark of any Irish house is the door left kindly open to the stranger." But this is not its only virtue. For what simplicity and joy and charity, what warmth of devotion to men and what thought of God, and what purity live in the Irish kitchen! How far from their doors and their lives is sin, and not only sin but any remote thought of sin!"

Remarkable, too, is the insight of these unlettered people into world affairs. The statements of a few lowly farmers on the vital questions of money, government and war are rather revealing. But, again, it is in the domain of the spiritual that their profundity reaches the greater depth. The passing comments that spring from their deeply rooted faith make them unconsciously, as the author points out, profound theologians. However, while the author unstintingly portrays their virtues, he is not unmindful of their faults. They display a certain ineptness in acquiring a proper means of livelihood, and while this cannot be attributed so much to sloth as to indifference for the goods of this world, it manifests a touch of improvidence.

The last part of the book is devoted mainly to Our Lady of Knock and to the penitential customs of the people. Knock might be considered the Irish Lourdes. Croagh Patrick and Lough Derg are the hallowed places where the people come to perform rigorous works of prayer and penance. In this part the author excels in his descriptive treatment and in his insight into the spirit of these pious works.

Here it is, more than elsewhere, that the reader is necessarily impressed with the solid piety of the people. Their penances are reminiscent of the early Church and of the Saints. We of the softer modern manner of living, even in our religious aspirations, are liable to consider such works as rather extreme, especially in proportion to the comparative lightness of their moral faults. Yet these works fall as naturally into their lives as does their work in the fields or their talk of the weather.

In this work, however, the reader who is unacquainted with Ireland must be careful not to consider the sentiments of a particular group of people as representative of Ireland as a whole. If, for example, it is gathered that the feeling of a few farmers is not favorable to the present government, it must not be understood that the same feeling exists among the Irish population as a whole. Likewise must the same interpretation be borne in mind along other lines—social, educational, cultural. Nor must isolated incidents be interpreted as typical even within a particular section of the country. For example, the incident of the priest who allows horse-racing only on the condition that he obtains the financial proceeds; of the Dublin church, which was closed before the Sunday-evening devotions began in order—and there may have been another reason—to collect the pennies. It must also be pointed out that the comparison which the author makes between prayer said publicly by priest and people at Holy Hour and prayers said privately by the people in their homes, is liable to misinterpretation. Lest it be read to the contrary, it must be understood that prayers said publicly by priest and people for a common purpose in the presence of the Blessed Sacrament, especially if such prayers have official approbation, are better than prayers said privately. Apropos of this comment the author is rather vague in saying that he wonders whether the priests of Ireland do, perhaps, in part, miss their magnificent chances.

This book is offered heartily not only to the reader who reads for pleasure, but also to the reflective mind; and it is highly recommended above many of its predecessors on the same subject of Ireland, or part of Ireland.

K.O'R.

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**Primitive Revelation.** By Wilhelm Schmidt, S.V.D. Translated by Rev. Jos. J. Baierl. 309 pp. Herder, St. Louis. \$2.75.

For the benefit of American seminarians and amateur apologists, the Rev. Dr. Baierl presents *Primitive Revelation*, his redaction of a monograph which the German savant, Wilhelm Schmidt, had published in 1923. Matter has been added to bring the work up to date.

and to align it with the translator's own series on *The Theory of Revelation*. The result is an intriguing perspective of the arguments of the profane sciences which corroborate the particulars of the Biblical sketch picturing the parents of humanity as God-made and really cultured.

The first of the book's four chapters briefly discusses the truths expressed in the three early chapters of *Genesis*, and specifies just what the concept of primitive revelation comprises. There follows a rapid, graphic, resumé of prehistory, anthropology, and ethnology to determine whether the earliest known men were at least capable of receiving the revelations described in the *Paradise* narrative. Then the third chapter presents particulars which afford positive testimonies to the historical actuality of primitive revelation relative to its communication by God, and its reception on the part of men. There are special proofs from the history of religion, also, proofs, from the religious, sociological, and economic conditions of the primitives. The principal subjects of Father Schmidt's research are the pygmoid and negroid types. He is an original and reliable proponent of the theory that these types come closest to preserving intact the design of ancient culture. The last chapter reviews the fate of revelation after the Fall; i. e., its preservation during that epoch of almost universal breakdown when civilization sunk to its lowest ebb. A bibliography and correlated index end the tract.

Knowledge of the time and place and data of peoples mentioned in the text could have been more profitably indicated in diagram form; e. g., a synoptic table with names in alphabetical order. As it is, the presentation is pleasantly informative and as non-technical as the *Sunday* supplement. The translator unfolds the matter as compact sections which resemble very much the journalistic divisions of a new story. Headings every few pages help the reader to follow the thought. Summaries refresh the memory continuously. A.O'D.

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**Ernest Psichari.** By Wallace Fowlie. 160 pp. Longmans, Green, New York. \$1.80.

Lieutenant Ernest Psichari was killed in action at Rossignol, Belgium, on August 22, 1914. Scarcely eight years had elapsed since the physical intervention of a friend had been necessary to save the twenty-two year old Psichari from suicide, after intellectual cynicism and moral excesses had driven him to the breaking point. Yet when this youthful grandson of Ernest Renan did face death, it was with "his rosary of black beads around his wrist" as befitting a spiritual son of St. Dominic and an ardent tertiary whose expressed desire for

the Dominican vocation to the priesthood had been thwarted only by the outbreak of war. This spiritual transformation, reflecting "God's slow possession of a human soul," unfolds in the life of Psichari with all the pathos and drama of the *Hound of Heaven*.

One of four children born to Noemi Renan and M. Jean Psichari, Ernest had been baptized in the Greek Orthodox Church at the insistent request of his father's grandmother. But despite the fine moral and intellectual atmosphere that marked the pleasant family life of the Psicharis, no religious training was permitted to influence the formation of character in the children. M. Jean Psichari was definitely atheistic during the early years of Ernest's childhood and, like many of his university colleagues, he deemed it good practise to see that his children were not taught dogmas which he himself could not endorse. Yet if the spiritual progress of Ernest was unduly retarded, his purely intellectual development was well above the average and at the age of sixteen he had already collaborated with Jacques Maritain in the production of six sonnets, *Ciels*. There followed two years of intensive study during which Psichari, "incited by Peguy, Maritain, and Massis, made the dazzling discovery of Bergson," brilliantly attained his licentiate, and presented his first publication, a poem entitled *La promenade dans l'été*. The young *licencié-ès-lettres* seemed safely embarked on a successful literary career but in 1902 he suddenly entered upon a two-year period of moral suffering, indecision, and disorder. Complete collapse, culminating in his frustrated attempt at suicide led to a rest cure in the country. Quickly recovering his equilibrium and recognizing the imperative need for some form of discipline and restraint, Ernest came to the reasoned conviction that he could best serve his own and his nation's interests in the Army. Acting immediately on his decision, he first served eighteen months in France before leaving for Africa where his duties in Mauritania, the Soudan, and the Congo were to occupy the next six years.

The decision of Psichari to enter military service marked "the true beginnings of his literary and spiritual life." Under the controlled routine of army life and in the quiet solitude of African outposts, his mind and heart opened to new vistas. It was in Africa that he wrote *L'appel des armes*, *Le voyage du centurion*, *Les voix qui crient dans le désert*, and those letters which were published posthumously as *Lettres du centurion*. All these works reveal the tortuous progress of the author's own soul on its persistent pilgrimage in search of God. Psichari comes to recognize "that God has always been a force in his life. . . . He reproaches himself for having

wished to 'study' God before loving Him." (p. 105) He comes also to a deeper appreciation of the patient interest and loyalty of his friend, Jacques Maritain. The latter had written constantly to Psichari; begged him, "at least think about the faith"; sent him a medal of the Blessed Mother and obtained Psichari's promise not only to wear the medal but to say the *Ave*. Maritain's own conversion had at first struck Psichari as 'ridiculous' but he "had been increasingly moved as he witnessed the gravity and ardour of his friend's spiritual life."

When he returned to France in December, 1912, Psichari immediately sought out Maritain who personally aided his study of the catechism and the missal under the guidance of Humbert Clerissac, O.P. His first confession was made to Père Clerissac on February 4, 1913; he was confirmed on February 8, and after making his First Communion on the following day, he left for a pilgrimage to Chartres in company with the Dominican and Maritain. Within one year after his conversion, Psichari had set his heart on the priestly vocation and had assured Père Clerissac that he was merely waiting for the Lord to say, "Arise and come" when death intervened in the first month of the World War.

Since the death of Psichari in 1914, the literature in French concerning his life and work has increased with each passing year. Wallace Fowlie's volume is a shortened and revised version of a thesis submitted for his doctoral dissertation at Harvard a few years ago. The difficulty of recasting the thesis material in a more popular form has been accomplished without too great a strain on the sequence of thought, though the undue prominence given to the genesis of Psichari's literary works tends, at times, to obscure the central theme, his spiritual transformation. But Mr. Fowlie's original contribution will assuredly widen the sphere of influence radiating from the life of this modern 'centurion' and increase the circle of Psichari's admirers among English-speaking peoples. F.W.

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**Which Way, Democracy?** By Wilfred Parsons, S.J. 295 pp. Macmillan, New York. \$2.00.

Many people in the world today regard the establishment and maintenance of a democratic form of government, as the solution for all the ills of civilization. They would have us believe that democracy is the one path to Utopia, where all men shall live in peace and prosperity. Obviously, this point of view is incorrect since it is op-

posed to the findings of history. Hence, Father Parson's book on democracy in relation to the modern world, is both timely and illuminating. He bases his arguments on traditional Catholic teaching, together with the encyclicals of Leo XIII and Pius XI.

At the outset, Father Parsons does not condemn democracy itself. He admits its many advantages particularly for the common man, but he condemns the abuses which exist in many democratic forms of government. These governments were, and still are, identified with the so called Liberalism of the eighteenth and nineteenth centuries. This system, built upon the liberty of Rousseau and the evolutionistic tenets of Darwin, became the bulwark of industrial Capitalism. As the author says, "the free play of forces in the industrial world, as in the biological, was considered to be the only justified means to a man's end, which was called Progress." The inevitable result of this theory was the impoverishment of the working man and the concentration of wealth in the hands of a few. As a defense against this injustice, the rule of the proletariat and the totalitarian state became the twin enemies of capitalistic democracy.

Admitting the dangers which exist in the dictatorial state, Father Parsons points out the fallacy of concluding from this that democracy is the only just and workable form of government. All governments must exist, it is true, for the common good, but to maintain that rule for the common good is democracy alone, is an unwarrantable assumption. As a matter of fact, the common good may be attained under a monarchy or even in a totalitarian state, provided it is not Communistic. Yet in practice today, it would seem that a democracy, based on the proper concept of liberty and the ancient tradition of human rights, offers the greatest guarantee of peace and security.

Happily, the author finds the means for the reformation of democracy in the encyclicals of Leo XIII and Pius XI. He stresses the necessity of state intervention, if necessary, in order to restore true justice to all men. Then the poor must be given special legislative assistance as a safeguard against future injustice. Finally, he urges the formation of "occupational groups," by which "all who are engaged in the same pursuits, employers and employees, are associated in a single body for the common good." These in turn would eventually be joined by other groups all working for social betterment. All these salutary reforms must, of course, flow from a firm belief in the existence of an immutable moral code established by God. This book is to be recommended for those who wish to establish the true principles of democracy in a troubled world.

G.J.R.

**House of Hospitality.** By Dorothy Day. 275 pp. Sheed & Ward, New York. \$2.50.

Only those who live with the poor can really appreciate how the poor live. Such is the life of Dorothy Day. She lives as one of the poor. She knows their problems and she proposes remedies which are based on true Christian charity, not the charity of the social worker, not the charity of the relief organization, nor the dole. The poor she considers her guests, fellow-workers united in the Fatherhood of God and the Brotherhood of man. Hence arises her idea of Houses of Hospitality—those hospices wherein the Charity of Christ dwells, where fellow human beings are made to feel they have a responsibility compatible with their personality.

Dorothy Day and her fellow workers in the Catholic Worker movement are playing an important role in the solution of modern sociological problems. And yet it is not the immediate relief of poverty with which she is concerned. There is for Dorothy Day no glamour, no romance of poverty. She deals with the cold, tragic fact and wants to know: must these things be so? We are made to see and feel the horrors of poverty, and again like a refrain comes the query: must these conditions exist? She pleads for a Christian solidarity, looking to one another for mutual aid, cooperative enterprise, farming communes, Houses of Hospitality particularly in each parish throughout the land where the unfortunate might be given shelter as one of Christ's guests. These are of course means to an end. The end is to enable the worker to fulfill his destiny in this life and the life to come. St. Thomas says that for the practice of virtue a certain amount of comfort is necessary. Abbé Lugan said, "You can't preach the Gospel to men with empty stomachs." The work of Dorothy Day attempts to effect this social reform. Her sociological views expressed in her paper the *Catholic Worker* bring to the man in the street as well as to the man of big business solutions to labor and economic problems which she sincerely believes will stand the test of a fair trial. Indeed, based on the charity of Christ, to some her principles may seem idealistic and impractical but that is always the way with the 'practical' mind to whom the teachings of our Blessed Lord are too idealistic and the encyclicals of the Popes not practical enough.

*Houses of Hospitality* is therefore a challenge. It should be read by all who have heard of the Catholic Worker movement but know little about it. Whether one will agree always with the views expressed is beside the point. "In the interest of clarification of thought" one owes it to Dorothy Day and her work to know pre-

cisely what it stands for, what are its aims and how they are to be accomplished. Dorothy Day's latest book will give a very instructive picture of her work. It is a book truly worth reading. B.F.

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**Life's Final Goal.** By Rev. Henry C. Schuyler. Peter Reilly Co., Philadelphia. \$3.00.

In a world beset with cataclysms of every sort, it is not astounding that a chaotic condition should exist in the realm of speculation. Those thinkers who are not in possession of the gift of faith, must rely entirely and solely upon the light of natural reason. Too often they are misguided and led into error because of their own deficiencies or the bad influence of others. As a guide to those who find themselves in this predicament Father Schuyler has written *Life's Final Goal*.

Very wisely has this work been sub-titled, "Charting a Course by the Light of Reason," for it proceeds not from the truths of revelation but from natural principles. Its aim is to map out a journey which will lead man to his final end. It is the contention of the author that from an analysis of self and non-self one must inevitably conclude the existence of a Supreme and Absolute Being to Whom each one is accountable for his deeds. This scrutiny of self and non-self is carried on not in a cold scientific fashion but by a constant appeal to facts and experiences of everyday life.

Throughout this treatise practically every branch of philosophy plays its part. Psychology, however, is called upon to take the leading rôle. A thorough consideration is given to the various faculties. The ordination of the lower faculties to the higher and the relationship of intellect and will to infinite truth and goodness is accomplished in such wise as to be comprehensible to those who may not be proficient in the dialectics of the scholastic. In the final chapter the author mentions the fact that a supernatural revelation does exist and argues that it is not repugnant to reason.

Undoubtedly the aim of this work has been well achieved by Father Schuyler. He has included only those ideas which would prove useful and deliberately omitted problems which are disputatious and valueless. At times a few technical terms are used but the number of these is reduced to a minimum. Anyone who is earnestly in search of truth, insofar as this is attainable by natural principles, will find in these pages an accurate, detailed guide directing him on the way to his goal. When he has gone so far in the natural order we may hope that God will give him the grace to go the one step further.

J.J.

**Catholic Sociology.** By Sister Mary Consilia O'Brien, O.P. 364 pp. Kenedy, New York. \$0.75.

**Community Structure.** By Thomas E. Wiley. 355 pp. Herder, St. Louis. \$2.00.

In his introduction to *Catholic Sociology*, the Very Rev. Ignatius Smith, O.P., remarks: "This volume is epoch making because while it meets the real aims of the New Scholasticism in projecting sound philosophical principles to every level and problem of life it is at variance with superstitions of some philosophers in the Catholic world. It might not be too bold to say that it is a symbol of a philosophical progress that is laying many ghosts to rest." This is a great claim. And yet a reading of the books brings out the salient truth of this contention. The authoress modestly purports to present a series of instructions on the social-economic problems of our day in the light of Catholic philosophy and the Papal Encyclicals in a manner designed to interest the impressionable minds of early adolescents. The book is all this and more. It has something of the excellence of the penny catechism; it is simple enough for young minds and yet profound enough for those long since out of their teens.

*Catholic Sociology* is divided into four parts: first, Man's Moral Nature, which treats of man's nature, his goal, human acts and their criterion which is law; secondly, Man's Social Nature, dealing with society, authority, the family, the State, ownership; the third part, Man in Civil Society, expands on the Christian idea of States, discusses relations between Church and State, totalitarianism and communism; finally, the last section, entitled Man at Work, surveys the economic and social fabric of everyday life—capital, labor, vocational groups, living wage—to conclude with a plan "to restore all things in Christ" through Catholic Action.

The material in the chapters is presented, for the most part, entertainingly; the ethical bases of sociology being handsomely garnished with dialogue, stories and illustrations galore. The review at the end of each chapter, as well as the appendix containing a synopsis of the basic ethical, social and economic principles of Catholic philosophy, have a definite pedagogic value.

The publishers of *Catholic Sociology* are to be complimented for presenting this fine text at such a reasonable cost. It is to be hoped that educators, students and those who are in any way interested in a practical, simple exposé of Catholic social teaching will encourage this economic gesture. They may either buy, beg or borrow a copy; to steal one might be considered, at least in the realm of scholarship, more than petty larceny.

Thomas E. Wiley, head of the department of economics and sociology at the College of St. Teresa, Winona, Minnesota, makes a definite contribution to the literature of Catholic secondary schooling in his book, *Community Structure*. Since man is by nature a social being, it is necessary for high school students to familiarize themselves with the structure of the various communities that make up society. These various communities, their principles, activities and problems, are treated in chapters on the social nature of man, the family, the school, the neighborhood, recreation, transportation and communication, domestic relations, crime, poverty and dependency, social welfare, work, the Industrial Revolution, property, capitalism, the corporation, types of occupations, national income, production of wealth, and the living wage. The final chapter contains an analysis of the Papal Encyclical, *Quadragesimo Anno*, and concludes with a call for moral renovation in the light of Christian social teaching. "We must put the first things in first place and arrange all matters in their right order. To accomplish this, lay people must educate themselves to the proper manner of healing the wounds of our economic order. The youth of the land must be organized and instructed in the ways of justice and charity in order to bring these great virtues over into our occupational lives."

The author has presented his teaching plainly, tersely, and sometimes, almost too summarily for the average high school student. However the vast amount of practical economics and sociology that he compresses into his book compensates for this; a competent teacher, using the text as a foundation, can outline and elaborate when necessary, furnish illustrations which sometimes had to be sacrificed in the interests of space, and supply current statistics where they are required. Well selected pictures and the problems and references at the end of each chapter enhance the usefulness of the book considerably.

Both *Catholic Sociology* and *Community Structure* should find prominent place in high school reading lists. While both sometimes treat of the same subject matter, the different approach, style and documentation make them not so much supplementary as complementary; and once they have been put to use, they should win for their authors comment that is highly complimentary. A.R.

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**Saint Vincent Ferrer.** By Henri Ghéon. Translated from the French by F. J. Sheed. 212 pp. Sheed & Ward, New York. \$2.00.

Saint Vincent Ferrer, the Thaumaturgist, had a career unrivalled, perhaps, in the history of the saints from apostolic times to his

own and certainly unsurpassed in modern times. Because of his extraordinary life he has unfortunately been stigmatized as a fantastic hero. Yet the impression Saint Vincent Ferrer made on his day and age is such as to attract the attention of men separated from the scenes of his remarkable activities by five hundred years. For the subject of his latest hagiography, Henri Ghéon has chosen the life of this humble Dominican friar.

Attempting to dispel the awe which has surrounded the life of this great son of Saint Dominic, the author places himself in Saint Vincent's own century. He visualizes the personality of this servant of God "in its two-fold reality—natural and supernatural," and uncovers the source and sustenance of Vincent's stupendous activity—Vincent's great love of God. In Vincent "were harmonized contrasts that rarely meet in one man, and this both in his exterior and in the depths of his soul; he was at once and in equal measure calm and fiery, passionate and logical, and his whole being was dominated by the love of God and altogether impregnated with prayer. That he had powerful enemies within himself to conquer—the flesh, pride, ambition, the knowledge of his own worth, impatience—goes without saying. He combatted them by fasting and prayer."

In a style peculiarly his own, Henri Ghéon presents unbiasedly the facts of Saint Vincent's life. The birth of this second son, the fourth of eight children born to William Ferrer and Constance Miguel, was heralded by miraculous signs. Blessed by the influence of these God-fearing parents, the foundation of Vincent's religious life was laid in his early years. A brilliant student, he completed his classical and philosophical course at the age of fourteen. At twenty-eight he was ordained priest at Barcelona in 1378 and spent twelve years in preparation for his apostolate. His fame spread so rapidly that popes, kings and princes sought to attach him to their courts in the capacity of adviser. Vincent refused their invitations, declined all the honors they wished to heap on him. He had more important work to do. The mystical body of Christ at this time was being torn asunder from within; there was one claimant to the Papacy in Rome, another in Avignon. Through his influence this festering wound was to be healed. The mitre and red hat Vincent refused because God had designed otherwise. He began at the age of fifty the missionary labors that led him the length and breadth of Spain and far into France. On these journeys he came into contact with every kind of physical affliction and spiritual misery. He cured them all, even raising the dead to life. Perhaps his greatest miracle of grace was wrought when he converted the Jews and Mohammedans by the

thousands. Wearing and worn by his indefatigable journeys Vincent died in Brittany on April 5, 1419, at the venerable age of sixty-nine.

When the reader has finished this book he must conclude that Saint Vincent Ferrer is not a saint for the fifteenth century alone but also a saint for today. Our age as Henri Ghéon wisely points out, resembles the age of Saint Vincent. "Everywhere is flabbiness, indifference, uncertainty and despair. Our bitter need is for the holy violence—the violence of faith and love—of a Vincent Ferrer in the market-place with his flagellants about him."

One of the many fine things about this biography is the frequent use which the author makes of the Saint's little masterpiece, the *Spiritual Life*. Nothing else could bring us into such close intimacy with the real spirit of Saint Vincent.

Mr. Sheed, by translating Henri Ghéon's work into English, has given us an excellent life of a saint who deserves to be more widely known and loved.

V.F.C.

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**Roots of Change.** By Joseph H. Fichter, S.J. 319 pp. D. Appleton-Century Company, New York. \$2.50.

The complex problems of our time have not sprung up overnight, nor will they disappear with the coming of the new day. They are deeply rooted, the outcome of powerful forces in the religious, industrial and political life of mankind. Oftentimes the very complexity of these difficulties arises from the many attempts of man to solve them, each attempt leading us farther and farther from the light. To fully understand the problems presented by the perplexities of life we must study the personality and teaching of the men who have attempted their solution.

Fr. Joseph H. Fichter, S.J., in his *Roots of Change* has given us a number of biographical and interpretative essays on such men as: Vincent de Paul; Bernard Mandeville; Jean Jacques Rousseau; Thomas Paine; Robert Owen; Antoine Frederic Ozanam; Charles Kingsley; Wilhelm von Ketteler; Karl Marx; Henry Edward Manning; Leo XIII; Carl Schurz; Leo Tolstoy; Sidney and Beatrice Webb. He does not offer any special reason for selecting these men in particular, save that "right or wrong in their objectives, correct or incorrect in their methods of attacking problems, [they] were none the less potent forces in moulding some phase of modern life." The broadness of this selection has its advantages, for the author is spared the task of justifying his choice and is able to expend that energy in giving to his readers a clear, concise and complete evaluation of each subject. This is precisely what Fr. Fichter has succeeded in doing.

These essays are not intended primarily for students of sociology and economics; they are directed to anyone "who feels a divine dissatisfaction with things as they are, who is determined that his own life and striving must not go down the vortex of popular and hysterical movements, who believes that he can bend ever so slightly by his own efforts the onrush of a chaotic civilization." D.N.

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**You'd Better Come Quietly.** By Leonard Feeney, S.J. 220 pp. Sheed & Ward, New York. \$2.00.

Those who read with delight and were quick to acclaim *Fish on Friday* will have further reason for rejoicing and for more fervent acclamation when they have read this present volume of Father Feeney's essays. It is not our intention to discuss in detail the relative literary merits of the two volumes. To do so adequately would be no easy task. However, considering the more complex nature and the wider scope of the timely topics of *You'd Better Come Quietly*, we think that Fr. Feeney is even more masterful and more magnetic in this work than he was in his earlier contribution to the Catholic literary world.

In this book are contained fourteen essays which are grouped into three categories: Sketches, each of which is replete with lessons and laughs; Outlines, comprising five sublime subjects; Notes, which are six masterpieces of discernment and analysis on topics we seldom see treated.

The Outlines comprise the distinctive essays of the volume. Therein will be found animated discussions of the angelic nature (a delightful dialogue!), of the Holy Eucharist (with a nine year old girl named Barbara) and, the most daring of all, of the Blessed Trinity. This, obviously, is no child's play for a popular essayist. Yet Father Feeney proves himself not only equal to this difficult task, but does it more accurately than some *ex professo* theologians. We do not mean to say that the essays are ever at the literary level of academic theses. Fr. Feeney is too much a poet ("whose way is that of insight, intuition and realization") to remain abstract, but also too much a philosopher to be confusing in his symbolism. At the same time Father Feeney does not hesitate to admit at the end of this treatise on the Trinity: "I have tried hard to explain the unexplainable. The defect is not in God; it is in the clumsy comprehension of my defective intelligence." Nevertheless, we feel that only a philosopher-poet of the author's eminent talent in each department could approach the task of these Outlines without suffering disaster.

Anyone who has the slightest suggestion of a sense of humor

cannot fail to appreciate and thoroughly enjoy the three Sketches, and especially the one called the Problem Mind. Here the author introduces two characters, Edgar and Eleanor, the latter described as "a large, pleasant-faced woman, who has endured this waspy little bozo (Edgar) for well on to thirty years. Her patience is as inexhaustible as her stupidity is innocuous and as his conceit is acid." One rocks with laughter as he glimpses this wedded couple writhing in argument on a ship in the Atlantic. As a whole the Sketches most closely resemble those in *Fish on Friday*, but with the noticeable difference that there are few of the lovable characters found in the previous volume. In the third group of essays called the Notes, the author reveals himself as a man both serious and humorous about the pains and problems of human life.

In every way *You'd Better Come Quietly* is a collection of essays about which it is hard not to be enthusiastic because Father Feeney writes with an enthusiasm which is truly contagious. "What is the value of truth to us if it is not made attractive, alluring, alive?" asks the author in one of these essays. In this volume, Father Feeney admirably succeeds in that very objective. Each essay has desirable human appeal, necessary warmth and good humour, yet wisdom and understanding. He reveals thoughts both simple and sublime, clothed and expressed in rhythmic words and phrases, filled with seeds productive of further reflection and contemplation. J.R.H.

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**Farmers of Tomorrow.** By Rev. Urban Baer. 205 pp. Monroe Publishing Co., Sparta, Wisconsin. \$2.00.

Here is a book well worth reading, especially by those for whom it was principally intended; namely, the rural people and the laboring classes of America. The style is rugged and brisk, sometimes even brusque. The author never sacrifices clearness and simplicity for elegance of language. That he was capable of a far richer style, is evidenced by his last two chapters.

This book was written to show the extent to which the rural population as well as the natural resources of America have been exploited by finance-capitalism, to point out the problems that have resulted, and to offer a solution.

The history of finance-capitalism as depicted by the author and substantiated by documentary evidence would stagger the imagination and leave his readers incredulous were it not for the fact that the American public is now more or less cognizant of what had been going on. The author does not stop with merely showing the guilt of the leaders of finance-capitalism. He goes further and points out

that the very principle of finance-capitalism, greed for money regardless of the human suffering such greed may cause, had been to some extent absorbed and practiced by the rural people against whom it finally reacted so disastrously.

Father Baer, in spite of the blackness of the picture which agriculture presents today, sees a ray of hope; he trusts not in foreign "isms," which would only further shackle rural America, but in the organizing and uniting of farmers under Christian and genuine American leadership. Thus finance-capitalism will at length be compelled to give agriculture a fair share of the profits. This system of honest distribution can in great measure be brought about by credit unions, and by producer and consumer cooperatives whose guiding principles must be justice and charity. Likewise the author insists, and rightly so, that there must be a change in the curriculum of rural schools, which until recent years made little or no effort either to give instruction to children regarding agriculture, or to teach them to see in agriculture a vocation worthy of an intelligent American. The result at present is a deplorable deficiency of farm leaders.

There is so much good in this book that its minor deficiencies can well be overlooked. Some may criticize it for being more negative than positive. In other words, some may say that the author spent more time in describing the evils confronting agriculture than in giving ways and means of overcoming them. But, it must be remembered, the gravity of the situation required a very careful diagnosis so that an effectual remedy might be prescribed. The author, although thoroughly competent to judge because of his long experience and careful study of farm problems, does not set himself up as the last word. Yet his suggestions merit serious consideration, especially those contained in his last two chapters. A few slips in the printing of the book should be pointed out for correction in future editions. The text is minus pages 38 and 47; instead of these, pages 50 and 35 are repeated.

H.S.H.

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**The Glory of Martyred Spain.** By Luis Carreras. Translated from the Spanish. 201 pp. Burns, Oates and Washbourne, London. 6s.

Many lines have been written on the Civil War in Spain. In this country disputes arose about the merits of the opposing forces. Newspaper columns were filled with stories of military maneuvers and political issues. The heroic deeds and the suffering of the people seemed of little or no importance. The war is now happily over, and details of the patience, fortitude and charity of the Spanish people are coming to light. It is this story that the author of *The Glory of*

*Martyred Spain* presents in striking detail. Father Luis Carreras gives a moving account of the faithful during their hour of trial and persecution, a story that has a message for all who seek justice and truth. His intention "is not so much to record the horrors of the persecution as to tell of the glory of the Spanish martyrs." It is truly a glorious story, narrating the last hours of many noble sons and daughters of the Church.

A description of the background of the religious persecution serves as an opening for Father Carreras' work. This knowledge is necessary for a complete understanding of subsequent events. It was no hidden fact, as the evidence shows, that the enemies of the Catholic Church aimed at the obliteration of all traces of religion. To all desirous of reading the triumphant story of these defenders of the faith and fellow members of the Mystical Body, this book is recommended. The deeds of these heroic Spanish Catholics are an inspiration towards a more fervent Christian life and often remind us of the fortitude of the early Christians. In the jaws of death, young and old bow to the Will of God and ask forgiveness for their murderers. In a special chapter the author relates the story of the persecution of the priests and religious. A price was set on their heads because they taught the truths of the Gospel. Truth and goodness were alien to the enemies of the Church and civilization.

The narrative deals not with one city or province but takes the reader to all parts of Spain. The complete picture shows an organized campaign of destruction of religious edifices that is almost unbelievable. Beautiful buildings are in ruins and rare works of art are lost forever. Yet today the Spanish people stand ready to build anew. The book is hard to set aside, once it is begun. At times the narrative is not closely connected because a composite picture of the whole of suffering Spain is being portrayed. To witness faith in action and to appreciate more fully the words of Christ: "Behold I am with you all days even to the consummation of the world," one has but to peruse the pages of this fine work. R.C.A.

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**Men, Women, and Places.** By Sigrid Undset. Translated from the Norwegian by Arthur G. Chater. 248 pp. Alfred A. Knopf, New York. \$2.50.

It is as a novelist that Sigrid Undset is best known to us. Yet it must be granted that her essays also merit our attention. In them her powers of narration and description are enhanced by thoughtful comments and balanced opinions such as the reflective reader will enjoy. This, her second book of essays, was written between the year

1934 and the present. Covering a wide range of subjects, these essays reveal the versatility of Mrs. Undset's literary capabilities and the variety of her interests. Whether evaluating doctrines, theories, or opinions, analyzing personalities, or describing the beautiful scenery and historic landmarks of ancient islands Sigrid Undset is always master of her subject. Diverse though these essays are, her Catholic background and strong faith give them a unity which otherwise they would not have.

The first essay of the group, on Blasphemy, is directed against the Spiritualists in general and against the writings of Ludwig Dahl in particular. "The point where Spiritualism becomes blasphemous," declares the author, "is when it declares its readiness to 'rehabilitate Christianity' and revise the Scriptures, purifying them of all statements that do not fit into the new, comfortable, enlightened and happy religion." In the last two essays of the book Mrs. Undset takes the reader on a journey, first to the ancient Swedish island of Gotland, then to the English island of Glastonbury. Gotland, according to the tradition of the middle ages, was converted by Saint Olav. From nowhere in the North, thinks the author, has such a wealth of medieval art and handicraft been preserved as from Gotland. Numerous churches big enough for small cathedrals, remains of wrought-iron work, stained glass, fresco paintings and wood-carving, statues of the Blessed Virgin as Seat of Wisdom, group paintings of the Crucifixion—all bear witness to the deep faith of the Gotlanders before their little nation was almost completely destroyed by the Danes in 1361.

In the remaining essays of this book, Mrs. Undset grants full play to her powers of character analysis and character description. Examining carefully the outstanding literary efforts of D. H. Lawrence and the *Book of Margery Kempe* of Lynn she sets down her appreciation of their personalities. Very cleverly she analyses the characters in the books of Marie Bregendall, Leo Weismantel, and Henry Longan Stuart. Marie Bregendall she hails as an unrivalled child psychologist whose child figures are astonishingly real and alive, and a clever humorist, adept at the rustic art of story telling. Mrs. Undset's appraisal of Henry Longan Stuart's novel, *Weeping Cross*, should interest American readers. She laments the fact that the spiritual realism of this novel (first published in 1908) has not been appreciated except by a small group. Of the new edition, published in 1933, she declares that "voices are not lacking to predict that it will live as an outstanding work in American fiction."

The translation of all these essays runs along smoothly. The

format of the book deserves special mention because it is unusual. All the details of type, spacing, etc., are designed with the single aim of providing "a cool, quiet type-page, undisturbed by the 'fittings' (page number, etc.) without tricks or eccentricities—easily read." S.D.

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## DIGEST OF RECENT BOOKS

Dr. Collin's latest work is without doubt one of the most important contributions to the field of catechetical work that has appeared in America. **The Catechetical Instructions of St. Thomas Aquinas** is a translation of the Angelic Doctor's catechetical explanations with a commentary by the translator. Intended primarily for the catechist, the work will also serve another useful purpose, that of acquainting interested laymen with the vast knowledge of the great theologian in simplified and condensed form. What Spirago wrote of the original explanations of St. Thomas may well apply to the translation of Dr. Collins, "remarkable for their conciseness and simplicity of language; they are especially noteworthy because the main parts of the catechetical course are brought into connection with one another so that they appear as one harmonious whole." Dr. Collins has given us an extremely readable and profitable book and it is recommended not only for catechetical work but for general reading as well. (Joseph F. Wagner, N. Y. \$2.25).

**The Drive for Decency in Print** contains the report of the Bishops' Committee on the work accomplished by the National Organization for Decent Literature. Everything of importance that has been accomplished thus far in this campaign for good, clean literature, and all the information helpful for carrying it through in each diocese have been gathered together in this book. (Our Sunday Visitor, Huntington, Ind. \$0.50).

**The Dark Wheel** is a delightful find for those who appreciate the beauty of simplicity. S.M.C., the author of *Brother Petroc's Return*, has told the tale of *The Dark Wheel* with the same success that attended her earlier book. In a few pages she dispatches Greville White, a faithless modern, on his fascinating journey into the England of four centuries ago; and a similar economy of words marks the whole book. Greville is scarcely settled down for a rest in the country when he finds himself commandeered by a Tamsin Percival. Miraculously the earthly compass of time has been lifted for the London barrister. In the Lady's company the confused young man finds little satisfaction, but she leads him to the Callingford Priory. This ideal community will appeal to Dominican readers in particular as it did to Greville. He is fortified by his living there in his search for truth. How his knowledge of the past is possible he learns later from a holy martyr, Cuthbert Mayne. "What you are seeing and living is our earthly life as it is present in the Mind of God, with whom there is no past or future; the relation of time is for you suspended." It is a broad, charming picture he sees of the sweet order of blessed lives and God's mercy, yet his submission is a struggle. This strange path to Faith gives us a Catholic tale of a very high order. (Kenedy, N. Y. \$2.00).

Those who have enjoyed the recent run of historical novels dealing with the Civil War and its backgrounds should not miss George N. Shuster's latest novel, **Look Away**. It is not merely another of those stories which answer to a passing fad and are promptly forgotten but rather it is a well rounded tale of turbulent times which will not suffer from re-read-

ing. The scenes are laid for the most part in Wisconsin, which at the outset of the war was a peaceful prairie land but which, as the violent days of the war progressed, became one of the centers of strife and bitter feeling. The actual story centers around two individuals, a young Kentuckian and his wife, a native of Wisconsin. Edith Treloar is the strongest personality in the book, but although she dominates a good portion of the story, she does not completely obscure many other typical frontier characters. The characters throughout the story are exceptionally well drawn and the historical mix with the fictional to present a very pleasant whole. The book gives a fairly accurate picture of those troublesome times besides presenting savory fare for those whose appetites are for fiction in historical dressing. (The Macmillan Co., N. Y. \$2.50).

Shortly before leaving with his regiment for France where he was killed in action near the Oureq, Joyce Kilmer compiled an anthology of catholic poems. In an introduction to this work written in August, 1917, at Camp Mills, he explained that he had tried to bring together the poems in English that he liked best that were written by Catholics since the middle of the nineteenth century. These were poems not only religious in theme but love-songs and war-songs because for him "a Catholic is not only catholic when he prays; he is a Catholic in all the thoughts and actions of his life." He culled selections from Newman, Patmore, Thompson and from the poets who followed them up to his own day. Some twenty years later, with no revision of the original editor's choice, poems and poetry unavailable for inclusion in the first edition were added. In making his choice the editor selected those poems which he thought Kilmer would have chosen. This entire collection, therefore, is deservedly entitled, **Joyce Kilmer's Anthology of Catholic Poets**. It is a volume attractively bound in black and gold within which is contained some of the most beautiful poems in the language. Let the reader seek and discover whether it is not, as Joyce Kilmer described it, "a book of reflections of the Beauty which mortal eyes can see only in reflection, a book of dreams of that Truth which one day we shall waking understand. A book of images it is, too, containing representations carved by those who worked by the aid of memory, the strange memory of men living in Faith." (Liveright, N. Y. \$1.98).

In **St. Thomas and the Greeks**, a lecture delivered early this year to the Aristotelian Society of Marquette University, Anton Pegis, Ph.D., assistant professor of philosophy in the Fordham University Graduate School, analyses the influence of Aristotle, Plato, Plotinus, and their Arabian disciples on the philosophy of the Angelic Doctor. He points out wherein lie the crucial differences between St. Thomas and these predecessors and shows that, in rejecting their errors, "the problem which commands the decisions of St. Thomas is the problem of creation." The Thomistic solution of the difficulties against God's freedom in creating is ably explained and defended. This well-documented little volume is the product of a vast erudition and deserves the attention of all who are interested in Thomistic philosophy and its development. (Marquette University Press, Milwaukee).

**Love, Marriage and Chastity** by E. Mersch, S.J., is a profound exposition of the sacredness of love, the dignity of marriage and the beauty of chastity. To increase respect for the marriage state in our modern world is an urgent necessity. It is also of the utmost importance that the men and women whom God has charged with the duty of training the future fathers and mothers of the human race should have for the married state a respect deep enough and strong enough to have the power of imparting itself to others. For the attainment of this ideal the author points out that religious chastity, marriage and the rigorous laws of purity must be brought back to the one first principle, love, or rather the love of God—

charity. Respect for the marriage state depends upon the recognition of the hallowed nature of love, a constant remembering that love is born of God and that it would be a betrayal of trust to allow the aureola to be torn from this thing of God's. Chastity, also, finds its complete explanation and adequate reason for existence in charity. "It is a protest in hard facts against the exaggerated pursuit of pleasure and against every sacrilegious distortion which would make of love mere personal satisfaction. It is destined to remind the world of the true greatness of marriage. . . ." This work, first published in the *Nouvelle Revue Theologique* of January, 1928, was addressed primarily to a group of trained theologians. Because the translation is designed to reach a wider audience the translator has inserted clarifying notes for the average reader. (Sheed & Ward, N. Y. \$1.25).

The Library Service Guild offers a timely exposition of the Theosophical fraud in the book, **Blavatsky, Besant & Co.**, by T. M. Francis. As Father Thurston, S.J., remarks in his preface, "Theosophy stands unequivocally condemned by her own (Madame Blavatsky's) utterances." This account of the beginnings of Theosophy drawn immediately from the correspondence of its founders, is a substantiated sketch of intrigue, immorality, and deliberate deceit harrowing enough to destroy any illusion as to the fraudulent character of this pseudo-religion. Although the make-up of the book is a bit confusing to the reader, the facts are given dispassionately and the conclusion to be drawn is most evident. Theosophy is fantastic and absurd, preying on the credulity of men without offering a shred of evidence as to its truth or value. (Library Service Guild, St. Paul. \$1.75).

Everyone engaged in teaching the catechism will welcome **Catechetical Games and Plays** by Joseph B. Collins, S.S. The book has twenty-eight basic plans for classroom games; also six classroom plays. These games and plays have already been used successfully in classes in religion. Their value as a true aid in teaching the catechism cannot be overlooked. It is especially in those last ten or fifteen minutes of the hour when interest flags and attention subsides that these natural outlets for play may make the religion class more beneficial and practical. (Catechetical Guild, St. Paul, Minn. \$0.50).

For those who desire to know briefly and in a general way the doctrine of the Catholic Church, Father Martin J. Scott, S.J., has prepared an excellent little manual, **Introduction to Catholicism**. Father Scott continues in this book the fine work he has been doing in the popular apologetical field. The book is divided into two parts, the first being more properly apologetical and the second, a Catechism of Christian Doctrine with helpful explanations. In the first part Father Scott shows the necessity of religion and proves that there is only one that is logically sound. In this section too, he speaks of the promises upon which the Church is founded and by virtue of which she will continue through all time. There is also an interesting chapter on the Bible in relation to the Catholic Church. The second, or catechetical part, is a presentation of the approved Catechism with brief but clear analyses and explanations of the principal points contained in it. This manual should prove a great help to all those who are sincerely seeking the truth and, as the author suggests, should also prove useful in convert-classes. There is a reading list appended for those who would like to investigate further any or all the points of doctrine so simply presented in this manual. (Kenedy, N. Y. \$0.25).

**Grammatica Elemental de la Lengua Quechua** by G. Benjamin Dávalos offers us a small but very clear and useful grammar of Quechua, the language of old Peru before the arrival of the Spanish conquerors. It should be kept in mind that this is the first methodical work that has been written concerning the Quechua language. To complete it was no easy task

for the author, inspired though he was by the thought of doing something for his homeland and his fellow-citizens. Within the space of a hundred pages this grammar contains all the necessary elements of Quechua. The author deserves our enthusiastic and sincere congratulations in his efforts to preserve and make known "the perfect, expressive and melodious Quechua language."

The main object of the *Revista de la Lengua Quechua* is to preserve Quechua and to restore it, if possible, as the official language of Peru. Besides sections on the philology of the Indo-American languages, on linguistics, folklore and South-American toponymy, there is a section containing short, biographical sketches of some rulers and officials of modern Peru. To philologists and to students of South-American history this Review should be of special interest. (Imp. "Ariel" Huancavelica 819, Lima).

**THEOLOGY: Shepherd of Souls**, by Reverend Constantine Noppel, S.J., is a study in pastoral theology, written in popular style. Father Noppel draws from experience in the field. The sub-title of his book *The Pastoral Office in the Mystical Body of Christ* is appropriate; for he first outlines the organization of the Church, considering its juridical and structural principles, and secondly, describes the individual shepherd at work with individual souls. No element of parochial life is overlooked. The shepherd of souls must be wise, prudent and loving if his flock is to have life and have it more abundantly. Father Noppel's book shows the true shepherd at work with his flock. The parish is a cell of the great mystical body of Christ. The shepherd's work is for the whole body but in and through his parish. This is the striking note of this present volume. (Herder, St. Louis. \$2.00).

A new edition of the *Missale Romanum* and the *Horae Diurnae Breviarii Romani* is now available. Both books are of pocket size. Worthy of special note is the print of the *Horae Diurnae*. Those whose daily prayer is the Divine Office will find the clear, heavy black type most convenient for reading. (Marietti, Turin).

Modern theological speculation, which is greatly concerned with an analysis of the prerogatives of the Blessed Virgin Mary, will welcome with appreciation the *Mariologia* of Benedict H. Merkelbach, O.P. Revolving his study about the concept of Mary as the Mother of the Redeemer, the author divides his work into three sections: the first is an examination of the rôle of Mary as the Mother of Christ; the second, of her personal privileges; and the third, of her relation to mankind as Mediatrix. Within this framework Father Merkelbach discusses the divine maternity, the predestination of Mary, her Immaculate Conception, her immunity from actual sin, her plenitude of grace, her virginity, her glorification, and finally, her position as Mediatrix. The present work combines a profound knowledge of the Fathers and St. Thomas with a critical appreciation of the efforts of modern scholars. The reader will find in its four hundred pages those qualities of clarity of thought, conciseness of expression, and solidity of doctrine that have made Father Merkelbach's *Summa Theologiae Moralis* and *Opuscula Pastoralia* so well known and admired. (Desclée De Brouwer, Paris. 45 fr.).

The thirteenth edition of *Theologia Moralis* in two volumes by Father Joseph Aertneys, C.S.S.R., and Father C. A. Damen, C.S.S.R., has now been published. To it has been added an adequate bibliography, a broader and more profound treatment of subjects previously discussed, and several new tracts of considerable importance. Among the latter should be mentioned those on the ultimate end of man, on the laws which govern the faithful of the Eastern Rites, on the nature of social justice, on the right use of superfluous goods, and on the conditions required for a just war. These and other valuable additions render more perfect a work already conspicuous for solidity of substance, clarity and succinctness of

style. Neatness of arrangement and variation of the type in proportion to the importance of the matter under consideration make this manual especially adapted to scholastic use. (Marietti, Turin. L. 80).

A fourth edition of **De Matrimonio** by Felix M. Cappello, S.J., has been issued. This third volume (in two books) of his *Tractatus Canonico-Moralis de Sacramentis* has long been noted for its complete treatment of all that pertains to the sacrament of Matrimony. Whatever Canon Law decrees and moral theology teaches on this sacrament the author has gathered together and explained here. In doing so he has been careful to avoid bringing in extraneous material. The order he follows is that of the Code. Moral and liturgical questions, however, are introduced in their proper places. The opinions of theologians and canonists, both ancient and modern, the admonitions, decrees and replies of the Holy See are mustered with a thoroughness that can come only from a fullness of knowledge and painstaking labor. In this new edition the author has intended, by additions, changes and fuller explanations, to make this work even more complete and accurate for contemporary usage. (Marietti, Turin. L. 25ea.)

**LITURGY:** Maurice Zundel has given us a deep appreciation of the ineffable Sacrifice of the Altar in **The Splendour of the Liturgy**. After having stressed the fact of creation, he divides the Mass into the liturgy of the synagogue and the liturgy of the Supper. Every word and action has a significance tempered by the relationship between Creator and creature. The method is not that of the text book dissecting a subject with cold indifference but a procedure born of deep understanding of the Holy Sacrifice and love for It. In the development of the Mass the author sees an opportunity to correlate the various parts and some of the basic truths of Catholicism. Thus, sin, peace, prayer, faith and dogma are among the subjects reflected in the glow produced by a fervent treatment of the Divine Hymn of Silence. The introduction of the historical element is so precisely balanced with the commentary on the Mass itself that completeness is attained without sacrificing the beauty of the whole. In addition to the central treatment of the Mass there are several fine chapters on subjects allied to the Holy Sacrifice. These can be spiritually connected under the titles of the Fruitfulness, Theology, Shrine, Guardians, Singer and Catholicity of the Mystery. This certainly is a book to be pondered over in meditation if our vision is to pierce to the center of the Mass. (Sheed & Ward, N. Y. \$3.00).

**HISTORY: Bible History**, by Dr. Sidney A. Raemers, is an excellent textbook for the upper grades of the elementary school and junior high. Teachers and parents will find this book a pleasure to use in the instruction of the young. Students on their part will find it not only easy to read but enjoyable as well. The first fifteen chapters of Bible History treat of the principal events and personages found in the Old Testament. The remaining twenty-five chapters narrate the history of the New Testament. Most of these latter are devoted to the life of Christ. Each chapter is followed by review questions with at least one question for every topic developed. Nearly a hundred pictures found in the History will enable the children to picture more vividly and understand more clearly the stories, persons, customs, and events as told in the Bible. *Bible History* cannot be too highly recommended for use in all the Catholic schools and homes. It should be read hand in hand with the catechism whose doctrines it supplements. (Herder, St. Louis. \$0.75).

**Church History Through Biography**, published by the National Center of the Confraternity of Christian Doctrine, offers Catholic students who attend secular high schools a complete survey of Ecclesiastical history. From Apostolic times to the present it presents the careers of eighteen individuals, both men and women, who have played outstanding parts in

the history of the Church. This method of study is not only interesting but efficient. Every Catholic student should use this book with great profit. (St. Anthony Guild, Paterson, N. J. \$0.50).

In order to satisfy the needs of the teacher requiring an "orderly, logical and full" lecture outline and at the same time provide for thoughtful digestion of the material by the student, Father Charles Reinhardt, S.J., has composed **An Outline of Roman History**. The problem of handling the various aspects of Roman history without confusion is solved by dividing the outlines into the three general divisions of constitutional, economic, social and cultural history. Chronology is a minor consideration with the emphasis placed on the mutual dependence of events among themselves and with the whole. Thus, constitutional history is treated in six periods: from the earliest times to 509 B. C.; from the foundation of the Republic to the unification of Italy by Rome (509-264 B. C.); wars of conquest outside Italy (264-133 B. C.); a century of revolution, 133-31 B. C.; the Roman Empire, 31 B.C. to A. D. 476; Christianity and the Roman Empire. Four maps enhance this particular part. The second section covers the economic history of Rome from the earliest times to the sixth century of our era. Finally, the outlines on the social and cultural history embrace classes of Roman society, Roman education, private antiquities, Roman religion, Roman days, funeral and burial, architecture and science, Latin literature. This book excels, not only as a guide to Roman history, but also as a companion to the Latin classics. (Herder, St. Louis. \$2.00).

**BIOGRAPHY: Père Lacordaire**, by M. V. Woodgate, is a most appropriate, opportune, and useful tribute to the memory of one of the greatest figures of the nineteenth century. It is appropriate because it comes at the end of the year which marks the centenary of the re-establishment of the Dominicans in France by Lacordaire; opportune, because copies of the *Inner Life of Père Lacordaire* (a translation from the French of Père Chocarne) are now scarce; useful, because it will make his life and ideals known to a new generation in English speaking countries. Miss Woodgate divides the book quite simply into three main parts: Lacordaire, the Priest, the Dominican, the Headmaster. All the facets of his varied life from his childhood down through his years as headmaster of a school for boys are excellently portrayed. Everyone will find much to interest him in this book; but young men, especially, will draw abundant inspiration from its pages. It is a brief, balanced and readable account of the life of the illustrious restorer. In an interesting, straightforward and popular style it presents an accurate, clear-cut portrait of Lacordaire. To the bibliography at the end of the book should be added the name of Père H. D. Noble, O.P., who has given us in French many valuable studies on Lacordaire. (Herder, St. Louis. \$1.25).

Literary analysts trace all drama to conflict, the greater the struggle the greater the drama. In **White Noon** Sigrid Van Sweringen relates the spiritual conflict of Elizabeth Seton, which is based on Elizabeth's own journals and letters. This biographical novel covers less than a year in her life, but that year was the fulcrum of her real and eternal greatness—the "White Noon" of her life. Told in a tender, intimate, and sometimes graphic fashion, the story follows Mrs. Seton to Italy and recounts her spiritual progress under the stress of sorrow and the strengthening influence of Catholicity, and concludes with her final triumph over all the forces that strove to encompass the greatness of soul which has made Mother Seton beloved and honored by all. This present volume is a welcome sequence to *As the Morning Rising* and leads us to hope that the author will write of the years that followed the conversion of Elizabeth Seton. (Benziger Bros., N. Y. \$2.50).

France, during the bloody days of the revolutions of 1830 and 1848

provides the setting for **White Wings and Barricades**, a biography translated from the French by a Daughter of Charity of Saint Vincent de Paul. Jeanne Rendu, child of an aristocratic family, entered the novitiate of the Daughters of Charity in Paris and took the name, Sister Rosalie. At the age of twenty-eight she was made superior of the house in Faubourg to which she had been sent from the novitiate. From that time forward her activity knew scarcely any limitations. The winsome, inquisitive little girl of the reign of terror has now become the self-sacrificing Daughter of Charity spending herself in the service of her suffering fellow-creatures. With the practical genius of Saint Vincent himself, Sister Rosalie established first a pharmacy and a clothing dispensary, forerunners of our modern Social Service Bureau and public health dispensary. But it was in the terrible period of the Revolutions that her heroic zeal and fortitude most strongly reveal themselves. Her white-winged cornette moved everywhere through the streets of her beloved Faubourg and everywhere she brought relief from bodily pain and spiritual comfort to the suffering soldiers. *White Wings and Barricades* is a story of heroic charity that poured itself forth in the most practical way in the spiritual and corporal works of mercy. Beautifully told and well translated, it offers a shining example of the saying that "a Daughter of Charity of Saint Vincent de Paul is a resting place upon which the whole weary world may lay its burdens." (Benziger, N. Y., \$1.00).

**DEVOTIONAL:** For "ordinary souls who sincerely desire to live in friendship with God," Father John Kearney, C.S.Sp., has written an excellent book of meditations. The author wishes to show the average Catholic that his everyday life can be a truly spiritual one. For many, spirituality consists in avoiding serious sin. However if true spirituality is to exist and weather the storm of modern indifference, ridicule, and downright antipathy to religion, it must be something positive, not merely negative. Hence a certain amount of good, sober meditation daily is almost indispensable to the Catholic of today. **Learn of Me** will prove invaluable to the average Catholic. It is very readable and easily understood. In a simple but powerful manner the author draws principles from the life of Christ and applies them in a very practical way to the problems and difficulties of the individual. The prime principle is submission of our wills to God's will with all that this submission implies. The author treats of this humble attitude of man to his Creator in an attractive and comforting presentation. Such a book of meditations, not being too abstruse in respect to doctrine, should have a wide appeal. (Benziger, N. Y., \$2.00).

Father Hugh Blunt, so well known for his many spiritual works, has now written a book on the Rosary entitled **Mary's Garden of Roses**. Characteristic of this book, as of all his others, is the simplicity with which Father Blunt expresses the most profound thoughts. It is a simplicity born of long experience as a shepherd of souls, and of intimate contact with the minds, hearts and needs of those for whom he writes. Every Catholic might use this book profitably to broaden and deepen his meditations on the mysteries of the Rosary by a fuller and clearer knowledge of the tremendous events about which they center. Father Blunt does not indulge in extravagant imagining but keeps close to the Old Testament and the Gospel narrative for the start and development of his thoughts. In describing the sufferings of Christ in His passion he quotes from the writings of certain mystics, pointing out, however, that none of these can compare with the description of Our Lord's passion as given in the fifty-third chapter of Isaias. Particularly worthy of praise is Father Blunt's treatment of the glorious mysteries. (Kenedy, N. Y., \$2.00).

**Meditations on the Love of God** is a collection of thoughts selected and translated from a Spanish work of Fray Diego de Estella by Julia

Pember. The written meditations of this Franciscan mystic and theologian of the sixteenth century have long been the inspiration of devout souls. From them Saint Francis de Sales drew many thoughts for his own treatise on the love of God. In this present volume the translator has chosen those thoughts which treat of the love of God as manifested in creation and in the Blessed Eucharist. All will find this little book of meditations useful and profitable for their spiritual life. (Sheed & Ward, N. Y. \$1.25).

The selection of the Spiritual Book Associates for November was **The Church before Pilate** by Edward Leen, C.S.Sp. Putting the Church on the witness stand in answer to the major charges made against her, Father Leen defends the Church in the words of Christ before Pilate: "For this was I born, and for this came I into the world; that I should give testimony to the truth." Under four captions: The Church and the World, Church and State, The Cross is the Crux, and The Origin of Life's Enigmas, the author brings out the consistent truth of the Church's teaching in contrast to that of her opponents. Especially apropos are the sections: Church and State, reiterating that the rôle of government, irrespective of its form, is to promote the general welfare; and The Cross is the Crux, emphasizing the difficulties to be faced in the living of an integral Catholic life. (The Preservation Press, Silver Springs, Md., 78pp. \$1.00).

Sister Mary Agnes, S.N.D., has given the public a very instructive book and one well worth reading in **Practical Charity**. Taking certain verses from the epistle of St. Paul to the Romans she shows us just how to apply to our daily life the precept of charity especially to our neighbor. We are frequently pleased and complacent with ourselves but this little book will tend to arouse our conscience to a deeper realization of our duties to our neighbor and will show that what we possess is really not so practical after all. (Kenedy, N. Y. \$0.75).

A Dominican Sister, of the Congregation of St. Catherine of Siena, Racine, Wisconsin, after an extensive career as a religion vacation teacher among the Indian children of Montana, has compiled a child's prayer book entitled **Praise the Lord**. The author has made a beautiful selection of all necessary prayers, liturgical prayers of the Mass, devotions for Confession and Communion, a method for reciting the Rosary, various litanies and other forms of prayer. Included are instructions on administering the sacrament of Baptism, and how to prepare for the sacrament of Extreme Unction. This manual is primarily for those children who are devoid of a Catholic school training; nevertheless, its content and arrangement are such that every child regardless of his training should profit immensely from its use. (Bruce, Milwaukee).

**It's Your Mass Too** by Father Hugh Calkins, O.S.M., is a beautiful 96-page booklet explaining in non-technical, every day language the significance of the Holy Sacrifice. It tells in language unmistakably clear to the layman, why we go to Mass, the meaning of the most significant movements and prayers of the celebrant at low Mass, and how to use a missal intelligently. One of the booklet's excellent features is a series of twenty full-view, full-page photographs of a priest when actually saying low Mass. (The Novena Office, Chicago, Ill. \$0.15).

**A Call for Victim Souls** is a booklet reprinted from *Sponsa Regis*. It has been published in this form because of a number of requests. To all souls of good will it will be of immeasurable benefit. It treats of the vocation of suffering, of suffering with joy, love and gratitude, and of true devotion to the Blessed Virgin. (Benziger, N. Y.).

One of the best prayers for the departed is the Office of the Dead. It is the official prayer of the Church for the souls in purgatory. Its component parts have God Himself for their Author since they are nearly all

Psalms or other readings from the Sacred Scriptures. Those who do not possess a copy of this Office or who desire a complete, separate copy may now avail themselves of **Let Us Pray for Our Dead**, an English translation of the Office of the Dead by Father Hausmann, S.J. (America Press, N. Y. \$0.75).

**JUVENILE:** The admiration of children for great people and heroic deeds can have for its object no greater person nor more wonderful deeds than the life and labors of Christ. Marigold Hunt, in **A Life of Our Lord for Children** with illustrations by William G. Schnelle, seeks to tell diminutive readers "something about Our Lord's life and especially about how He founded the Kingdom to which we belong." In this nicely arranged volume of one hundred sixty-two pages, a harmonization of the Gospel accounts is unfolded in simple language, more abstruse passages being accompanied by explanations, and here and there are to be found how-we-can-be-good applications for the youngsters. Generally the authoress proceeds with a simple haste so characteristic of "good tidings," though bits of historical background are given when necessary. The Gospel texts have been adapted for the children by Miss Hunt, and sometimes one comes across versions that are, to say the least, unusual; for instance, the interpretation of *Noli me tangere* as "Do not cling to Me so—" (p. 153). This life of Jesus should help much to bring closer to Christ the children He loves so dearly, and one thinks that not only young readers and the younger read-to, but also older and indulgent reader-to will find it absorbing and profitable. (Sheed & Ward, N. Y. \$1.25).

Joan Windham, the author of *Six O'clock Saints* and *Saints by Request*, now writes about **Saints Who Spoke English**. Boys and girls will find this book as attractive as its companions have been. They will learn about the lives of Saints with whose names and deeds they are well acquainted and of others with whose lives and feats they are not. Audrey, Hilda, Cuthbert, Mildred, Edith, Robert, Richard, Simon, Katherine, are the names of only some of the saints whose lives are told here. Each life is narrated in the lively, interesting manner that children enjoy. The book also contains a number of illustrations by E. Benedict Davies. (Sheed & Ward, N. Y. \$1.75).

**The New Carol**, by Joan Windham, is a very clever little Christmas book for children. The work consists of five stories adapted from various Christmas carols. Miss Windham evidently wishes to arouse the child's interest in the Christmas carol, by presenting it in the form of a simple story. In this she has succeeded particularly well in *The Epiphany Play* and *St. Joseph's Donkey*. Each story has charm and simplicity together with a deep sense of devotion for the great feast of Christmas. The modern terminology and setting are calculated to make the majestic events associated with the birth of Christ understandable to the childish mind. Especially delightful are the colorful illustrations which preface each story. The book is highly recommended for children. (Sheed & Ward, N. Y. \$1.25).

**PAMPHLETS:** The following pamphlets have been received from Our Sunday Visitor Press: **God and His Church** by the Rev. Patrick F. Harvey, S.J.; **The Home Prayer Book** compiled by the Rev. Charles Taylor, O.M.I., a complete collection of indulgenced prayers so arranged as to foster intelligent and constant devotion; **Catholic Liturgy and Catholic Life** by the Rev. Albert Muntsch, S.J. Five other pamphlets contain a series of radio addresses delivered this year over the Catholic Hour: **The Peace of Christ**, by the Very Rev. Martin J. O'Malley, C.M., discusses intellectual peace, moral peace and social peace; **What Catholics Do at Mass**, by the Rev. Dr. William H. Russell, aims to discover what the Mass expresses towards God and what it gives Him; **Towards the Reconstruction of A Christian Social Order**, by the Rev. John P. Monaghan, treats of the man God made, the world man made, and the organization of labor;

in **Marian Vignettes**, the Rev. J. R. Keane, O.S.M., writes of Mary yesterday, today and tomorrow; Brother Leo, F.S.C., describes **The Catholic Tradition in Literature** and points out its meaning for us day. (Our Sunday Visitor Press, Huntington, Ind. \$0.10 ea.).

The America Press has published the complete official translation of the Encyclical *Summi Pontificatus* of His Holiness, Pope Pius XII, which treats of the *Unity of Human Society*; in **A Catholic Interracial Program**, John LaFarge, S.J., pleads for a solution of the American race problem based upon genuine and integral justice; **Judge Rutherford and the Witnesses of Jehovah**, by the late Father Herbert Thurston, S.J., is a careful examination of the origin and activities of this nefarious sect. It arrives at the conclusion that the Witnesses of Jehovah are the all-but avowed apostles of revolution and anarchy to come. (The America Press, N. Y. \$0.05 ea.).

From the Saint Anthony Guild Press comes **Peace for Troubled Souls**, by Boniface McConville, O.F.M., an insistence on the correct Catholic attitude of confidence in God and memory of forgiveness for past sins through the merits of Christ (\$0.05); also an **Outline Parliamentary Procedure for Catholic Youth** prepared by Mrs. Dottie C. Edwards. (St. Anthony Guild Press, Paterson, N. J. \$0.10).

The Catholic Truth Society has published **The Holy Rosary**, by Father Hilary Carpenter, O.P. This takes the place of the pamphlet on the Holy Rosary by Msgr. Ryan, which has now gone out of print. (Catholic Truth Society, London. 2d.).

The Catholic Laymen's League of Orange and Rockland Counties, in **Good Will for Catholic Schools**, tell how stories of Catholic education and some of its financial problems became a popular feature through a service given free by the secular daily press. (Orangeburg, N. Y.).

The Catholic Central Verein of America, the National Federation of German American Catholics, has issued its **Official Report of the Eighty-Fourth General Convention** held at San Francisco, Calif., July 29 to August 2, 1939. (Wanderer Printing Co., St. Paul, Minn.).

**PLAYS**: Six plays have been received: **The Enchanted Maze** by Paul Green which is the story of a modern student; **Wuthering Heights** by Randolph Carter; **Dear Octopus** by Dodie Smith; **Dame Nature** by Andre Birabeau; **A Woman's A Fool** by Dorothy Bennett and Link Hannah; **Bachelor Born** by Jan Hay. (Samuel French, N. Y. \$0.75 ea.).