



One Lord—One Faith. By Vernon Johnson. Pp. 208. New York: Longmans Green and Company. \$2.00.

One God and Father of All. By Eric Milner-White, M.A. and Wilfred L. Knox, M.A. Pp. 158. London: A. R. Mowbray and Company. Milwaukee: Morehouse Publishing Company. \$1.00.

Vernon Johnson, known during his fruitful ministry as an Anglican religious as "Father Vernon," has, in the first of these two books, placed before us the mental and spiritual processes through which he became a Catholic. It is fundamentally neither a polemic nor an apology, merely a plain statement of why he left the Anglo-Catholic ministry. To the Catholic, its doctrinal part contains nothing new though the massive citations of texts will be most useful. He will however be astounded at the almost incredible ignorance of things Catholic in an Anglo-Catholic leader to which the author confesses and the writer feels that it would be a mistake to take his case as typical. The great value of *One Lord One Faith* is in its clear statement of the bases of Catholic Faith though it must be confessed that at times the author has omitted some of the steps of the argument. While we are glad that "Father Vernon" has written this account of the struggle of his soul towards the light, which cannot help but confirm Catholics in their faith and encourage others to examine the Church's claims, perhaps it would have been as well if there had been a longer interval between the conversion and the publication of its story, since, we fear, the nervous strain of the period of painful thought and decision are indicated by a certain lack of perfect coherence, though this is really a proof of its unadorned simplicity. But with the author's account of his trials and struggles to win through to the Truth no fault can be found. It is discreet, sympathetic and modest. He makes no bid for our sympathies but he, none the less, wins them.

The second book, advertised as "The Reply to Father Vernon," is frankly a disappointment and not worthy of the distinguished scholars whose names appear on its title page. It is a specious polemic, shot through with modernism, bad exegesis and worse history but it bears eloquent testimony to the value of the work it pro-

fesses to refute. The chapter headed "St. Teresa of Lisieux" is pitiable. It completely fails to refute the witness of sanctity to the claims of the Church. With its claims for the holiness of many Anglo-Catholics there can be little cavil on the part of this reviewer who has long admired such men as Bishop King and Weston, but it is notable that the authors carefully avoid any discussion of the question of miracles. Historically, the brochure is disingenuous; theologically, it is tainted by modernism. While it may partly offset the effect of "Father Vernon's" conversion, it will cause much pain to many Anglo-Catholics of the older school. If, as this reviewer cannot think, it is typical of the modern trend of the party, then the latter is further from Rome than it was not so many years ago.

A. M. T.

The Aims of Education and Other Essays. By Alfred North Whitehead, LL.D., Sc.D., F.R.S. Pp. vi-247. New York: The Macmillan Company. \$2.50.

"You may not divide the seamless coat of learning." A true education gives "an eye for the whole chess-board, for the bearing of one set of ideas on another." Foresight is necessary for the utility and enjoyment of an education. Distinct facts must not be piled into the head of a student like boards in a lumberyard. Facts learned can not be productive until they are assimilated, just as food in the body does not, until then, produce energy. Facts have been assimilated when they have engendered, and are firmly tagged to, principles. Five hundred years ago St. Thomas applied this same theory.

But how can this be employed successfully today? This business of a mere smattering of a dozen subjects, each subject, too broad to be fully taught in the allotted time, is the problem of educators. Dr. Whitehead suggests that the most necessary principles of each school-subject be determined, that they be very thoroughly taught. The student who has made a part of himself the basic principles of any science will apply them readily to further facts. On the other hand, any number of inert ideas are useless. His suggestion, he sees, would demand the scrapping of the present undesirable examination methods of matter-minded teachers.

"There is only one subject-matter for education, and that is Life in all its manifestations." He makes an appeal for art and for religion especially. "We can be content with no less than the old summary of educational ideal. . . . The essence of education is that it be religious."

Regarding technical education he sets up the "old Benedictine ideal" to be strived for. They "rejoiced in their labors because they conceived themselves as thereby made fellow-workers with Christ." But he would strip it "of its theological trappings," and have the ideal of technical education be "that work should be transfused with intellectual and moral vision and thereby turned into a joy, triumphing over its weariness and its pain." It is an ideal, of course, and a high one. But as he says in a previous essay, "When ideals have sunk to the level of practice, the result is stagnation."

The first 150 pages treat of the aims and rhythm of education, the rhythmic claims of freedom and discipline, technical education, the classics, mathematics, and the functions of universities; all in a happy and enlightening way, in a pleasing, easy, clever style. And then the shock. The first part didn't seem to come from the same obscure pen as did "Process and Reality." The last part proves that it did. The educational essays were written in England some years back. The professor seems to have spoiled a little at Harvard. Both in content and style the last three essays, on the organization of thought, the anatomy of some scientific ideas, and on space, time, and relativity, are dangling suspiciously as fillers in a collection otherwise entirely useful and inspiring to educators. These three philosophical essays would be more appropriate as stepping-stones to his "Process and Reality." The evolution to that unique philosophy is apparent in them.

D. M. v. R.

Philosophy of Value. An Essay in Constructive Criticism. By Leo Richard Ward, C.S.C. Pp. x-263. New York: The Macmillan Company. \$2.25.

If there is one term that has strolled frequently through the spacious corridors of twentieth century philosophy and has seemed to be quite at home therein, that term is value. Strange to say, Scholastics, Neo-Scholastics and Thomists did not stop to question that word, to ask it whence it came and what it was, until Father Ward was happily inspired to find out all he could about this confusing term, a term which men have heard and employed so long that it has become as familiar and as vague as their noses.

In *Philosophy of Value* Father Ward's fundamental problem, which entails many perplexing difficulties as stated clearly in the very first chapter, is "to isolate the experience of value, and to account for it; afterwards if possible and feasible, to define it; or if definition be impossible, to locate value." But before he presents his constructive contribution he has some criticisms to make, and clear thinker that he is, he first places before our view what he purposes to criti-

cise. Part I of his book is devoted to an exposé and impartial analysis of contemporary theories of value. Numerous and carefully selected references are made to practically every important thinker of our times. Perry, Dewey, Whitehead, Laird, Chesterton, Prall, Urban, Brogan, Mackenzie, Jared Moore, Lloyd Morgan, Hobhouse, Alexander, Gilson, Bosanquet, Maritain, General Smuts, and DeWulf are among those whose words are cited, telling us what they think and say of the meaning of value, its origin and place in the universe, its relation to existence and to God, and its fate.

The principles Father Ward has laboriously culled from a dozen or more of St. Thomas' works and of which he makes admirable application in Part II, the constructive portion of his book, are for the most part indisputably metaphysical (whose truth cannot be questioned). This portion of his Essay may prove difficult and boring for those who have not sailed the deep and still waters of Metaphysics. Yet on the whole to attentive and persevering readers it will be profitable sailing: they will view an arresting skyline of important conclusions in harmony with common sense and workaday experience. Some of these are: "One acts, and he acts always for an object which has value for him. The action itself may be termed conation, since in the finite agent it means a need and some effort. A relation naturally arises between agent and object, and the agent in some measure appropriates the object. Value is in the object and not in the relation, not in the action, the need or the agent; it is in the object, and is not really separable from the object. Value is the capacity of an existent to be the end of action." Our study of the value relation will confirm this view, for the relation "points to the object and shows that value is primarily in the object and may not, except in a derivative and improper sense, be said to be in the relation or the agent." Thus under the cautious captaincy of Father Ward the good ship Value has at last the ballast of a fairly accurate definition and is safe in its proper harbor, or rather locus.

It is to be regretted that Professor Laird's *The Idea of Value* could not be read and analyzed by Father Ward before he completed his study of value. The tedious labor of research on this baffling question would have been lightened not a little by this book, described by an expert metaphysician at the Catholic University as "the best summary of value . . . ever done in English" (*Thought*, March 1930, p. 682).

The author deserves our sincere and unstinted praise for his carefully prepared and extensive bibliography. Two general divisions

of "Bibliographies and History," "General Works with Sections on Value" are given first. Then seven other lists of works are added. To most of the books he annexes a sentence or two, either to summarize their contents or to state his own impression or judgment of them.

We agree with Father Ward that "the land of value is rich." Yet much of it is virgin soil. It is our hope that he will continue to run his faithful yoke therein, and our prayer that his efforts will be crowned with plenteous fruits. His book should attract many other thinkers to the same value land.

C. M. Z.

Miracle in History and in Modern Thought. By C. J. Wright, B.D. Pp. ix-433. New York: Henry Holt and Co. \$4.00.

The tendency to employ indiscriminately the same term to express ideas opposed in meaning leads to an inevitable ambiguity of language. The word "miracle" affords us an excellent example of the havoc wrought by this disastrous tendency. It has managed to get itself so entangled and confused in the course of time that today it is scarcely distinguishable from the vague connotation of a complex of ideas and attitudes wholly alien to the pristine concept of the word. Miracle in its exact denotation means—a sensible fact, contrary to the ordinary course of nature, surpassing the powers of all created beings, and wrought by God's omnipotence for a supernatural divine purpose or end. For us the essential points to remember are first, the denoting of the "evidential fact," secondly, "God's omnipotent power" and, thirdly, the "supernatural divine purpose or end" for which the miracle is worked. Accepted in this sense miracles form the very warp and woof of the Christian religion.

In *Miracle in History and in Modern Thought*, the author, Mr. C. J. Wright, while not actually rejecting the primitive concept of the word, seems, nevertheless, to feel some temperamental repugnance to the "nineteen century" use of the word as an attestation of the Divinity in behalf of some work produced for a supernatural end. For him the word seems to be synonymous with the "supernatural." The supernatural does not exist and so far science has offered no real devastating disproof to the contrary. It doesn't require a very perspicacious reader to predict the logical outcome of this change in meaning. Once we defect from the true notion of the miraculous we strike at the very foundations of Christianity. Do away with the "old order" or "idea" and there remains but one alternative, viz., that of representing Christianity as a syncretism, composed of ele-

ments borrowed from divers sources and welded into a superficial system wherein sooner or later these little perplexities that have ever escaped man's powers of comprehension, can easily be settled once and for all by relegating them to the archives of oblivion. Therein lies buried "sympathetic magic," the underlying philosophy of which the author holds, of course erroneously, has influenced the prevalent belief "in most Catholic countries that the relics of saints can effect miracles."

We commend the author for his efforts "to elucidate the question," for it was a prodigious task, and to some extent a successful one, yet we cannot for the most part agree with his thesis and must, therefore, label the work as peculiarly dangerous to sound Catholic thought. Mr. Wright has supplemented this interesting book with an admirable four-sectioned bibliography and a helpful index.

M. M. S.

Many Mansion Series. General Editor: Algar Thorold.

The Dominicans. By Rev. John-Baptist Reeves, O.P. Pp. vii-88. New York: The Macmillan Company. \$0.80.

The Order of Preachers was called into being at a time when intellectual errors, particularly Albigensianism with its notion of a Supreme Principle of Evil, threatened entire provinces of the Church. Today, errors primarily philosophical, raise their heads into the light, and the Dominican Order is still found at its post, seeking to crush them. Father Reeves in a fine piece of condensation shows his readers just what was poured into that first group of Friars which made them so distinctive and which their successors never lost. He begins with Saint Dominic's primary object—the quest for truth—which was ever paramount in spite of the fact that "so many artists, sculptors and musicians put on the white wool that one of the brothers deemed it opportune to write an apology against the taunts of those who saw it in a safe haven for the fickle and artistic minded," according to Father Schwertner in the Introduction. There is then given a discussion of the skeleton on which the Order hangs—its Constitutions—and a very enlightening last chapter which brings out the Dominican genius through an examination of its controversies with the Franciscans and the Jesuits. Each of these great Orders lives over and over the life of its founder, and Father Reeves brings out the different modes of procedure of the truth-preaching Dominic, the singing Poverello, and the soldier-saint Ignatius, in their labors for the common end. It is to be regretted that the text is so marred by typographical errors.

U. N.

Catechetical Methods: Standard Methods of Teaching Religion. By the Rev. Rudolph G. Bandas, Ph.D.Agg., S.T.D., et M. Pp. xx-314. New York: Joseph F. Wagner, Inc. \$2.50.

Decry as we may innovations that break through the stone wall of provincial educational tradition, it is hardly permissible to brush aside with a back hand gesture the serious attempts on the part of those who know to bring to light whatever will contribute to the more universal accomplishment of the more important and not the least difficult assignment facing the teacher in a Catholic school . . . the formation of Christian character through instruction in sacred doctrine. It is no waste of time or energy for those concerned with Catholic education to go back and investigate those methods and procedures that have had their origin in the Church, and have proven helpful to the Church in making the religious instruction of youth—a more interesting, a more pleasing, a more thorough, and consequently, a more effective process. To just such an investigation Doctor Bandas invites us in this book, and the exigencies of our day indicate the timeliness of such a study.

In the first half of this book, the author considers catechization historically, and dwells upon what should be the constituent elements in religious instruction. There is a clear explanation of what role should be played by Bible and church history, Liturgy and sacred hymns. Suggestions are given as to their practical use and their incorporation into the general scheme. The chapter on "Religion and Secular Subjects" invites attention to the question of correlation in accordance with the principle of Leo XIII in his *Militantis Ecclesiae*: "Let religion thoroughly inform and dominate every subject of instruction, whatever it be." Terminating this first part with "Christ the Supreme Model" much in the tone of Doctor Pace's worthy "How Christ Taught Religion," Doctor Bandas then goes into the analysis of various methods. The Method of St. Sulpice made the religion classes attractive and there is much in the system that could be used advantageously today. The Munich Method seeks to work out a plan based upon psychological principles of learning and religious training. This method with so much to recommend it deserves the space allotted to its scrutiny by the author. The Eucharistic Method, the "Primary Methods" of Doctor Shields, the "Sower Method," and the Fulda "Lehrplan" are then examined and commented on. A brief discussion showing how the guiding principles in religious teaching are taken account of in the different methods, concludes the work.

G. G. C.

The Life of Miranda. By William Spence Robertson, Ph.D. Pp. xviii-327; 306. Chapel Hill, N. C.: University of North Carolina Press. \$10.00.

To those whose knowledge of intellectual progress in the South is founded upon the vagaries of certain Senators and the sneers of the *American Mercury* about the "Cotton and Bible Belt," the steady stream of volumes of great value proceeding from the Press of the University of North Carolina must be a complete surprise. This splendid two-volume life of Miranda by the Professor of History in the University of Illinois and editor of the *Hispanic-American Review*, is a fair example both of the general scholarship and wide interest fostered by the University.

Of the life of this would-be liberator of Latin America we need not speak here; it will be sufficient to state that in consequence of Professor Robinson's discovery of the Miranda diaries among the archives of Earl Bathurst all previous lives and estimates must be revised. The question as to his rôle in history has been hotly disputed. There is a tortuousness about his life which imperatively demanded some clue and it is precisely here that the discussion has been the keenest. Was Miranda a mere selfish filibuster, a Venezuelan Walker or was he an ardent patriot like, though less successful than, Bolivar? The discovery of these diaries and the use made of them in these volumes should help to settle the problem. Perhaps the fairest solution is that Miranda was a patriot who really desired his country's welfare, but who was quite willing to draw a substantial income from any power willing to encourage Hispano-American revolutions in its own interest, provided it did not plan annexation. Amorous and extravagant, he was incessant in his demands upon the British Government which was for years favourably inclined towards revolutionary activity in South America, especially when Spain fell into French hands.

A capable though not brilliant soldier who served both in the American and French Revolutions, a somewhat visionary idealist and a patriot, he lacked humility and the spirit of heroic abnegation. He could die for his country, but he could not stand obscurity or poverty. His first revolution was badly handled and failed miserably. The second was more successful though eventually it too failed because of the attempt to foist self-government upon an unprepared people. When he died in Spain, a prisoner, he had apparently failed but in reality he had paved the way for Bolivar and, by his influence upon Canning, had prepared the way for the Monroe Doctrine.

Professor Robertson has written a scholarly work which definitely supersedes everything previously written, due to his utilizing of

the newly-discovered diaries. He writes impartially but, to be frank, too diffusively. He tends to be repetitious. Again there is a not infrequent inversion of chronology which may lead to some slight confusion. Yet the gravest fault, and it is not a great one, is the absence of adequate summary, analysis and interpretation. It is really not enough merely to present the facts. They do not constitute history but merely form its skeleton. However, the author has placed every student of Spanish American history under heavy obligations as well as the student of political systems who will find much of interest in his account of the various governmental schemes of Miranda. There is an adequate index and a very fine bibliography and it may be added that the volumes are splendidly bound and printed though it is to be regretted that the bad old custom of leaving the pages uncut has been followed.

A. M. T.

De Soto and the Conquistadores. By Theodore Maynard. Pp. xiii-278. New York: Longmans, Green and Co. \$3.50.

For over eight hundred years Christian Spain had waged an intermittent crusade against the Moslem invaders. For Spain the crusade was not a romantic episode of the far off Holy Land; it had been an earnest struggle, an ever present reality which in the course of centuries came to be a part of the inmost being of every Spaniard. The very year which saw the cross raised over the battlements of the Alhambra, and Boabdil, the last of the Moorish chieftains, driven across the Strait to Africa, saw also a new land revealed beyond the western sea. The crusade spirit with all its accompanying display of courage, piety and fortitude, now found a fresh outlet in the New World.

It is true that many of the expeditions of the *Conquistadores* took on a character of fortune hunts, nevertheless the missionaries accompanied every party and the conversion of the natives was foremost in mind, which fact the reader is frequently reminded of by Mr. Maynard. He has vividly portrayed, yet with a historical accuracy, the expeditions under that intrepid leader, De Soto. As a Commander in Pizarro's expedition for the conquest of Peru, De Soto was always chosen for difficult scouting operations and situations in which daring and steadfastness were required.

De Soto's second expedition was the most elaborate and persistent effort made by the Spaniards to explore the interior of North America. Starting in Florida without maps or guides, the explorers pushed their way through forests and swamps, to what is now known as the Carolinas, then through Alabama, Mississippi, Tennessee,

Oklahoma, and Louisiana to Texas and finally by sea to Mexico. The encounter with the Indians, the trials and hardships of penetrating a new land were not the only difficulties of the young leader; his army became discouraged, disgruntled and even plotted desertion. De Soto's matchless fortitude alone sustained them, never once did he entertain a thought of abandoning his project. But at last, seeing his men and horses continually diminishing and no sign of the desired treasure, his heart gave way and on May 21, 1539, he died profoundly despondent, overwhelmed with a sense of his own failure. His body was lowered into the depths of the Mississippi River which he had discovered just a year previous. Mr. Maynard's graphic style makes the book a most interesting one for the general reader as well as for the historian. It has the distinction of being chosen as the foremost book of April by the Catholic Book Club.

C. H. M.

Catholic Moral Teaching. By Dr. George Surbled. Translated from the French by Rev. Hubert J. Eggemann. Pp. x-310. St. Louis: B. Herder Book Company, \$2.50.

This book is intended to present to the general reader a brief physiological view of the organism with the attendant relations to Catholic moral teaching. Much of morality has to do with acts proceeding from the organism, which acts must be in accordance with right reason. And right reasoning demands knowledge, which entails general information regarding the physiological side of human nature. To this end the authors discuss the human organism.

Beginning with the passions they review the emotions, sentiments and feelings, their use and control, with Bossuet, Fénelon and Pascal as philosophers. In the second part of the book the authors treat of constitution, temperament, diet, intemperance, labor and exercise. The third is devoted to disease, to operations, to the care of the sick and to death. The impetus which led to the book's preparation lies in the vast number of unethical and unscientific books presuming to dictate norms for human conduct and morality. The book has an index and merits a place on the Catholic book shelf.

R. S. McG.

The Cambridge Medieval History, Vol. VI, Victory of the Papacy. Planned by the late J. B. Bury, M.A., F.B.A.; Edited by J. R. Tanner, C. W. Previté-Orton, and Z. N. Brooke. Pp. xli-1047. New York: The Macmillan Company. \$14.00.

This really monumental work deserves the high rank universally accorded its predecessors in the series. Embracing as it does the glorious thirteenth century and the periods immediately preceding and following that century, it has one of the richest fields for ma-

terial that could be desired. And the compilers have done excellent work with their subject. They have given us a very detailed account of the principal forces and events which filled the colorful stage of history at that epoch. As is evident from the particular title of this volume, *The Victory of the Papacy*, the force receiving special attention is the Papal Power, then at its apex, and the ramifications, both religious and secular, of its policy. It treats this subject exhaustively and from almost every angle: its operation in different countries, its relation to different rulers, and its principal auxiliary forces, as for example, the Mendicant Orders. The Chapters on Innocent III, the Inquisition, and the Mendicant Orders are worthy of special mention.

There is an obvious and on the whole very successful attempt to be impartial and understanding throughout, but once in a while a slight and almost unconscious bias creeps in, as when in explaining quite accurately in general the doctrine on indulgences the statement is made (p. 694) that a plenary indulgence "assured full pardon of sin and eternal salvation for those who died on the journey (i. e. the Crusade)" and that "confession of sin and absolution were in fact reduced to a formality which qualified at best for the receipt of an indulgence." (p. 695)

Two closing chapters on "Chivalry" and "The Legendary Cycles of the Middle Ages" form a fitting complement to a very satisfactory history of the time. A General and Special Bibliography of about one hundred and thirty pages, a comprehensive chronological table, and a sixty-page alphabetical index, the whole supplemented by ten maps, round out the work. _____

T. R. S.

The Desire of God in the Philosophy of St. Thomas Aquinas. By James E. O'Mahony, O.S.F.C., M.A., Ph.D., Agrégé en philosophie à l'Université Catholique de Louvain. Pp. xxvi-264. New York: Longmans, Green & Co. \$4.20.

The meaning of St. Thomas' natural desire of beatitude has been a fruitful source of commentaries since the 16th century. From the time of the great Cajetan down to our own day various interpretations have been offered, yet none has been fully satisfactory. Even since the present work was presented as a doctoral dissertation at Louvain, another discussion of the subject by Père Roland-Gosselin, O.P., has appeared.

Dr. O'Mahony takes two parts of his work to prepare the way for the solution of the problem, and in the third part, after an historical resumé of the whole question, presents his principle of solution. Answers to objections and two appendices, wherein he dis-

cusses the precise meaning of the "natural desire" and *bonum in communi*, follow.

The solution of the Louvain Agrégé is a metaphysical one. Consequently the book is above all metaphysical. The exposé of the metaphysic of the Angelic Doctor is admirable. All the great Thomistic theses are shown in their true setting; the whole system stands out as it should: a bulwark built by the prince of philosophers, by the synthesist par excellence.

A text from St. Thomas himself is submitted as the principle of solution: *Soli Deo beatitudo perfecta est naturalis; quia idem est ei esse et beatum esse. Cujuslibet autem creaturae esse beatum non est naturale, sed ultimus finis*—for God alone beatitude is natural, and for the finite its final end. This beatitude is the vision of God's essence. All created intelligence, seeking naturally all truth, illimited truth, having for its adequate object being, *naturally* desires its *final end*, naturally desires to see God in Himself. For Dr. O'Mahony, the fact that this desire is inefficacious for man left to his own powers, and therefore, as far as nature is concerned, vain, does not militate against the solution. "In no way could the natural desire of which St. Thomas spoke be said to imply on the part of the creature an 'exigency,' which has to do with the order of factual realization, of the vision of God" (page xxiv). Again, "Envisaging the finite as being and in the perspective of ultimate intelligibility, he was not likely to be troubled by the infra-metaphysical consideration that a natural desire should be necessarily satisfied" (page 235). His solution, as he stresses time and time again, is a purely metaphysical one—for such is the tendency towards God. Psychological desires do not enter into his consideration.

Cajetan is rejected for holding that "man's perfect happiness should be said to consist in that knowledge of God which he is able to gather from his conatural objects" i. e., as Dr. O'Mahony puts it, "nature may find, as it were, within the closed system of a natural perfection all that it can reach of itself, or desire" (page 156). To this he objects: "But if the natural end can saturate all the tendency of the intellectual nature, how can the supernatural be looked upon as perfecting, and not destroying such a nature?" (page 157).

Whether or not we agree with the learned author we must admire his thorough exposition of the question. We must acknowledge too his keen intellect and the magnificent marshalling of arguments from St. Thomas in defense of his solution. He has brought forth

the whole of the Angelic Doctor's metaphysics and presented them in accordance with the best tradition of Thomistic teaching.

Dr. O'Mahony has a pleasing style which helps greatly in reading his book. He has a bit of the poet in him which finds expression now and then in words and phrases, tending to lighten the thought but never to deprive it of its metaphysical content. T. M. S.

DIGEST OF RECENT BOOKS

RELIGION, SCRIPTURE: Rev. Francis M. Wetherill has attempted a sympathetic and an understanding exposé of all religions in **The Heart's True Home**. Practically every form of religious belief now current finds space within the 126 pages. Naturally such a presentation leaves much to be desired. The Roman Catholic Church receives one and a half pages, but strange to say, the corresponding bibliography in the back of the book is of non-Catholic sources. It is difficult to see just how these sketches or outlines "will be helpful to those who wish to spread their own faith," or "to understand another's faith" by removing "bigotry and a nervous, self-centered impatience." We believe that the author would have done better by confining himself to Christianity and an appreciation of the different denominations, such as W. H. Lyon did with his *A Study of the Sects*, a book which has much more merit than Dr. Wetherill's. (The Gorham Press, \$2.00).

Christ and Renan; A Commentary on Ernest Renan's "The Life of Jesus" by M. J. Lagrange, O.P., the eminent Biblical scholar, is of value not only to the apologist but also to those whose chief interest lies in literature. It is true that as an apologetical work this book is an anticlimax: Renan as a foe of Christianity has been defeated many times. But here he is subdued with a different method from that usually employed in apologetical works: he is "killed with kindness." As a commentary on a work of literature it is invaluable, for not only is it a learned treatise on Renan, but is, moreover, a literary work in its own right. Père Lagrange is an accomplished scholar in many fields and he makes admirable use of his great fund of knowledge in this book. Between its two covers he has packed a great deal of wisdom; and yet he is never pedantic. It is true that this is a translation, but in the hands of Miss Maisie Ward it has escaped the usual fate of translations. It is not a new book, it is Père Lagrange's book in English. (Benziger, \$1.50).

A successful teacher at a Diocesan Preparatory Seminary and Normal School who has experienced, and heard expressed the need of an edition of selections from the Bible with explanations of various items mentioned in the text certainly is the logical agent to compose the required volume. And Dr. Henry M. Hald has answered the need satisfactorily in **Readings from the Sacred Scriptures**. Though planned primarily for pupils in secondary schools (hence its subtitle: "A Textbook for Secondary Schools"), it may be used profitably in any teachers' training school, and even by elementary school teachers to read Bible stories to their pupils. Practical suggestions are given for its use in the high school curriculum, and there is included an appendix of narrative, descriptive, expository, argumentative, poetical and dramatic selections for teachers who might desire to correlate these readings with the English course. After the selections come notes, summary yet satisfying, packed with theological, historical and Biblical information on both Testaments. Moreover, the General Introduction and the Special Introductions to the Old and New Testaments,

along with maps of Old and New Testament Palestine make this a simplified Seisenberger for our high school students. The dozen illustrations scattered throughout the work help to increase its utility and enhance its appeal to youngsters. A helpful bibliography on the Scriptures and the Life of our Lord is added, with a valuable Index, which happily contains a key for the pronunciation of Proper names. Father Hald, who is Associate Superintendent of Schools in the Brooklyn Diocese, deserves the sincere congratulations and hearty thanks of all secondary school pupils. Happy the class that will read and study his *Readings*. (Schwartz, Kirwin & Fauss, \$2.00).

Doubtless the Rev. H. Adye Prichard, M.A., D.D., feels himself to be a sincere Christian—He is Rector of St. Mark's Church, Mt. Kisco, N. Y., and Honorary Canon of the Cathedral of St. John the Divine, New York City—but after reading his book, **God's Communicating Door**, one cannot help regretting that he is such a poor logician. This volume, a collection of essays, is an attempt to give a new interpretation, a new evaluation to life in the next world, and is based almost entirely on the author's acceptance of the fact of "after death communications," or more exactly, it appeals to the very "words of many of those who still speak from the Unseen." The result is fantastic. But having read the author's avowal that, "We create our own thought of God. God is far greater than anything we can think; so, in all probability, is death. Therefore let us be magnificent in our imaginings," one is prepared beforehand for some very entertaining fiction. Perhaps the queerest bit of this is an attempt to explain the "communion of souls," i.e., the intercommunication of spirits both in this life and in the next, by having recourse to the sub-conscious mind, which Dr. Prichard is ready to suppose is "essentially one and the same" in every individual, and of which he says, "If one day we discover that it is in no wise distinguishable from that ether which so far we confine to the medium of the things of sense, we should not be unduly astonished." The author ends by suggesting that Paradise, where souls go after this life to achieve their full growth and stature in goodness, is a half way station between here and Heaven. Of course he finds no room for hell at all. Nevertheless the book is interesting if it is a true reflection of Modern Protestant thought (Chesterton would say Sentiment) on life after death. (The Gorham Press, \$2.00).

BIOGRAPHY: To-day when women are jostling one another for places in world activities, it is small wonder that the wool-dyer's daughter who rebuked Popes and wrote scathing letters to members of the nobility in the Quattrocento should be widely written about. Still, amid the hundred odd biographies of Catherine Benincasa, there is a strong tendency to get back to original sources, and Fra. Innocenzo Taurisano, O.P., has filled a need in his little volume made up of excerpts from the *Leggenda Maggiore*, the *Leggenda Minore* and several others. In this work, **The Little Flowers of Saint Catherine of Siena**, translated by Charlotte Dease, there is a freshness which could only come from those of other days who came under the personal influence of that remarkable woman. It is a book which will be prized by all lovers of Saint Catherine. (E. M. Lohmann, \$1.25).

In the early 80's Matthew Arnold wrote: "The name of Cardinal Newman is a great name to the imagination still; his genius and style are still things of powers." And the appeal which Newman had for Victorian England has persisted even to this day. Many books have been written about various phases of Newman's activities, considering him as a controversialist, apologist, historian, etc., but in order to get a real view of the man and his times it has always been necessary to consult Ward's

Life. But now to bridge the gap between these, we have **Cardinal Newman**, by J. Lewis May. Possessed of a thorough knowledge of his subject, an appreciative understanding of his artistic gifts, and a deep affection for his character, the author has given us a composite picture of the great Englishman that deserves attention. The careful thought and literary excellence of this new biography should appeal to all the old admirers of Newman and should attract a new corps. At the risk of being trite we would say "it deserves a place on every book-shelf." (The Dial Press, \$3.50).

The month of the Sacred Heart is a very opportune time to announce an English translation of the **Life of Saint Margaret Mary Alacoque**, written by one of her sisters in Paray-le-Monial. There is an intimacy and familiarity in the book which could not come from an outsider; and not only is the setting done with a sure hand but the spirit of the Saint of the Sacred Heart is reflected again and again throughout the pages in her own words as they appear in her Autobiography. (Georgetown Visitation, \$0.75).

Saints for Sinners, by Archbishop Goodier, S.J., is a book well-prepared to fulfill the purpose for which it was intended by the author. Knowing that the Saints are meant for our example and encouragement, Archbishop Goodier selected nine outstanding saints, and in a series of studies portrays in what manner "God is wonderful in His saints," and how it is within His Providence to raise from the depths of sin and error great saints to do His work, to serve Him well on earth, and to prepare them for a place in His house where "there are many mansions." The text taken from St. Paul's first epistle to the Corinthians, I Chap. 27th to 29th verses, "But the foolish things of the world hath God chosen, that he may confound the wise; and the weak things of the world hath God chosen, that he may confound the strong. And the base things of the world, and the things that are contemptible, hath God chosen, and things that are not, that he might bring to nought things that are: That no flesh should glory in his sight," stands out in greater relief and conveys a deeper meaning after one has perused attentively this latest volume from the pen of the Archbishop of Hierapolis. (Longmans, \$2.50).

Our Saviour's parable of the mustard seed is perhaps the briefest and at the same time the most fitting way of describing the history of the Association of the Propagation of the Faith. To appreciate the toil that was entailed in nurturing its growth, one need only read the life of its humble foundress. **Pauline Jaricot**, translated from the French of Elizabeth Sainte-Marie Perrin (and prefaced with an enthusiastic Introduction by the well-known Paul Claudel) will engender a proper appreciation of one "who had the idea of saving the world!" We may say without hesitation that her paths were among cockle and thorns. When we realize today the great harvest that she has reaped, we can attribute it in great measure to her tender devotion to our Blessed Mother, for whose honor and praise she instituted the Living Rosary. (Benziger, \$3.30).

After a lapse of some five years since the publication of the first volume, the second volume of Fr. Herbert Thurston's new edition of Alban Butler's **Lives of the Saints** has made its appearance. It records those saints and blessed whose feasts occur in February, and is designated as a "corrected and amplified" edition of Fr. Butler's. Amplified it is, for Fr. Thurston has included many new saints and blessed elevated to the altars since the original work was published. It is corrected also, and though the editor's iconoclastic zeal may have decreased in violence, it is none the less obviously present. We cannot object to that, but sometimes it seems that the shoulders are shrugged when there is no justification for it, and again that the most fantastic stories are related purposely to be

brushed aside. This is not the general tenor of a really fine work, but there is something of this spirit lurking behind it, which is bound to render one cautious. (Kenedy, \$2.75).

LITURGICAL: We heartily commend **Living with the Church**, A Handbook of Instruction in the Liturgy of the Church Year, by Dom Otto Haering, O.S.B., to all teachers and liturgical study-clubs, as well as to the growing number of those who are nobly striving after greater knowledge of the Church's precious liturgy. This "text-book" on the Liturgical Year presents for each Sunday and feast day of the year a short but thorough synopsis of the liturgical setting both historical and spiritual. Besides a discussion on the Sunday or feast day in question, there is also appended an *Admonition* "which sums up the personal lesson to be learned from each." This manual has been put to a practical test by the Dominican Sisters of Grand Rapids, Mich., and its possibilities as a text are already assured. Dom Rembert Bularzik, O.S.B., has given the work its English dress, translating it from the German, in which it originally appeared. (Benziger, \$1.36. Net price to schools, \$1.02).

The Liturgical Press at St. John's Abbey, Collegeville, Minn., is continuing magnificently to promote the liturgical apostolate in our country and it is performing this grand work regularly and efficiently. The numerous pamphlets it publishes supply cogent proof of this. And that the liturgical movement is based upon solid doctrinal foundations, rather than upon aesthetic considerations, is amply proven by its latest essay **If I Be Lifted Up**, by Rev. Paul C. Bussard, which gives us lucid and accurate explanations of the necessary fundamentals for assimilating theologically sound notions on sacrifice in general and the Holy Sacrifice of the Mass in particular. Father Bussard's easy and pleasing style together with the artistic cover design should make this fine essay rather popular among our high school students and the grown-ups. It only costs ten cents.

Series IV of the Popular Liturgical Library has three new additions. **The Liturgical Movement** tells us the purpose, influence and significance of this movement. These are treated in the first two articles, the second of which was written by Dom Virgil Michel. The third, originally an address delivered by Father Martin B. Hellriegel of O'Fallon, Mo., at the First National Liturgical Day celebrated at St. John's Abbey, July 25, 1929, gives us a summary survey of the liturgical movement in Belgium, Holland, in parts of Germany, in Austria, in Italy, in France and in our own U. S. A. **The Liturgy and the Layman** also has three articles, reprinted from Vol. III of *Orate Fratres*, which declare in a practical and interesting way the great spiritual value of liturgy for the laity, for the promotion of Catholic Action, and for the attainment of the ideals of true Christian Womanhood. Pastors, seminarians, choir directors and all interested in sacred music will find the third pamphlet, **The Chant of the Church** (Number 5 of the *Series*) of great value. Mrs. Justine B. Ward, whose expertness in chant and church music no one will question, gives us in the first article worthwhile information on music and ritual, Gregorian Chant, music and the purpose of liturgical prayer, the qualities of prayer in chant, and the artistic demands of chant. In the second article, Dom Roger Schoenbechler, O.S.B., proposes a practical plan of action to be followed for the gradual introduction of Gregorian Chant into parish churches or any other communities. The suggestions he gives are for the most part the result of Dom Ermin Vitry's long and successful experience in the direction of church music. The complete official text in English of the Apostolic Constitution "*Divini Cultus Sanctitatem*" of Pius XI (Dec. 20, 1928) on promoting the liturgy, Gregorian Chant and sacred music makes up the last part of this pamphlet. (Each \$0.05; 50 for \$2.00).

DEVOTIONAL, MEDITATIONS: The *Third Series* of **Heart Talks With Jesus** has just been compiled and published by Rosalie Marie Levy. It is an attractive little book, bound in soft brown leather, containing selected thoughts and quotations from the writings of the Saints and well-known writers arranged for every day of the year. The little thoughts are provocative of good and tend to unite us more closely to God. It is a splendid gift book that will be read and appreciated. (Miss Levy, Box 158, Sta. D., N. Y. C., \$1.10).

Many thousands who are looking for a companion to the Imitation, and the Confessions, or the Introduction to a Devout Life, will find it in the **Selected Works of Richard Rolle Hermit**. Richard Rolle was the greatest and most prolific of medieval English writers of sublime spiritual English. He reached the topmost rung of the ladder of prayer, where the soul is "ravished to behold heavenly things," and in his beautiful and powerful writings (spread all over Europe) he attempted to give some account of his rare spiritual experiences. Incidentally, he was "the first to write in that amalgam of Old English, Norman-French and Latin which was the basis of modern English." Owing to this he has sometimes been called the "Father of English Prose." For the sympathetic reader there are many precious and exquisite treats in the *Selected Works*. The transcriber, G. C. Heseltine who also wrote the Introduction to this book, wishes this version of Rolle's works to be considered "as a translation rather than a literal transcription." (Longmans, \$3.00).

The well-informed and inspiring Father C. C. Martindale, S.J., has written another book, or rather compiled in book form six simple and familiar sermons preached at Our Lady of Victories, Kensington. The title is **The Creative Words of Christ**. "Christ's words," he tells us in the Foreward, "are creative. They accomplish their own message; and those who are in Christ, and in whom Christ is, not only possess Light, but give it; become a Way, Shepherds, Bread for souls, radiate life, being themselves made re-alive by Christ." How true this is can be appreciated from the fact that Christianity is Christ, and Christ is, in the words of His faithful witness, St. John, "the Light, the Way, the Good Shepherd, the Bread, the Life." Upon these attributes or claims Father Martindale dwells with attractive simplicity and contagious fervour. (Kenedy, \$1.00).

LITERATURE, POETRY, FICTION: Benedict Fitzpatrick presents a stirring hero tale in **Donjon of Demons**. Indeed any story with such a background as the work of the Jesuits among the Indians of Upper New York and lower Canada is bound to be a moving hero tale. The story narrates the labors of Fr. Brebeuf, Superior of the Huron Missions. There was, among the French Jesuits working in these regions, no man who commanded the respect of the savages as Brebeuf. Physically he was tall and muscular, and the savages were wont to admire physical bigness and strength. But more than this, he was well equipped mentally and morally, and the author has described for us, vividly and interestingly, the great courage this man possessed, and his ability to think quickly and size up situations at a glance. He was a real leader in a place where such was sorely needed. Constantly surrounded by diabolical superstitions, fiendish cruelty, beastly vices, disease and death, he had to be one who could rely on his own resources of courage and patience and faith. Moreover he had to exercise unusual circumspection in his labors among these Indians, for loaded down as they were with blind superstition they were quick to take offense and were prone to be suspicious of a stranger's advances. In his strangely-titled book the author has given us a really gripping narrative about work that has called forth the admiration of courageous men. Too much cannot be written of the Catholic foundation in America. The

field embraces great possibilities, vast backgrounds and interesting characters for all who care to study it. (Holt & Co., \$3.00).

One-Act Plays for Stage and Study, 5th series, will be gladly welcomed by all who are interested in the drama, whether for production or for reading. Comparisons are always dangerous, yet one can safely say that this new volume has surpassed the preceding four. There is no mediocrity: the plays are either good or bad, and the great majority is good. Elmer L. Rice, author of the successful *Street Scene*, contributes a preface in which he makes a theoretical case against the merits of the one-act play as a literary form, and then proceeds successfully to prove the opposite. He states certain requirements for this dramatic form, with which we are likely to agree. Twenty of the plays in this volume follow these canons rather strictly. Mr. Rice himself seems to be the only one who departs far from his own principles. (French, \$3.00).

Anne Blackwell Page was born in North Carolina. Although she now lives in New York her inspiration comes from the South, and it is quick, warm and gentle. The volume begins with *Prayer Before Poems*. God is often mentioned in this book, and when He is not, one somehow feels His presence. Although the author is known to our best magazines, **Released** is her first published volume. We hope there are more to follow. (University of No. Carolina Press, \$1.50).

Tom Barry's **Courage** was a New York success during the season 1928-29. Although this is no argument in its favor, judging from some of the other offerings running at the same time, *Courage* deserved the patronage it received. It tells the story of a young mother's love for her children and her fight to keep them together in spite of the opposition of her sister-in-law, a New England old maid to whom breeding and tradition are the highest factors in life. Interesting and entertaining but at times overdrawn. (French, \$2.00).

Both clergy and laity will want to read and enjoy **Old St. Mary's New Assistant**, by Rev. Joseph A. Young. There is more truth than fiction in this refreshing novel by a priest about a priest, a newly ordained priest at that, and about his experiences both humorous and pathetic as he enters on his First Mission. Father Young has caught the spirit of Canon Sheehan in this stimulating novel about clerical life. Pastors and Curates, and especially "new" Curates and Seminarians, will welcome *Old St. Mary's New Assistant* to their library-table. (Benziger, \$2.00).

MISCELLANEOUS: It would be a gross exaggeration to say that a book contains everything, but **Good Times for All Times** by Nina B. Lamkin so clearly exhausts all possibilities in the line of entertainment that the statement would be almost justified in its regard. It is a veritable Cyclopedia of entertainment for all kinds of organizations, and it is not content with vague suggestions but goes into minute details such as costumes, lighting, and programme building. It is well indexed and has a valuable Play bibliography. (French, \$4.00).

Character Education is a symposium of papers prepared by capable Diocesan Superintendents of Catholic Schools and by leading Catholic educationists who consider the subject from the pre-school period to the end of the college. Rev. John M. Wolfe, Ph.D., S.T.D., Superintendent of Schools in Dubuque, Iowa, has written a masterful introduction for this collection of valuable papers. They certainly will add many "rays to the true light that already guides" Christian teachers, and much "oil to the flame of their zeal" to labor still more devotedly and effectively for the upbuilding of "that precious possession, Christian character." (Benziger, \$0.40).

To those engaged in research work, dissertations, speeches and special papers **The Catholic Periodical Index** is going to be of untold value. The first section, published in March, indexed the contents of 36 Catholic periodicals. More will be added for the June issue. The wealth of Catholic thought that has been lost during the past hundred years and that can be retrieved only with patience and labor, makes it imperative that the present venture be given all possible support and encouragement. Several well known guides to periodical literature have indexed some of our leading Catholic magazines, but this is the first guide that will index Catholic literature as a separate class. Used together with the other periodical guides, the student will have at his finger tips source material for practically any subject. The reference value of a few of the Catholic periodicals used for the March issue is rather doubtful. We should like to see this *Index* augmented by more periodicals of undoubted worth. (Library Section, National Catholic Educational Association, Scranton, Pa.)

It is evident that the author of **Some Southern Cotton Mill Workers and Their Villages** approached this subject with no preconceived thesis to prove. Consequently the work is free from personal kinks and bias, and contains no overemphasis of pet points to strengthen fixed premises. It is interspersed with statistics intelligently placed which serve to clarify the matter for the work-a-day reader, and not to befuddle him—a sin altogether too prevalent among writers on social subjects. This volume of *The University of North Carolina Social Study Series* comes from their press at a particularly appropriate time, since its author lived for several years in Gaston County, the focus of recent controversy and national attention. It was there that he made this study, bringing it to a close before the inception of the recent embroilment. It provides data gathered by an individual singularly free from the abnormal impressions concomitant with disturbed settings. (Univ. of North Carolina Press, \$2.50). From the same press has come **Income and Wages in the South**, by Clarence Heer, presenting in brief compass the available statistical evidence bearing on the subject and an outline-picture of contemporary southern industrial life in relation to its agricultural background. (\$1.00).

John F. Baird has given us a book on the art of making-up for the theatre. It will be of real value to amateurs who are still strangers to this form of magic. Seasoned actors and actresses have their own theories which must very often conflict with Mr. Baird's. **Make-Up** is recommended to amateur and school groups. (French, \$1.50).

PAMPHLETS: An Heroic Abbess of Reformation Days. The Memoirs of Mother Charitas Pirkheimer, Poor Clare, of Nuremberg, with an Introduction by Francis Mannhardt, S.J. (Central Bureau, C.C.V. of A., St. Louis, Mo., \$0.15). **Study Outlines on St. Mark's Gospel**, by J. B. Tennyly, S.S., D.D. (National Council of Catholic Women, 1312 Massachusetts Avenue, N. W., Wash., D. C., \$0.05). **Le B. Albert le Grand**, by A. M. Richer, O.P. (Imprimerie du Messager, 1961 rue Rachel Est., Montréal, \$0.10). **At Noon on Calvary**, by Bernard A. Fuller, S.J., and **The Death Watch of Our Saviour**, by John Conway, S.J. (Each, \$0.10); **What is a Catholic Attitude**, by Francis P. LeBuffe, S.J.; **Why Apologize?** by Wm. I. Lonergan, S.J.; **Christ and Mankind**, by Martin J. Scott, S.J.; **The New Morality and the National Life**, by Jones I. Corrigan, S.J.; **Catholicism True as God**, by Martin J. Scott, S.J.; **Four Great Converts**, by John LaFarge, S.J.; and **What Catholics Do Not Believe**, by Thomas J. S. McGrath, S. J. (Each, \$0.05, America Press).

BOOKS RECEIVED: **Occasional Sermons**, by Cardinal Francis Bourne (Longmans, \$2.00). **Tramping to Lourdes**, by John Gibbons (Kennedy, \$2.00). **Ragamuffin**, by Ruth Irma Low (Benziger, \$1.00). **Com-**

pendium Historiae Ordinis Praedicatorum, by Angelus M. Walz, O.P., S.T.D. (Herder in Freiburg in Breisgau, Unbound 60 lire, Bound 72 lire). **Catherine de Gardeville**, by Bertha Radford Sutton (Macmillan, \$2.00). **College Days at the Manor**, by Mary D. TenEyck (Benziger, \$1.25). **General Legislation in the New Code of Canon Law** (Can. 1-214) by Very Rev. H. A. Ayrinhac, S.S., D.D., D.C.L. (Longmans, \$3.00). **Another Visit to God's Wonderland**, by J. E. Moffatt, S.J. (Benziger, \$0.25). **Materials for the Life of Shakespeare**, compiled by Pierce Butler, Ph.D., Dean of H. Sophie Newcomb Memorial College, Tulane University of Louisiana (University of No. Carolina Press, \$2.00). From Pierre Téqui, 82 Rue Bonaparte, Paris: **La Merveilleuse Vie de Bernadotte, La Voyante de Lourdes**, by R. P. Xavier Marchet (14 fr.). **Les Audiences Divines et la Voix de Dieu dans les Etres et les Choses**, by G. Joannes (13½ fr.). **Monsieur Bouray**, Le Vincent de Paul de la Touraine, 1594-1651, by Dom G. Meunier (10½ fr.). **Konnorsreuth** (a la lumière de la science medicale et psychologique) by Dr. R. W. Hynek (10½ fr.). **Vie de la Mere Anne Regis Filliat du Monastere de la Visitation Sainte-Marie de Lyon-Fourviere**, by D.S.B. (17 fr.) and **Une Conquete de Jesus Crucifie Mere Marie de la Passion** (10½ fr.). From Samuel French, 25 West 45th St., N. Y.: **Yale One-Act Plays**, Edited with a Foreword by Geo. Pierce Baker. **Death Takes a Holiday**, a comedy in three acts, by Walter Ferris (Each \$2.00). **Merry Andrew**, a comedy in three acts, by Lewis Beach (\$1.50). **The Last Mile**, a three-act play, by John Wexley. **The Nightcap**, a mystery comedy in three acts, by Guy Bolton and Max Marcin. **The Sort of a Prince**, a comedy in three acts, by Harold Brighouse. **Overtones**, by Alice Gerstenberg and Lorin Howard. **Somebody's Crooked**, a comedy of mystery in three acts by Sidney Holer. **Little New Moon**, a fantasy in the Chinese manner, by Alice C. D. Riley. **That Ferguson Family**, a three-act comedy by Howard Cheney. **Nightie Night**, a farce in a prologue and three acts, by Martha M. Stanley and Adelaide Matthews. **Launcelot and Elaine**, a dramatization of Tennyson's Poem in prologue and four acts, by Edwin Milton Royle. **Just Married**, a three-act comedy by Adelaide Matthews and Anne Nichols. **The Baby Cyclone**, a new American farce in three acts by George M. Cohan. **The Red Trail**, a three-act comedy by Paul Dickey and Mann Page. **Daddies**, a four-act comedy by John L. Hobbie. **Out of the Night**, a mystery comedy in three acts, by Harold Hutchinson and Margaret Williams. **Dorothy Vernon of Haddon Hall**, a romantic drama in four acts, by Paul Kester (Each, \$0.75). **The Severed Cord**, by Maxine Finsterwald; **The End of the Dance**, by Hudson Strode, one-act plays, winners of prizes in the National Little Theatre Tournament, 1929. **Poor Columbine**, by Amy Requa Russell. **The Dumb Wife of Cheapside**, comedy in a prologue and two acts, by Ashley Dukes. **The Goblin and the Princess**, a play in two acts, by Isabel M. McMeekin. **Sub Rosa**, a one-act comedy, by Emily W. Sandford. **One-Eye, Two-Eye and Three-Eye**, a puppet play for children in three acts, by Dorothy Hamilton Brush (Each, \$0.50). **The Triumph of the Defeated**, an Easter Pageant, by Fred Eastman. **The Little Liberty**, a one-act comedy, by Harold Brighouse (Each, \$0.35). **Milk**, a one-act play by Marguerite Harmon Bro. **A Spinster from Choice**, a one-act comedy by Pauline Phelps. **Our High-Brow Sister**, a three-act comedy by Marie Doran. **Peanuts**, a farce comedy in one act; **The Stroke of Nine**, a burlesque mystery play in one act; **Getting Los Angeles**, one-act comedy; **In Chambers**, one-act drama; **Faint Heart, Real Antiques**, one-act farce comedies, by Ellis O. Jones (Each, \$0.30). **The World Outside**, and **The Set of the Sail**, plays especially adapted for Senior Class Day Exercises, by Beulah Bailey Woolard. **Salt Water**, a fresh play by John Golden and Dan Jarrett (\$1.50). **Jane, Jean and John**, a one-act play by Alfred Kreyborg. **So's Your Old Antique**, a one-act comedy by

Clare Kummer (Each, \$0.50). **Innocent Anne**, a light comedy in four acts, by Martha M. Stanley and Adelaide Matthews. **The Whispering Gallery**, a mystery play in a Prologue and three acts, by Percy Robinson and Terence De Marney. A few more three-act comedies: **The Love Expert**, by John Kirkpatrick. **The Nineteenth Hole**, by Frank Craven. **Along Came Ruth**, by Holman Day. **Jerry**, by Catherine C. Cushing, and **The Happy Prodigal**, by Ernest Denny. **The Fourth Wall**, played in America under the title of "The Perfect Alibi," a detective comedy in three acts, by A. A. Milne (Each, \$0.75). **Rome and the Papacy**, by Gilbert Bagnani (Crowell, \$3.00). **Upon This Rock**, by Rev. F. J. Mueller (Kenedy, \$2.00).

