



**Saint Catherine of Siena.** By Alice Curtayne. Pp. xvi-264. New York: The Macmillan Company. \$2.75.

Someone has said that next to the gentle Saint of Assisi, more books have been written about St. Catherine of Siena than about any other saint. In the already large *Cateriniana* library, we must of necessity put Miss Alice Curtayne's *Saint Catherine of Siena* among the more important books. Its profound scholarship, somewhat concealed in its vivid, moving style, renders it undoubtedly one of the most valuable contributions to hagiology in recent years. It is sheer delight to read it once; it is a pleasure and indeed profitable to read it two or three times.

We should not judge this great woman and Dominican mystic by her ascetical life alone, as some are wont to do. Her character is best brought out in relief against the undulating historical background of the latter part of the fourteenth century. This Miss Curtayne has admirably done in her "Historical Introduction." She has elaborated and detailed this period of history in the unfolding of the thoroughly interesting life of Catherine Benincasa. The Black Plague, civil wars, the crusades, the Great Schism, all of these are interwoven in the story, for in all of these St. Catherine took a vital part. Political and ecclesiastical follies are not glossed over to make a pious story. The disciples of Catherine, her *Famiglia*, of whom she was the "Mother," are revealed for what they were, men and women of flesh and blood, with human frailties and spiritual tendencies. St. Catherine herself is the woman of action and yet a mystic capable of ascending to incredible heights of contemplation. There was pathos, humor, love, excitement, and failure in her life as in any other human's. These characteristics are brought out with unusual freshness, so that we see and feel Catherine Benincasa the woman, before we realize she is Catherine the Saint.

Passage after passage in the book tempts quotation, but to do so would be like examining the pieces of a beautiful mosaic. The book must be read to appreciate it. And even then, when one pauses to reflect upon what has been read, it is difficult to know which demands

the more admiration, the details of St. Catherine's life, or the way the author handled the detail, or both. When the last chapter is concluded, the reader will have made a newer and livelier acquaintance with the Peacemaker of Siena. The little touch of realism throughout makes the book quite palatable to modern taste.

The publishers are to be congratulated for bringing out this life of St. Catherine, the first work from the pen of a new writer. With a reduction in price, we are sure that it would have a larger circle of readers. It is hoped that Miss Curtayne will continue in the field in which she is so much at home. And, by way of suggestion, we should like to see Miss Curtayne's treatment of another gifted daughter of Italy and Dominican mystic, St. Catherine de Ricci, who, in her own restricted field, was nearly as great as her namesake. C. M. D.

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**Moral Theology.** Vol. 1. By the Rev. John A. McHugh, O.P., and the Rev. Charles J. Callan, O. P. Pp. xii-691. New York: Joseph F. Wagner. \$5.00.

While for a long time writings on Moral Theology have been abundant in the vernaculars of Continental Europe—German, French, Spanish, Italian, etc.—treatises on the same subject in English have been altogether too few and, for the most part, too fragmentary. For this reason, the English speaking portion of the Catholic Church—our clergy and even our educated laity—is deeply indebted to Father John A. McHugh, O.P., and to Father Charles J. Callan, O.P. *Moral Theology*, a complete course, by the two eminent Dominican theologians, is a thorough and comprehensive treatment in the vernacular of the regulation of human conduct in the light of reason and revealed truth. When finished it will comprise two volumes. The first book has already been completed and is available; the second is now in active preparation.

In the preface of Volume I, which by the way is a finely and compactly bound book with a red cloth cover, we have the assurance of the authors that the present work will deal with the subject as a systematic and orderly whole. Though based on the principles, teaching and method of St. Thomas Aquinas, it supplements that great Doctor of the Church from the best modern authorities in order to meet the many questions and problems of life which have more recently come into existence. After an examination of this volume the reader and student will find himself hard put to point out where the authors have failed to carry out their purpose.

The book is popular and interesting in its treatment of the subject matter, but by no means superficial. While not intended to sup-

plant the Latin text-books used in our seminaries, it cannot fail to be a valuable aid to students and priests in the work of acquiring a more thorough and ready knowledge of an all important subject. The following subjects receive clear, solid and comprehensive treatment: the nature of human acts and the qualities that give them moral value; the passions, virtues and vices in general; the nature and varieties of law, including a special question on conscience; and the principal duties of all classes of men. The teaching is clarified by practical illustrations that serve to point out its application to every-day life.

We believe that this work will be of particular service to the priest, not only with regard to those functions pertaining to the administration of the Sacraments, but also from the point of view of his homiletic and pastoral office. Volume II of *Moral Theology* is eagerly awaited.

L. A. A.

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**Progress and Religion.** By Christopher Dawson. Pp. 254. New York: Longmans, Green and Company. \$4.00.

Consistency has never been the strong point of the modern philosophers of the atheistic, pantheistic or mechanistic schools. Beginning with a crude rejection of Christian philosophy, they have proceeded to criticise the theories of rivals with principles which fundamentally belong to the Christian *ethos*. The Western philosopher, consciously or not, willingly or not, and in spite of every pose to the contrary, is so thoroughly impregnated with his native, and hence, Christian culture that it colours all that he writes. Christopher Dawson rightly makes a strong point of this in the present work and he sees in this ingrained prejudice, if you will so to call it, the sole hope of a rational future for Western civilization. His title is somewhat elliptical and can be restated as "The Progress of Religion of Progress." In outlining the growth of religious phenomena, he is in full accord with the scientific views of Catholic ethnologists and anthropologists. It is quite a pleasure to meet an author who has doubts about the infallibility of Sir J. G. Frazer and his ilk.

In his analysis of the Religion of Progress, of which he is no votary, Mr. Dawson expresses grave doubts as to the real worth of our mechanical progress at the expense, as he rightly sees, of moral and social welfare. America, at the present time, though Mr. Dawson does not seem to have her particularly in mind, is a glaring example of the ill effects of what he terms "urban degeneration." The fundamental basis of a permanent and stable society is to be found in a satisfied and intelligent peasantry, with its own culture and from which

the so-called "upper classes" may draw fresh blood and renewed vigour. History proves, as the author demonstrates, that no civilization based upon economic exploitation can eventually survive. Parasitic by nature, it must eventually destroy its host. Hence, since a complete return to the former civilization based upon the land is impossible, the sole safeguard for the future is to be found in the application to our modern culture of those principles which lie at the base of that earlier and saner mode of life. Hence the current theories of Progress have not only broken down; they are obviously intrinsically incapable of saving the world.

We have here only one of the many fine points which Mr. Dawson makes in a masterly book. His publishers claim that "he gives an entirely new interpretation of the spiritual influences which led to the rise of civilization . . . which involves a radical revision of current ideas about the relation between religion and social life and the influence on culture of the World Religions." This may be true for the majority of his readers. We can only say that Mr. Dawson has told in vivid fashion some truths that every Catholic student of the same subject has known for some time. Nevertheless it is an outstanding book.

A. M. T.

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**Matter, Life and Value.** By C. E. M. Joad. Pp. xviii-416. New York: Oxford University Press. \$6.00.

Mr. Joad in his present volume offers a system of metaphysics which affirms the existence of three irreducible realities, namely, matter, life, and objects of value. He adopts the pluralistic tenet of a qualitative difference in kind between these realities. A vitalist, Mr. Joad attempts to work out a theory on the basis of mind and matter as distinct but interacting reals. Add to these features the hypotheses of emergent and creative evolution, and we have the skeleton of Mr. Joad's philosophy.

At the outset Mr. Joad offers us matter and life in two editions. There is the "main stream" of life, the "Life Force," independent of matter, and the "monad," the individual current of life temporarily associated with a piece of matter. Individual expressions of life, the monads, became associated with matter when matter had reached a condition fit for its reception. These monads were initially unconscious but were "characterized from the first by the potentiality for consciousness," and in time emerged, by the process of evolution, with the note of consciousness. Upon the break up of the material mould, the monad of life "returns to the main stream with which it is merged." The acquisitions which the individual monad makes, in the



way of "acquired characteristics," is carried over into the main stream of life. The Life Force is thus constantly enriched, and the appearance of succeeding monads is on a higher scale of life. This evolution is "purposive" i. e., there is at each stage of evolution an impulse to advance to a higher stage.

Curiously enough the principal rôles in this process, or drama, of evolution is assigned to the artist, the genius, the poet, preacher and mystic. It is these individual monads who perform the function of enriching the "main stream" of life. According to Mr. Joad these individuals are "abnormal," inasmuch as they differ from the other mortals in their activity. They, the artist, the poet, and mystic, by the venturesomeness of their thought, by their experiment and by their invasion into realms unknown to the main stream of life, acquire new characteristics which, upon their absorption by the Life Force, become common property of the succeeding monads. To these monads Mr. Joad attributes mind and a certain amount of free-will. "Mind is bare activity. This activity is that of awareness, and one mental act is only to be differentiated from another in terms of the object upon which the awareness is directed. There are no mental entities such as ideas, images, or thoughts; there is only mind, and the different objects of which mind is aware."

In his explanation of free-will Mr. Joad makes use of the concepts of the "unconscious" and "conscious" made famous by Adler. The "unconscious" is the seat of instinct, and the source of desire. "In it lies the source of our conscious wishes, and realized thoughts; from it we derive the energy with which we pursue them." For the prompting of instinct and the fact of desire we are not responsible. They occur independently of our will, nor can they be created by our will. The Life Force, of which the individual monad is the expression, regulates the monad by promptings through the unconscious. These "promptings" appear in "consciousness as explicit desires which the individual, in ignorance of their origin, proceeds to carry out in the full conviction of his complete freedom of will." What measure of self-determination is left to the monad, is due to the monad's material mould, which "debars the Life Force from complete control of its (the monad's) individual manifestations." Freedom of will then, according to Mr. Joad, consists in the spontaneity of the monad which, cut off from the Life Force by its material mould, must act for itself, i. e., must experiment with conditions not controlled by the main stream of life. Which experiment, and freedom of will, are subservient to the 'purposive' nature of evolution.

In his world of value, as well as in his scheme of evolution, Mr. Joad includes no "element which might be identified with God," because of "an inability to make any positive affirmation about Him." He does not feel that the evidence is sufficient to justify the arrangement of the "world of value in a hierarchy beginning with subsistent objects and ascending upward through Beauty, Truth, and Goodness, to God." In other words Mr. Joad offers a metaphysics without a Supreme Being, a process without a cause, and an ethics without a source. The soul is the mind, i. e., "bare activity." Personality is lost with the breakup of the monad, and immortality is absorption into the Life Force which may go on forever.

In criticism we say that Mr. Joad's vitalism is nothing more than a "mystical" materialism. His denial of monism is useless, for he offers nothing but the bare assertion that his three realities, matter, life and value, are irreducible realities. His system may be reduced at will either to a rigid monism, or to a theory of an apparent dualism, as the theory of Double Aspects. The real contribution that Mr. Joad has to offer is in his criticism of other philosophic systems. As a metaphysics his system is hopeless.

R. S. McG.

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**Barter.** By Urban Nagle, O.P. Pp. xiv-92. New York: Longmans, Green and Co., \$1.50.

This play is the first published work of the author and was selected for first honors out of the one hundred and twenty-seven manuscripts submitted in the religious drama section of the Drama League—Longmans, Green and Company 1928 Playwriting Contest. Still, this does not seem too high an honor for a play with the merits of "Barter." The chairman of the Committee of Judges has compared it in her Foreword to some of the finest of modern Passion Plays, and to our mind it belongs in the very front rank of these. The ideal religious play might be described as one containing strong drama, a sound plot plausibly executed, proper reverence for sacred persons and traditions, and historical accuracy. *Barter* fulfills these requirements admirably, and at the same time is unmarred by any unbecoming effusions of emotionalism.

The technical construction and execution of the plot is logical and strong. The only exception we might make to this statement is the death of Miriam which, while dramatically necessary, does not seem to have a physically sufficient cause. The incident in which the mortal injury may have been inflicted is not brought out clearly, and occurred hours before the death. In production this lapse might easily be rectified. In no other case is probability even slightly offended.

There is no show of sentimentality; no obvious moralizing. The several moral lessons taught may be deduced by each person for himself. The characters are strong and convincing; each is emphatically an individual symbolic of a type. We have met each one somewhere before; Miriam the maiden devoted to Christ; Varrus the noble Roman officer who might well be the traditional centurion of the Crucifixion; Rhea, another Herodias; Phanuel, a Zealot of the Destruction; Jobal, the typical Pharisee of the Sanhedrin; all drawn true to type. A vast amount of research among exegetes, historians, and mystics is apparent in the easy handling of Jewish customs and Roman law. A hard, intense prose, cast in Biblical archaisms, gives it the proper tone.

The action is centered around the betrayal and Passion of Christ, though our Blessed Lord does not appear on the scene. The time is the twenty-four hours immediately preceding the Crucifixion. The theme is the mutual love of Miriam and Varrus for each other and for the Saviour, which the plotters use against its own objects in a series of betrayals. The tragic triumph of this great love, sanctified and supernaturalized, furnishes a tender, dignified, and noble solution of one of the finest religious dramas conceived in many a day. T. R. S.

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**The Psalms Explained** (for Priests and Students). By the Rev. Charles J. Callan, O.P., and the Rev. John A. McHugh, O.P. Pp. 524. New York: Joseph F. Wagner. \$4.50.

It can be said that the Psalms are the daily spiritual bread of the priest because they form the principal part of the Divine Office. Yet how many who say the breviary daily have a really deep penetration of the meaning of the Psalms? A knowledge of ecclesiastical or even classical Latin is not sufficient even to make a satisfactory translation of these inspired poems. One cause of the difficulty is that the Vulgate text is a translation of the Greek, which is a translation of the Hebrew, and it is well known that the men who translated the Hebrew were "masters neither of Greek nor of Hebrew. . . . They aimed at a fidelity and slavish accuracy which, while often doing violence to the genius of both Greek and Hebrew, has the advantage of enabling scholars now to see through their work the Hebrew text which they used. In purely historical and prosaic parts they did well, but when dealing with highly poetical books like the Psalter they were not infrequently seriously at fault" (p. 13). Hence the need of a translation and commentary which will enable those who recite the Divine Office to understand what they are reading. While the obligation may

be fulfilled without understanding the text, one who recites the Office in such a way will be depriving himself of many spiritual aids to his daily life.

There have been many translations and explanations of the Psalms, but the one best suited to aid the busy priest or seminarian is the work just issued by Fathers Callan and McHugh. This most helpful book includes a general introduction on the Psalter as a whole, and then each Psalm is considered separately, with the Vulgate text in one column, a translation or 'paraphrase' in the next, and a sufficient number of notes to explain the more difficult passages, as well as an introduction at the beginning of each Psalm. One illustration of the difficulties of the Vulgate may be given from Psalm 67. The Douay Version literally translates the Latin of verse 16 as follows: "The mountain of God is a fat mountain. A curdled mountain, a fat mountain. Why suspect, ye curdled mountains?" It would require a special revelation to make anything out of this. The paraphrase of Fathers Callan and McHugh is as follows: "A mountain of God, a high mountain, is the range of Bashan; Bashan is a range of lofty peaks. Why look you askance, you high-peaked mountains, at the fertile hills of Sion?" The Authors call their translation a 'paraphrase' because in difficult passages they have freely used the Hebrew text. It would be hard to imagine a work better adapted to the needs of busy priests and students. From this point of view it is certainly the best that has so far appeared, and as such should be in the library of every one whose privilege it is to recite the Divine Office daily.

S. B. C.

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**Science and the Unseen World.** By Arthur Stanley Eddington, F.R.S. Pp. 91. New York: The Macmillan Company. \$1.25.

"Scientific opinion regarding any particular point is apt to waver from view to view as new facts swim into one's ken; it swings from one side to another like a pendulum and is sometimes found, after a long interval of time, to have returned to a position which it might have been supposed to have abandoned forever." Such is the constant flux of the experimental sciences as described by the late Sir Bertrand Windle in *Vitalism and Scholasticism*.

For years we have heard much about a supposed conflict between science and religion because the lyricists of science have attempted to base religion on one scientific discovery after another. Outstanding scientists of more recent years have repeatedly protested against this want of logic. They have seen that because a theory or principle is apparently true in physics is no reason for making it the basis for a

new religion. Religion and philosophy both fall outside the domain of the experimental sciences. And because such is the case, Professor Eddington is wholly opposed to any attempt to base religion on scientific discoveries. In other words, Professor Eddington is one among many outstanding scientists, men who are eminent authorities in their respective fields, who fully realize the limitations of the conclusions of the physical sciences. This was clearly brought out in Professor Eddington's previous work, *The Nature of the Physical World*. A further development of this position is brought out in *Science and the Unseen World*, which comprises his Swarthmore Lecture of 1929. Here he rightly observes that the methods employed by the physical sciences can lead only to formulae and a "world of symbols," beneath which the physical sciences cannot know reality. It is here that philosophy must step in and synthesize the findings of the various sciences.

Professor Eddington's treatment of religion, leads him into a field, which he admittedly professes is beyond his ken. Hence, it is not surprising that when he ventures his opinion here, it lacks that clear-cut precision which characterized his previous work, and is somewhat vague and indefinite. He grounds religion on what in last analysis is akin to religious experience, a kind of instinctive knowledge. If we interpret him correctly, his faith would be a natural instinct that leads us on to God. For him, "Rejection of creed is not inconsistent with being possessed by a living belief," because religion has for its matrix "the measure of light that comes into our experience showing us a way through the unseen world." This may be, and undoubtedly is, a candid profession of his concept of religion; however, it certainly confirms the common sense view, that because a man is a competent astronomer or physicist, this does not qualify him to speak with authority on religion.

M. M. S.

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**A Preface To Morals.** By Walter Lippmann. Pp. 348. New York: The Macmillan Co. \$2.50.

Mr. Lippmann is a keen critic of his day and age, and in his latest work gives us an exceptional picture of our present chaos in religion and morals. It is a comparison of this age with the past, and a statement of the position of men of today who have no fixed beliefs. "In every civilized age there have been educated men who could not accept literally and simply the tradition of the ancient fathers." The Thirteenth Century, the age of Dante and St. Thomas, is regarded as a unique and wonderful period in the history of the



world, because it is so unusual to find an age of active minded men in which the most highly educated are genuinely orthodox in the popular sense. But this is the first age in the history of mankind when the circumstances of life have conspired with the intellectual habits of the time to render any fixed and authoritative belief incredible to large masses of men.

The Bible, writes Mr. Lippman, has become no more than a revered collection of hypotheses which each man may reject or accept in the light of his own knowledge. Men are rejecting the teachings of moralists because they have rejected any authority to teach. Many churchmen find Christianity still tenable only by reverting to Origen's conception of God, i. e., not the King and Father of creation, but the sum of all ideal values. This is modernism. "God" is made another name for evolutionary process, for the sum total on the laws of nature, or for a compendium of all noble things. Fundamentalism, continues Mr. Lippmann, is a protest against such definitions, "the weasel method of sucking the meaning out of the words, and then presenting the empty shells in an attempt to palm them off as giving the Christian faith a new and another interpretation." The position of Fundamentalism in a sceptical age is, however, a weak one: "There are many ways of reading the Bible, and therefore, the Protestant who demands the right of private judgment can never know with absolute certainty that his reading is the correct one."

To the widespread disbelief in religious authority Mr. Lippmann adds the intellectual authority of scientists as responsible for the chaotic condition in religion and morals. Mysteries and wonders have always held the mind in fascination, and scientists are ever so much superior to churchmen at this kind of demonstration. Men of science have acquired much of the intellectual authority which churchmen used to exercise, and the modern temperament of men is prone to accept the teachings of scientists, even in religious matters, rather than that of churchmen. As for a reconciliation of religion and science Mr. Lippmann writes: "In any division of authority there must be some ultimate authority to settle questions of jurisdiction. Shall scientists determine what belongs to science, or shall churchmen? The question is insoluble as long as both claim that they have the right to expound the nature of existence."

Mr. Lippmann rejects any supernatural sanction. He professes the humanistic view, that popular religion must rest on human psychology and an interpretation of human experience. Humanism as belief in the 'natural goodness of man,' has no appeal for Mr. Lipp-

mann, for "there is always a catch in any doctrine of the natural goodness of man. For mere passive obedience to impulse as it comes and goes, without effort to check it or direct it, ends in something else." His position, as well as his criticism, is one of doubt and uncertainty. Recognizing the need for an authoritative moral code he admits no revelation or teaching body that could give it authority.

R. S. McG.

**Process and Reality.** By Alfred North Whitehead, F.R.S., Sc.D., LL.D. Pp. xii-547. New York: The Macmillan Company. \$4.50.

No reader approaches a new philosophical work with an entirely unprejudiced mind. He may while he reads lock up his own ideas in the chambers of scientific doubt; but if sensible criticism is to be made, certain evident and fundamental principles, the common inheritance of all thinkers, must seep through the most careful and well-intended restraint. What philosopher, for instance, dares openly to assert that a being can give to itself or to another that which it itself does not possess? Yet Professor Whitehead, not openly, but in a logical consequence of his system, makes that assertion.

Though we must disagree with the Professor time and time again, we must admit that he is a thinker, a great thinker. He is original in many respects. In attempting an entirely new philosophic system he concocts new categories; he sketches *a priori*, he says, yet derived from years of meditation (p. 10), metaphysical principles which will in his opinion satisfy the "stubborn facts of daily life." He proceeds then to apply these principles to cosmology, to process and reality.

God has a twofold nature: the primordial nature which is conceptual, the exemplification of all things which are to become; and secondly, the consequent nature which is the reaction of the world on God, is consequent upon the creative advance of the world, is an operative growth on God's nature derived from the temporal world. Everything enters into the constitution of everything else. God, does not create the world. Everything is change, is flux; and God who gave the initial aim (p. 374), patiently awaits the self-creation of new things in the world's evolution in which each new thing, as the "autonomous master of its own concrescence," gradually perfects God's consequent nature.

And then the reader wonders. If the consequent nature of God is changing, He is acquiring perfections which He did not previously possess. Either, then He is receiving them from a being outside Himself, He is not the first principle of all things, and we must look

for a new God; or He is receiving them from Himself, He is giving Himself perfections which He does not possess, He is giving what He has not. Here in the very fundamental doctrine of his whole system this eminent thinker has denied a "stubborn fact of daily life."

However, any philosopher worthy of the name will, after he has broken through Professor Whitehead's new and confusing terminology, be thrilled intellectually by resolving his puzzling entanglements, fascinated by his novelty and boldness. His book is worthy of study. The Scholastic will find in it, at least, old objections newly put. Though the popularity of Professor Whitehead's work is not necessarily an index to the popularity of his philosophic system, still it is a just tribute to an enthusiastic philosopher. D. M. v. R.

### DIGEST OF RECENT BOOKS

*RELIGION, PHILOSOPHY, HISTORY: As Man to Man, The Adventures of a Commuter*, by the late Condé B. Pallen, is a precious little book. The author presents in a novel, interesting manner many important doctrines of the Catholic Church. Non-Catholics will certainly find in this work a clear, brief, and substantial explanation of some of the teachings of the Catholic Church which may have proved a bug-bear to them. Catholics who read this book will become more acquainted with what they believe, as well as with the view of those who object to our doctrines on such subjects as divorce, salvation, Catholic schools, and many other points which are a stumbling block to those outside the Church. Thus it will in no small degree remove much prejudice and misunderstanding. (Macmillan, \$1.50).

Catholic people in general, but more especially those who are attending our institutions of higher learning, will be delighted to learn that the Rev. Charles Herzog, S.J., has completed the companion volume to the *Defense of the Catholic Church*, and *God and Creation*, a series of religious text-books published under the general title *The Truth of Christianity Series*. The present work, entitled *God the Redeemer*, treats not only of the Incarnation, the Redemption, and the worship due to Christ, but has in addition, several chapters on the nature and necessity of grace, the veneration due to the Blessed Virgin, to the saints, and to images. In following the method used in the manuals of theology, and at the same time eliminating the scholastic terminology which might confuse the average layman, Father Herzog has given us a work which shows deep insight in the needs of present-day man and which will make all appreciate the sublimity of the great truths of our salvation. (Benziger, \$3.00).

In Part V of his *Course in Religion*, Father Laux considers the history of the Church from its foundation up to the sixth century. The book is composed of brief chapters, each supplemented with questions apt to incite the reader to further study. The manner of presentation is so pleasing that the work can fittingly be called a story of the Church. While written especially for secondary school students, it should prove of interest to all Catholics. (Benziger, \$0.96).

*Our Birthright*, by Mary Eaton, is a well arranged book with the avowed object of making children realize that religion is something really to be lived. It is replete with references, fine examples, and Scripture texts. Such a work is bound to produce excellent results, and should be

the means of bringing many to a deeper knowledge, and hence, a greater appreciation of the Catholic religion. (Longmans, \$1.00).

Dom Meunier, chaplain of Mt. Saint-Michel, has written a delightful little work entitled **Sous la Garde des Anges**, dedicated as a token of gratitude to the Archangels Michael, Gabriel, and Raphael, and to all the Angels. With a remarkable lucidity that we cannot help but praise, he describes for us how these "guides, friends and brothers" of ours entered intimately into the lives and activities of the saints of God. His book is packed with interesting facts and charming stories culled from the lives of the saints. Inspiring hymns and prayers in honor of the three Archangels and the Guardian Angels are presented at the end of the book. (Téqui, Paris).

Canon Millot, vicar-general of Versailles, the noted author of many retreat books and of many practical brochures on marriage, the religious life, the priesthood, our Blessed Mother, and other important subjects, has gathered together twenty-eight delightful and very entertaining discourses of the French hierarchy and clergy and has published them under the title **Ce que c'est qu'une Eglise**. These discourses tell us what the Church is and what she does for us and contains many instructive and interesting lessons on the Church's liturgy. (Téqui, Paris).

Due to biological determinism on the one hand and environmental determinism on the other, theories of instinct and intelligence are receiving considerable attention. E. C. Wilm in **The Theories of Instinct** traces historically the principal theories of instinct from the Pre-Socratic period down to Darwin. The theme is well chosen, for, as the author states, it stands in relation to the general question whether nature as a whole is capable of a mechanistic interpretation. In the study of any problem it is well to know the genesis and growth of the concepts involved as well as the current explanations given them. Mr. Wilm in the present volume gives us an epitomized survey of the treatment of the problem by preceding schools. The development since Darwin's time is promised consideration in a future volume. (Yale University Press, \$2.50).

In **Dialectics**, a class manual in formal logic, Rev. Paul Glenn, Ph.D., S.T.D., has admirably accomplished that which he intended, namely, to give to the college student and professor, a "useable" text-book. Without sacrificing any of the essentials he has combined brevity with clarity of expression, which will find favor with the teacher. Summaries of each article will prove very helpful to the young logician. Boldfaced type might have been used to great advantage in the divisions of the articles. (Herder, \$1.50).

In **The Theology of Christ the King**, Father A. D. Frenay, O.P., Ph.D., presents an exposition of the organic connection between the parish priest, the Church, and the kingdom of Christ. He correlates these three ideas in a clear, logical, and convincing manner with the aid of Holy Scripture, the Fathers of the Church, canon law, and philosophy. Such a timely brochure should find its place in every priest's pamphlet library. (Catholic Central Verein of America, St. Louis).

What system or type of philosophy gives a complete, satisfactory explanation of the "first principles of reality and the art of living," or of the how, why, and where of life, is the question of **Types of Philosophy**, by William Ernest Hocking; in a word, where is a sound, logical metaphysics and a consequent system of morality. Human reason, alone and absolute, is the author's norm of judgment. Naturalism, Scepticism, Pragmatism, Intuitionism, absolute Idealism, absolute Realism and Mysticism, are considered individually and found wanting. Catholic philosophy, as a complete individual system, does not receive consideration; wherever even mentioned it is misconceived, falsely interpreted, and found wanting.



True Catholic Mysticism is confused with false mysticism and rejected. The relation of faith and reason are misconstrued, due, most probably, to the manifest error of assuming that *Warfare of Science and Theology*, by Andrew D. White, is the "standard history" of the relations of science and religion. This book will provide an understanding of the misunderstanding, views, and difficulties some modern philosophers experience regarding the Catholic system of philosophy and religion. (Charles Scribner's Sons, \$2.00).

**HISTORICAL:** In the **Background of the Russian Revolution**, by the Baron Alexander Meyendorff, former vice-president of the Duma, we have an ably supported, and excellently documented apology for the Czarist régime, and a powerful, though unimpassioned attack on the generally accepted theory of imperial criminality and imbecility. It cannot be denied that the Baron has a case. The inclination to rant and sneer at kings as tyrannical fools, and to blame them for the bloody excesses of those who overthrow them is all too general—and too simple. With a scholar's precision the Baron, in this series of Colver Lectures, gives a strong argument for revision of opinion in regard to old Russia, as well as to that which supplanted it. He speaks with authority and conviction. (Henry Holt, \$2.50).

**Alas Queen Anne**, by Beatrice Curtis Brown, is an attempt, and an altogether successful attempt to paint a living, understanding portrait of this last Stuart to reign in England. The author has attempted to bring the rather muddle-headed usurper back to life, and, in succeeding, has shown conclusively why "Queen Anne is dead"; and indeed why she should be dead. The book is not a history of the times; the stirring events of that glamorous but inglorious period of English history are touched only in so far as they had influence on Anne. The array of figures, some famous and some infamous, pass as in a pageant but always subordinated to the figure of this woman, half royal and half bourgeois, who in life could dominate no one. Historical gaps especially in the early period of her life are supplied by recourse to "historical imagination" so the book is interesting, entertaining, and, on the whole, very well worth reading. Not much effort is made to show that the extreme hostility of Anne toward the Church was not justified, though the author cannot justly be charged with seeming to share the Queen's bigotry. When one finishes this tale of the dull, rather stupid Princess, who, in spite of her aim to be a conventional "good woman" and "Good Queen Anne," blundered blindly from one intrigue to another, one is puzzled as to whether scornful pity or pitiful contempt is the proper attitude—and heartily sighs with the author "Alas Queen Anne." (Bobbs Merrill, \$4.00).

**BIOGRAPHICAL:** The second volume of the **Life of St. Francis de Sales**, adapted from Abbé Hamon's *Vie de S. Francois de Sales* by Rev. Harold Burton, covers the period of the Saint's life from the origin of the Visitation Order to his death. Father Burton offers a work that is a real study of the Saint, of his activities, and of some of those with whom he came in contact. Numerous quotations from other authoritative biographers and from the letters of the Saint himself are interspersed throughout. A detailed map enables one to follow the "gentleman Saint" in his many travels. The author promises a third volume which will comprise a study of St. Francis' most notable characteristics and other matters of interest. (Kenedy, \$3.25).

**Marie Clotilde de Savoie** (Princess Jerome Napoléon), a French translation by Marie Thérèse Porte, of the work of Very Rev. P. Fanfani, O.P., offers to French readers the biography of a holy Dominican Tertiary, who, though an Italian by birth (she was the daughter of Victor Emmanuel II), had no small influence among the French. It was her marriage to Jerome Napoléon, which sealed the Franco-Piedmont treaty of 1859, although the



alliance was far from being a happy one. The simple life of prayer of this daughter of the same house of Savoy, which has given the Dominican family so many examples of sanctity, is brought out without affectation in her letters to her spiritual father, Father Cormier. The book is prefaced by the new Master General of the Dominicans, the Most Reverend M. S. Gillet, O.P. (Téqui, 18 fr.).

**LITURGICAL:** Catholic liturgists are working hard to keep pace with the growing and salutary liturgical movement among Catholic lay-folk. The most recent commentary on the texts of the Mass is **The Mind of the Missal**, by Rev. C. C. Martindale, S.J. Its aim is to interpret the Missal and to show the utility and practical value of those parts that are often considered as symbolical and mystical. The book is divided into two sections, the first dealing with the liturgical structure of the Mass, while the second treats of the textual structure according to the various cycles of the ecclesiastical year. Different titles for these two sections would have been better. Some points of the liturgy could have received more attention. We are grateful to Father Martindale for his efforts to share his deep knowledge of Catholic doctrine with others. (Macmillan, \$2.50).

The layman will find **The Small Missal** a very useful book. It contains in abbreviated form the prayers of the Holy Sacrifice, together with the Proper Masses for all Sundays and principal feasts of the year, and the Common Masses of the Saints. It is a well bound, pocket-size edition of the Roman Missal. Besides the prayers of the Mass, it also contains many other prayers, devotions and instructions for the Catholic layman. However, we would suggest that the compiler, in subsequent editions, render the words of the Consecration in the Canon of the Mass, in heavy type. Also, on page 68, the rubric for the repetition of the Introit, after the "Glory be to the Father," is not sufficiently clear. Aside from these few oversights, the work is well done and should find its way into the hands of the faithful who are unable to follow the more complicated full editions of the Missal. (Macmillan, \$0.80).

The Rev. Paul Bussard of the Cathedral of St. Paul has published an English translation of the 1930 *Ordo* which he entitles a **Guide for the Roman Missal**. Laymen who use the Roman Missal will find this booklet very useful in finding the proper Mass, commemorations, etc., for every day of the coming year. (Lohmann, \$0.15).

The Liturgical Press, Collegeville, Minn., has published for children in the grades and for high school students a set of manuals entitled **With Mother Church**. They are something new in religious instruction and are intended to supplement the catechism. They connect the spiritual life of the pupil with the liturgical feasts, and require active thought and response on the part of the student. Two of the books, arranged for the lower grades, contain numerous pictures illustrating some important lesson or doctrine of the feast celebrated. The three remaining books consist of studies on every Sunday of the year, and many principal feasts from September to July. These manuals could be introduced into the class work after the mid-year examinations, and could be used privately at any time with great profit. The work was prepared by Sisters of St. Dominic from Marywood, Grand Rapids, Michigan, while attending the Liturgical Summer School where they collaborated with the faculty. They are to be congratulated on this noteworthy addition to the literature on liturgical instruction. (The Liturgical Press, Minn., Books I and II, \$0.25 each; Book III, \$0.40; Books IV and V, \$0.50 each).

The revised and enlarged edition of the **Dominican Sisters' Hymnal and Rubric Book**, prepared, arranged, and edited by Rev. John McHugh, O.P., and Rev. Charles Callan, O.P., will be welcomed by every Dominican Sister in the country. It contains the rubrics and chant in use in Dominican

convents and will lend invaluable help in the instructions of novices and postulants in the grandeur of the Dominican liturgy. It also contains the rubrics and text of the Sisters' Office of the Blessed Virgin and many hymns, devotions, and processions with their accompanying rubrics and chant. In a word it aims to produce that uniformity of observance which is ordered in the prologue of the Dominican Constitutions, "It is meet that we who live under one Rule and the same vow by the same profession, should be found uniform in the observances of the canonical religion." (Wagner, \$2.00).

**DEVOTIONAL: The Month of the Holy Souls**, by Sister M. Emmanuel, O.S.B., is a book of pious reflections on Purgatory for every day in November, wherein the Church's doctrine on Purgatory is clearly and briefly explained, and the nature of the sufferings endured there, are well described, in so far as they are known by private revelation. At the end of each reflection is related an incident from the life of some saint, or holy person, which will be found suitable for spiritual reading. It is a book well worth reading, and will tend to foster greater devotion to the Poor Souls in Purgatory. (Herder, \$1.75).

Relatively few people, even those who have acquired the meditative habit, can get along without the aid of a book. **Vigil**, by a Sister of Notre Dame de Namur, written chiefly for those who have consecrated themselves to a life-long vigil in the cloister, will be found a most valuable help. The secret of converting the trials and sacrifices of the religious life into acts of reparation and love, is admirably exposed in these pages. It is interesting, and furnishes efficacious material for meditation. (Kenedy, \$2.00).

**The Saviour as St. Matthew Saw Him**, is a series of meditations by the Rev. Francis Haggeney, S.J., written especially for the use of priests and religious. The work shows a careful and deep study of the first Gospel. The author takes every caution not to make the meditation too long or burdensome. The beauty and simplicity of the teaching of Jesus Christ is exhibited throughout. (Herder, \$2.50).

In a little volume of two hundred pages, the Rev. Mother Agnes of Jesus ("Pauline") has collected the Little Flower's last conversations with her three sisters, **Novissima Verba**. Many of the conversations have appeared in various editions of the Autobiography but lovers of the little Saint of Lisieux will be grateful for this complete collection. (Kenedy, \$1.25).

Preachers will find **Outline Sermons on the Holy Eucharist and the Blessed Virgin**, by the Rev. Peter Geiermann, C.S.S.R., a handy and valuable book to have at their elbows. Part I contains seven series of outlines for sermons on the Holy Eucharist; Part II treats of the Blessed Virgin under nineteen aspects, each of which is subdivided into several outlines; Part III is devoted to nine novenas in honor of Mary. The practical use of these outlines should encourage more priests to preach more frequently on these two great Catholic devotions and thus stimulate the piety of the faithful. For ready reference, the table of contents should have been more complete, giving the proper title of each outline. (Herder, \$2.25).

**Sermon Thoughts** by Rev. William Dederichs, and adapted from the German by the Rev. Charles Cannon, O.S.B., is a book of sermon outlines for Sundays and holy days. It very often happens that the gospel of the Sunday or holy day contains so many thoughts that the preacher is at a loss to select a timely theme. This work is so adapted that it will serve as a guide in the selection of just such thoughts as are practical and at the same time able to arouse the emotions of the listener. (Herder, \$1.25).

**Les Novices de Notre Seigneur** presents us with a treatise on religious perfection as outlined in the first school of perfection, the Aposto-

late of the Twelve, under the divine Master of Novices, our Blessed Lord. The study comprises a treatise on the religious life in general, followed by study of the characters of the Twelve Apostles in their response to the divine call to perfection. There is great spiritual profit to be gained by the study of this book. (Téque, 12 fr.).

In **Particular Examen**, Rev. J. F. McElhone has given as a practical analysis of his subject, as well as many helpful suggestions for performing this all-important exercise in a practical and truly spiritual manner. The author believes that the examen should center about and radiate from meditation upon the five wounds of our Crucified Saviour. Accordingly from these wounds he draws the acts of thanksgiving and petition. This latter is based upon the triple necessity which man has of knowing, detesting, and correcting his faults. The third act is an examination of conscience. Then follows a consideration of all possible predominant faults, by means of a detailed examination in successive chapters of the faults allied to the seven capital sins. The fourth and fifth acts, namely, of atonement and resolution, are very logically made to follow the consideration of the predominant fault. The chapter on resolution is followed by a consideration of the theological and moral virtues, each of which is treated separately. This work is interesting and practical and merits the careful attention of clerics and religious. (Herder, \$1.75).

**Thus Shall You Pray**, *Pious Reflections on the "Our Father,"* by Rev. Elred Laur, O.Cist., is a very fine treatise on prayer in general and on that most sublime of all prayers, the "Our Father," in particular. Although given in the form of meditations, nevertheless, it can be well adapted for sermon use. The introduction is a study on the meaning of prayer. In the first part of the book Christ's teaching on prayer and the petition of the Apostles, "Lord teach us to pray," are developed. The second part deals with the seven petitions of the Lord's prayer in a scholarly and devout manner. (Herder, \$2.00).

**SCRIPTURE:** It is no easy matter, amid the apparent contradictions and confusion of the Old Testament, to discover and arrange a history of the Jewish people, and even when this is done, it is still more difficult adequately to evaluate it. In **A Short History of the Jews Down to the Roman Period**, E. E. Kellett has produced a delightfully written book which is, unfortunately, vitiated by a wholehearted acceptance of advanced "liberal" views on the authenticity, integrity, and historical value of the Old Testament. His attitude can be deduced from his description of the primitive Yahweh as "a tribal deity, not much more respectable than the tribal god of some Kafir nation (p. 27). Of the early biblical accounts of God's dealings with the Jews he says: "These tales have vast interest to the student of barbarous superstitions; but they have no more religious or moral value" than certain unpleasant Greek legends (p. 36). The author denounces "tendency-writing" in historians but seems to have fallen a victim to it on the part of exegetes. It is noteworthy that his list of selected books of reference contains not a single Catholic author and hardly any orthodox Protestant ones. (Lincoln MacVeagh: Dial Press, \$3.50).

**LITERATURE, POETRY, FICTION:** **Introductory Studies in Newman**, edited by Sr. Mary Antonia, B.V.M., Ph.D., comprises selections from Newman's writings with supplementary questions terminating each chapter. It may be used admirably as a text-book, and will serve also as good reading. The characteristics and literary traits of the Cardinal are portrayed throughout its pages. The book enkindles a deep respect for the great writer, scholar, and gentleman, and gives us a clearer understanding of his works. (Benziger, \$1.56; for schools, \$1.17).

**The Golden Asse**, a book of essays by Mary Ellen Chase, has been well arranged and the essays themselves are well worth reading, espe-

cially "A Tribute" and "On Kitchens and Cloisters." Both of these essays are entertaining and will furnish food for reminiscences. (Henry Holt, \$2.00).

**Little Mothers** is the title of the collected poems of Sister Mary Raymond, O.S.D. They have appeared at different times in various periodicals and magazines. Although some of them are a little strained the reader will discover in most of them precious gems. (Sisters of St. Dominic, Caldwell, N. J.).

**Rodney Newton**, by Alan Drady, is a real boy's book and one which every red-blooded American boy will relish. It is the tale of a student at a Military Academy. The narrative of his temper and other difficulties and of his prowess on the football field make up a well balanced story. (Kenedy, \$1.50).

**The Sword in the Soul**, by Roger Chauvire, is a tale of Ireland. The author, though a Frenchman, gives a very fine insight into the Ireland of the present day. He has caught the sparkle of her wit and joy, and the pathos of her sufferings. In the bared soul of Sir Francis Hackville, around whom the story is built, we glimpse Ireland struggling for her freedom. (Longmans, \$2.50).

**The Golden Heritage**, by Rev. Leo Murphy, is a description of old Arcadian towns, into which has been interwoven a story, commonplace enough as love stories go, but with a simple and easy style that absorbs the interest of the reader. However there would be no loss of interest in the story had the prayers been omitted. (Kenedy, \$2.15).

**Paula of the Drift**, by Mary Mabel Wirries, is the story of an orphan girl who lives with her grandfather on a lake shore resort. She makes many friends among the summer visitors, among whom she finds some relatives who solve the mystery of her parentage. It is a brisk, happy story and thoroughly Catholic in theme. (Benziger, \$1.00).

**The Masterful Monk**, by Owen Francis Dudley, is a romantic novel with a brief, yet comprehensive summary of the teaching of the Church on moral law. Its exposition is concise and its arguments compelling. It does not intrude upon, but rather weaves itself into an intensely human and very interesting story of a young English couple. It is the third of a series, in which the author considers various perplexing problems in the quest of human happiness. (Longmans, \$2.00).

Those who have long admired Fr. Martin J. Scott, S.J., for his interesting and practical explanation of Christian truths will no doubt be surprised to find that their favorite author has produced a novel, **Upstream**, which shows that the author is a poet as well as a logician. His is the story of one of the most enduring things in life, the love of mother and son. It is a picture of things as they should be, and as such will be the source of much admiration. (Kenedy, \$2.00).

**SOCIOLOGY, EDUCATION, SCIENCE: The Catholic Church and the Destitute**, by John O'Grady, is a recent addition to the well known *Calvert Series*. It is a treatise which undertakes to expose the modern need for practical charity. Moreover it gives a very fine account and an enlightened historical survey of the works of Catholic Charity Associations in this age and in the past. (Macmillan, \$1.00).

In the field of commercial education, **A Scientific Study in Curriculum Making for Junior Courses in Business Education**, by W. L. Connor and L. L. Jones, will be of interest to educators who wish to enrich the content of their business courses, and make them better adapted to community conditions. The product of a comprehensive analysis, this report offers a compilation of the specific duties of a general clerical type, and contains recommendations of what might or should be included in the course. (Gregg, \$1.00).



**The Technique of Teaching Typewriting**, by Jane E. Clem, is complete in every sense of the word. The book is not only helpful to teachers of typewriting, but the principles embodied in the work, viewed from a pedagogical standpoint are applicable in any field in which the teacher may be engaged. Here we are dealing with the mastery of an instrument, which implies the adoption and use of a method, which this volume aims to give. With a definite goal to reach—perfection—a definite program and procedure are outlined. In her references and bibliography, there is evidence that the author has made a deep study of the entire field and packed into one volume the fruits of much judicious reading and experience. (Gregg, \$2.60).

With the appearance of the anniversary edition of **Gregg Shorthand**, known as the *Manual*, this system of Light-line phonography, as it was once called, takes another step forward. Although no change of principles has taken place, many new features characterize the new edition. **Gregg Speed Studies**, and **Gregg Shorthand Progressive Exercises**, being companion volumes, share in the revision of the *Manual*, and bear witness to the marked improvement and high standards already effected and maintained through the industry and ingenuity of John Robert Gregg and his associates. (Gregg).

**The Universe Around Us**, by Sir James Jeans, is a description of the orderliness of the universe, the supreme discovery of science. The majestic succession of the celestial phenomena makes a great appeal to poet, layman, scientist, and philosopher. The author draws from his profound scientific knowledge and relates to us, in a stimulating manner, the advance and achievements of astronomy. In a non-technical manner, Sir James Jeans causes to pass before us the vast extent of space with which astronomy deals, the number and great masses of stars, their age and distance from earth, the long periods of astronomical time, the age of the earth, the origin of the solar systems, and all the mysteries of physics and astronomy. The vastness of our galaxy, of the galaxies beyond, of the hundreds of millions of suns, traveling about in various directions at high velocities, and the prevailing order among them, is the picture that the author portrays for us. (Macmillan, \$4.50).

**Backgrounds of Biology**, by John Giesen, Sc.D., and Thomas L. Malumphy, A. B., is compiled from a series of lectures delivered to students who could not attend the regular biology classes. It is disputed whether such a book or such lectures, without actual laboratory training can accomplish much good. A superficial knowledge of any science may become dangerous. It is doubtful in the present instance, whether a student could grasp much that is contained in the book without a good foundation in biology. The aim of the authors, however, is high. There are several inaccuracies in the text and one diagram on page 72 is not complete. (Bruce, \$2.50).

**New Views of Evolution**, by George P. Conger, is perhaps one of the most concise treatises on the problem of evolution which has appeared. The author begins with the progenitors of electrons—radiations—and brings us up to the galaxies which make up the physical world. He next considers the realm of life; then that of mind; and finally, social groups under the evolution of culture and religion. In his treatment of living organisms, Professor Conger unfortunately terms anti-evolutionists "creationists" in spite of his admission in the earlier parts of the book that evolution may be a form of creationism and is only opposed to certain theologies. However to the combatants as he sees them, he endeavors to show fair play. His treatment of religious evolution and of philosophies of evolution is a progressive presentation of the views to date on these subjects. The book is not intended to hold a brief, but to expose the



notions of all on the subject. It has in its favor the fact that it is orderly. (Macmillan, \$2.50).

**BRIEF NOTICES:** **The Mission Almanac of the Seraphic Mass Association** is published by the Capuchin Fathers in the interest of their missions. It is attractively prepared and should serve well the aim of the editors. The double page of maps showing Capuchin Missions throughout the world is especially worthy of note. (Mission Almanac, 110 Shonnard, Yonkers, N. Y.).

**Daughters of the Manor**, by Mary Dodge TenEyck, is a very spirited story of life at a girls boarding school. (Benziger, \$1.25).

**The Atlantic Readers, Books I-V**, are well adapted for use in grade schools from the fourth to the eighth year and in junior high school grades. They contain much fresh material, although the use of goblins and fairies to teach our young the lessons of life is over-emphasized in the first two books. (Little, Brown & Co.).

**The New Wide Awake Readers, the Junior, and Books I-IV**, are intended the instruction of pupils in the first four grades in the art of reading. They are well arranged and contain many colored illustrations which will catch the eye of the young. (Little, Brown & Co.).

**The Rosary Readers, Fourth Reader**, by Sisters M. Henry and M. Arthur, O.S.D., and **The New Corona Readers, Book V**, are for use in Catholic schools. (Ginn, \$0.84 each).

**The Alpha Individual Arithmetic, Books Two and Three**, present a novel and effective method in teaching the principles of arithmetic. (Ginn, \$0.36 each for parts I and II of Book II; \$0.40 each for parts I and II of Book III).

**The Little Town of Bethlehem**, A Nativity Play, by Katrina Trask. A beautiful little play for the Christmas entertainment. (French, \$1.75).

**Histoire d'un Defi**, an apologetic work against the adversaries of the miracles worked at Lourdes, is a very able and well written book by Canon Duplessy. (Téqui, Paris).

**Mère Saint-Paul**, Foundress of the Sister Servants of Mary, by Msgr. Laveille. (Téqui, Paris).

**PAMPHLETS:** **Come Let Us Adore**, by Rev. Francis LeBuffe, S.J. (American, \$0.10). **The Word Made Flesh**, by Rev. Timothy Brosnahan, S.J. (America Press, \$0.05).

**BOOKS RECEIVED:** To be reviewed in next issue. **The Training of the Will**, by Johann Lindworsky, S.J. (Bruce). **Nais**, by Marie Gasquet (Longmans, \$2.00). **The Twelfth, an Amethyst**, by Beatrice Chase (Longmans, \$2.50). **Veritas, La Vie Chretienne raisonnée et méditée III**, by Rev. Regis Gerest, O.P. (Lethielleux, Paris). **Curricular Studies**, by Sisters of St. Dominic (Macmillan, \$2.75). **The Sacraments and the Commandments**, by Rev. A. M. Skelly, O.P. (Herder, \$2.25). **Truths to Live By**, by Rev. J. Elliot Ross (Henry Holt, \$2.00). **Survivals and New Arrivals**, by Hilaire Belloc (Macmillan, \$2.00). **A History of English Literature**, by Emile Legouis and Louis Cazamian (Macmillan). **Criticism in the Making**, by Louis Cazamian (Macmillan, \$2.00). **The Inward Vision**, by R. H. J. Steuart, S.J. (Longmans, \$2.00). **The Veiled Door**, by Caroline Giltinan (Macmillan, \$1.50). **The Christian Life**, by Rev. Anthony Tonna-Barthet, O.S.A. (Pustet, \$3.00). **Treasury of the Faith Series: Purgatory or the Church Suffering**, by Rev. J. B. McLaughlin, O.S.B.; **God and His Attributes**, by Rev. Arthur Reys; **The Sacrament of Baptism**, by Rev. John P. Murphy. (Macmillan, \$0.60 each).