



**The Philosophy of Henry George.** By George R. Geiger, Ph.D. 581 pp.  
The Macmillan Company, New York. \$3.00.

The purpose of this volume is not so much to champion the Single Tax theory of Henry George as it is to acquaint the student of social and economic matters with the life and work of that illustrious crusader, for "a knowledge of his work must be an essential part of the equipment of any one who approaches this type of material with sincerity and acuteness."

Dr. Geiger has divided his work into two parts.

The first part opens with a description of the goal which Henry George set as his life's work—to effect a working contact between Ethics and Economics, between moral ends and means which, allegedly, had drifted poles apart, a state of affairs ultimately responsible for the paradox of "progress and poverty," of "wealth and want."

The author then describes George's interesting career, tracing in detail the events which transformed the poorly educated youth into the brilliant social reformer whose writings enjoyed the widest circulation and whose oratorical skill ranked him with the foremost lecturers of his day. The secret of his flaming zeal and unselfish application to his single purpose lies in his fidelity to a vow which he breathed early in life to remedy the prevalent social injustice which aroused his indignation.

The logical process by which George arrived at his economic remedy of the Single Tax is shown, together with the economic background which helped to shape his theory. In judging this remedy, one feels that George's very tenaciousness of purpose and unrelenting zeal blinded him to the patent defects of his plan.

The remaining chapters of the first part deal with George's relations to Socialism, Herbert Spencer and Religion; and there is an appraisal of the influence which the theory of the Single Tax has exerted throughout the world.

The second part of the volume begins with a chapter devoted to the relation of Economics and Ethics. It is largely an

attempt to explain a pragmatic and utilitarian theory of ethics, and advocates the adoption of such a system in the practical affairs of economics. Here Dr. Geiger seems to have done a little propagandizing on his own account, for such a viewpoint of ethics was not Henry George's. Rather, the contrary. This the author frankly admits. Why then does he include such a treatment in a book entitled "The Philosophy of Henry George"?

The final chapters deal with George's own ethical solution, and a statement of his challenge to Ethics and Social Philosophy.

Dr. Geiger has given us a complete, well-written book. It could be recommended unqualifiedly were it not for his injection of the pragmatic theory of ethics in the second part of the volume. No Catholic can subscribe to such a viewpoint, nor to statements like the following: "It may be granted that the notion of an individual existing prior to any social and political system, with rights bequeathed to him by a rational Creator, rights which were inherent, inalienable, imprescriptible, and self-evident, was a myth." (page 497); and again, rights must be given "an interpretation that holds that such concepts must be tested by a standard of social efficiency." (page 506).

This book may be safely recommended to those who are well-grounded in the Catholic theory of ethics. I.M.

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**The New Psychologies**—*Essays in Order*: Number 9. By Rudolf Allers. xx-81 pp. Sheed & Ward, New York and London. \$1.00.

Psychology, or rather, the "new psychology" has attained the popularity of a conversational topic among a certain class of people today. Misguided and deceived they take the words of Freud as gospel truth and the utterings of Adler with the reverence due the Pauline Epistles. Dr. Rudolf Allers, Reader in Psychiatry at the University of Vienna, succeeds in exposing the false foundations of Freud's Psychoanalysis and the illogical conjectures of Adler's Individual Psychology. The author minces no words in saying that what good has come from Psychoanalysis is accidental, and that, of course, is to be taken cautiously. About Individual Psychology, Dr. Allers says it does not, although it can be made to, explain in a high degree the "mystery of life." In a foot-note on page 65, Dr. Allers sums up his whole critique of these two "new psychologies": "It is a pity that so many practical psychologists altogether lack the power of consecutive logical thought and philosophical reflection." The chapter on "The New

Psychologies and the Old Faith" is worthy of a great teacher of humanity, yet no more than is to be expected of a Doctor of the University of Vienna. Even though Dr. Aller is not the first to treat the new psychology in the light of the Faith of our Fathers, his thought on the subject is not to be overlooked by serious scholars. We make this recommendation in spite of the fact that commendations are sometimes overworked in book-reviews. This is another volume which maintains the high standard of the *Essays in Order Series*. R.C.

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**Enquiries Into Religion and Culture.** By Christopher Dawson. ix-347 pp. Sheed & Ward, New York. \$3.00.

We are perhaps all too familiar with the view that religion is something to be kept in a small private compartment all to itself. The thinkers and statesmen of the nineteenth century who are responsible for the attitude of seeing religion and culture as independent phenomena have so succeeded in their work that today the proposition is accepted in a sub-conscious way as an evident fact. However, nothing could be further from the truth than a divorce of religion from economic, social and cultural ideas. Mr. Dawson, one of the few men capable of talking to both believers and non-believers, has here set forth with astounding depth some aspects of present day civilization. He recognizes the anomaly of a culture without religion and attempts to show whither the present world is trending. He has grouped the essays in three divisions which in general treat of modern movements, religion and civilization, and the Catholic viewpoint. Though the essays are on as widely divergent topics as Bolshevism and Islamic mysticism, yet they possess a community of aim and deal in one way or another with a common problem. As Mr. Dawson sees it, Religion supplies the motive power for all that can be truly called Progress. With remarkable erudition he traces the influence of the different world religions on their contemporary cultures, and shows how all can be ascribed to man's interpretation of life here and hereafter. The remarkable point of the book is the importance the author attaches to the view of events in their theological-sociological background. Though both sciences are autonomous they are not mutually exclusive. In fact, a proper understanding of all the religious controversies demands a knowledge of the social and historical factors involved. Mr. Dawson has produced a work that merits wide reading. R.D.R.

**St. Anselm.** By Joseph Clayton, F.R.Hist.S. xxiii-165 pp. The Bruce Publishing Company, Milwaukee. \$1.75.

This is a recent addition to the already valuable *Science and Culture Series*. Mr. Clayton has endeavored, and with a great measure of success has managed to present a succinct and readable biography of the great saint and scholar, Anselm, Abbot of Bec and Archbishop of Canterbury.

In his preface Mr. Clayton gives a vivid contrast between the medieval and modern man relative to religion and ecclesiastical authority. Anselm was champion of both. His antagonist, Rufus the Red, eldest son of William the Conqueror, stood for all that tended to prevent the sorely needed reform within the Church of the tenth century. Such reform was savagely contested for it meant the disruption of the supposed feudal rights, which were so pernicious to the correct government of the Church. Anselm was the militant and unbending monk upon whom the settlement of the dispute between King and Pope, centering around the question of lay investiture, devolved. He was first, last and always a man of God, from his boyhood till his death, a fact of which the author never seems to lose track. Anselm, the saint, is presented, not in the light of what he did extraordinarily, but rather as a man who faced the most natural occurrences with a supernatural courage.

Twice exiled from his see, Anselm was, by the sheer necessity of his presence, recalled by his very persecutors. Nothing daunted by the rarely fulfilled promises of his king to permit reform, Anselm returned, and by his foresight and clever manipulation of the situations with which he was confronted finally became the chief factor in the understanding that was reached between the Church and the English King.

Mr. Clayton concludes with a resumé of the more important of Anselm's philosophical and theological treatises. It is to be hoped that in the future this same author may find it convenient to favour us with a work devoted more *in extenso* to the philosophical accomplishments of the great scholar, Anselm. Mr. Clayton's work does credit alike to its subject and publishers.

A.M.V.

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**Sir Bertram Windle.** By Sr. Monica Taylor, S.N.D., D.Ss. 415 pp. Longmans, Green & Co., New York. \$4.00.

To many laics who give any thought at all to education, the paradox of a professional man and an educator is insolvable. This is particularly applicable to us in America where the moni-

tory system is used as a sort of slide-rule for thinking. The answer to the paradox is a simple one; the professional man uses his professional education only as a gateway to science. Sir Bertram Windle, one of Europe's foremost educators, was one of these paradoxes—one of the best known of men, and at the same time one of the least known.

Sir Bertram's greatness unmistakably rests upon his genius as an educator. He was an unusually great teacher because he brought to the classroom the depth of personal research, a more than normal desire to teach, and a love for thoroughness. His administrative ability brought to Birmingham and Queen's College its recognition as the first great civic university in Great Britain. As president of Queen's College, Cork, his personality so formed part of the structure that the university will always remain a monument to his genius.

There can be no advancement without research. This fact caused Windle to exert almost superhuman strength, physical and mental. He is best known to the scientific world for his monographs and research in embryology and myology, although his many-sided genius showered sparks of originality upon every branch of science.

America was aware of Sir Bertram Windle. As a lecturer in anatomy at the University of Toronto, we have often had the pleasure of seeing him and listening to him here in the United States where he journeyed with pleasure as a lecturer. We knew him as a champion of higher education; as an authority on the biological sciences; and as a lovable giant of a man whose smiles encouraged hundreds of students in England and whose frowns discouraged laziness.

Sister Monica Taylor has placed us in her debt by giving us this memoir. It is most satisfying and refreshing to find a biography that pays entire attention to facts and sequence and forgets to conjecture and philosophize. Longmans, Green & Company is also to be congratulated for the publication, cooperation and expert workmanship in this presentation. H.S.

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**Gibbon's Antagonism to Christianity.** By Shelby T. McClory, B.A., B.Litt. 400 pp. Chapel Hill: University of North Carolina Press. \$4.00.

One of the latest of the thoughtful studies to come from the Press of the University of North Carolina is this treatise on the English historian, Edward Gibbon, and his monumental work, *The Decline and Fall of the Roman Empire*. Mr. McCloy is con-

cerned chiefly with the attack on Christianity made by Gibbon in the fifteenth and sixteenth chapters of the first volume of his six volume work. To quote from the preface: "The author endeavors to set forth, on the one hand, the bitter and subversive attack which Gibbon made upon Christianity in his History, and, on the other, the replies of his opponents and the comments of his friends." And, "The book does not include discussion of the merits of the opposing positions taken by Gibbon and his adversaries nor does it include treatment of Gibbon's sources, authorities and psychological determinants."

Mr. McCloy first explains Gibbon's antagonism to Christianity as shown throughout his whole work and especially in the fifteenth and sixteenth chapters of the first volume. One of Gibbon's principal theses was his "explanation" of the spread of Christianity by five natural causes, a thesis which has been criticized and ridiculed by many among both his supporters and his opponents. The author divides the replies to Gibbon into several chapters, the first containing those from the University of Oxford and the second those from the University of Cambridge. Another chapter is entitled "Other Contemporary Assaults," next, "Protestant Rejoinders Since Gibbon's Day," and lastly, "Catholic Challenges Since Gibbon's Day." Among the best known names in this last chapter are those of Cardinal Newman, Hilaire Belloc and our American Paulist Father, Rev. James M. Gillis.

The book is a scholarly work, well written and interesting and the author seems to preserve that impartiality with which he planned it. The Bibliography and Index give evidence of painstaking and fruitful research. Mr. McCloy has given to today's reading public a readable and up-to-date account of a subject which for a century and a half has been a perennial topic of interest and debate.

T.C.D.

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**St. Ignatius and the Ratio Studiorum.** Edited by Edward A. Fitzpatrick. Translated by Mary Helen Mayer and A. R. Ball. 257 pp. McGraw-Hill Book Co., New York. \$2.00.

*St. Ignatius and Education; Constitutions of the Society of Jesus; Ratio Studiorum of 1599; An Analytical Outline of the Spiritual Exercises* are the four headings which divide this book. The preface tells us that the book's purpose is to supply fundamental documents, in the vernacular, to those who desire to study the Jesuit foundation. Character formation in youth through



the influence of the *Spiritual Exercises* is especially noted. General interest in this work is expected because Catholics in America are more familiar, perhaps, with the Jesuit system of education than any other. A large percentage of our educational institutions are taught by the Society of Jesus and thousands have marched from their classrooms to labor in the varied professions of life, with praiseworthy thoroughness and skill. Such completely trained products are the pride of both the Church and the State but they are also witnesses or symbols of the spiritual zeal and scholastic mastery of their teachers, Ignatius' sons. *St. Ignatius and the Ratio Studiorum* should be interesting and helpful not only to the members of the Society of Jesus and the alumni, but to all who are engaged or involved in the noble task of education. It is our pleasure to commend both Miss Mayer and Mr. Ball for the display of real scholarship in their translations.

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T.J.S.

**Christendom in Dublin.** By G. K. Chesterton. 100 pp. Sheed & Ward, New York. \$1.00.

**Queen of Seven Swords.** By G. K. Chesterton. 50 pp. Sheed & Ward, New York. \$1.00.

Whenever G. K. Chesterton treats of the ephemeral, the sweep of his thought and the fling of his words give it a touch of the timeless. When his theme is the Timeless, his style is perfectly adapted to express it. Such is the case in these two volumes. One gives his impressions of the tremendous event which happened in Dublin about a year ago, a meeting of the nations in a large city of a small island in the Atlantic Ocean. The other volume, a collection of poems, has Mary for its subject. In both these works Chesterton again shows his predilection for paradox. Would it be infidelity in a devotee of G.K.C. were he to entertain for a moment a doubt about these paradoxes? Does Chesterton sit down and by an effort of imagination conceive those startling contrasts which dot his pages? Are they merely tricks of style?

In reading the work of Chesterton on the Eucharistic Congress these doubts are dispelled. The man has what might be called a paradoxical mind. Every impression he receives is moulded into a paradox. There were millions who admired the flag-decked streets of Dublin. It took a mind like Chesterton's to perceive that no one was rallying around the flags, as happens in most demonstrations of that kind; it was true, though, that the flags were rallying around Something. It would be pro-

fane to say that the man was playing mental tricks with the august Sacrament of the Altar.

About the poems in "Queen of Seven Swords" opinions will differ. Some are very difficult to understand. Some are very simple and beautiful. All are concerned with the Blessed Virgin. One is of particular interest. It is an answer to Mr. William Clissol, an advocate of Birth Control. Here is the last stanza:

"That Christ from this creative purity  
Came forth your sterile appetites to scorn.  
Lo: in her house Life without Lust was born,  
So in your house Lust without Life shall die."

Perhaps in this poem Chesterton has reached the end of his versatility—a controversial poem. J.M.E.

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**The Oxford Group Movement.** By Herbert Hensley Henson, D.D., Lord Bishop of Durham. 82 pp. Oxford University Press, New York. \$1.00.

The title of this book may be somewhat misleading to those previously unacquainted with the present subject. The Oxford Group Movement has nothing to do with that other Oxford Movement of the last century which brought John Henry Newman to the fore and eventually led him into the Catholic Church. The present volume, from the pen of the Lord Bishop of Durham, is an estimation of the "Groupists Movement," or *Buchmanism*, as it is more familiarly known in this country.

Groupism was founded at Oxford during the past decade by Frank Buchman, an American Lutheran minister. It does not profess to be a sect in itself, but would amalgamate with any and every ecclesiastical system. Bishop Henson has undertaken a criticism of the "Oxford Groups" in response to the perturbation caused in many minds by the appearance of Groupism in his diocese. He finds the Movement nothing new. It is but another one of many essays in first-century Christianity, another attempt to reproduce the religion of the Apostles. Groupism would popularize religion among the adolescent. The conviviality of a house party supplants the silence of the more conventional house of prayer. Bishop Henson believes that a religious system, catering to the needs of adolescence, can hardly have much staying power. The perils attendant upon the "sharing" of one's sins with others are very great, especially when the transgressions are of a sexual nature.

The Bishop has crowded much information between the covers of his little volume. He has divided his book into two



parts, treating respectively of the Group Movement in general, and its distinctive features. His explanation of the mysterious "sharing," "guidance," and "loyalty" of the Groupists is highly elucidating and he shows a deep study of his subject. He is impartial in his treatment of Buchmanism, condemning the system where condemnation is needed. A striking feature of the Bishop's style is the excellent use of Holy Scripture, especially St. Paul, which is most apt at all times. J.B.S.

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**Whistles of Silver.** By Helen Parry Eden. xi-164 pp. The Bruce Publishing Company, Milwaukee (*Science and Culture Series*). \$2.00.

The day is not far distant when a new book by Mrs. Helen Parry Eden will be enthusiastically welcomed by an increasing army of readers. *Whistle of Silver*, Mrs. Eden's third book, is a pleasing little volume of short stories adroitly told, and set off by poems whose strong spiritual beauty moves the soul. The stories are thoroughly enjoyable and somewhat after the fashion of Enid Dinnis. Page after page evokes smiles as one is introduced cleverly and intimately to such delightfully human characters as *Emily Bing* and her cats, *Gilbert and Sullivan* and *John Henry*, the latter named after Cardinal Newman! There are stories of the troubadour *Savaric Cigalla* and his amusing revenge upon the surly guest-master; of the *Three Painted Coffers* into each of which the visitant spirit of Caiphas cast ten pieces of silver; of *Monsignor Scalabrin*, whose benign duplicity enabled him to outwit the customs officers; stories told humourously and with an eye on the little weaknesses and kinks of human nature.

One interesting feature of the book is the repeated parenthesis, *As St. Thomas says*. Surprisingly enough, St. Thomas does say exactly what the author credits him with saying, and she renders him well. For example, in a *Dialogue of Devotion* (perhaps the best piece in the book) St. Thomas' teaching on Devotion is charmingly unfolded in a metrical conversation between an Anchorite and a Glover, who discovers that

"Devotion standeth in man's soul  
With shoes of swiftness shod,  
'Tis thy prompt will to yield thyself  
To the highest hest of God,  
'Tis the surrender of desire  
To serve His lightest nod."

—taken almost bodily from the Summa! Throughout, the word-pictures are vivid, the imagery concise and beautiful, as when

she describes a white road "running across our mountain-track like the Divine Will across some mortal plan." The book is quaintly illustrated by the author's husband. T.A.M.

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**Weeping Cross.** By Henry Longan Stuart. xiv-497 pp. Lincoln MacVeagh, The Dial Press, Inc., New York. \$2.00.

Surely this is a beautiful tale more beautifully told, a truly realistic novel written with sympathetic restraint, exceptionally virile in its treatment yet unbelievably tender in its understanding. It is the spiritual odyssey of a sensitive and cultured nobleman with an almost infinite capacity for suffering who was indentured for ten years as a bond servant in early Colonial New England. There, almost friendless and entirely separated from his co-religionists, he was constantly buffeted between the forces of good and evil. He fell, only to rise again to greater heights after being purged in that terrible crucible of spiritual suffering.

Many will not like this story for truth is oftentimes embarrassing. Many more, however, who can appreciate realism that is not coarse, who can enjoy a thought-provoking novel couched in masterful diction, will find here a story they cannot forget and would not if they could. G.M.P.

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**Let the Hurricane Roar.** By Rose Wilder Lane. 152 pp. Longmans, Green & Co., New York. \$1.50.

*Let the Hurricane Roar* is a tale of early pioneer life in the Middle West. It is a story of the almost primitive existence and fight for life of the newly-wedded Charles and Caroline. Their first home on the Dakota prairies is a sod dugout. They burn twisted hay for firewood, for there are no trees about. Their small plot of grain promises them a harvest of harvests, until one morning (the author does this excellently) a cloud of grasshoppers descends on the golden wheat, and a day later, rolls on leaving behind it a devastated field—and two hearts filled with the bitterness of youthful despair. Charles leaves for the East to seek work, and while there is prevented from returning to Caroline and the baby by an injury. How unflinchingly and courageously they spend the winter alone in the cheerless dugout, braving cold and blizzard and wolves, forms the remainder of this moving story, told so simply and with such remarkable directness by the author. The title of this best-seller, *Let the*

*Hurricane Roar*, has deftly caught the invincible spirit of the early pioneers, of whom Charles and Caroline are but types.

T.A.M.

**The Dark Invader.** By Captain von Rintelen. iii-287 pp. The Macmillan Co., New York. \$2.00.

*The Dark Invader* is the name applied to Captain von Rintelen, a German spy, and is the story of his attempts during the early years of the World War to prevent munitions from reaching the Allied Forces from the United States. However, it seems a bit improbable that the German Military Attache at Washington, von Papen, could have so repeatedly and so stupidly committed the blunders in statesmanship von Rintelen ascribes to him. His insistence on this point inclines one to the belief that he is grinding an axe for himself, and that there is another side to the picture other than the one which he presents to his readers. On the whole, this memoir is a lively, very interesting and unusual narrative.

B.N.

## DIGEST OF RECENT BOOKS

There are undoubtedly many who will be interested in knowing that the Library of Congress possesses a veritable wealth of Dominican writings. The Rev. Charles Daley, O.P., has in a masterate dissertation classified and described these early books. **Dominican Incunabula in the Library of Congress** is rich in information concerning early Dominican writings. The author has painstakingly hunted out all these early efforts of the book-makers' art and gathered into a compact and readable form an interesting description of them.

**THEOLOGY:** Father Felix M. Cappello, S.J., has given us an extensive, exhaustive and excellent treatment of the Sacrament of Matrimony in his **Tractatus Canonico-Moralis de Sacramentis. Vol. III De Matrimonio.** In this work he has delved deeply into all the approved commentaries, old and new, to produce a satisfactory exposition of the Marriage Laws. This volume, together with Father Cappello's others on the other Sacraments, is earnestly recommended to all professors of theology, canonists and students who wish to make a special study of the moral and canonical legislation pertaining to the Sacrament of Matrimony. (Marietti, Turin.)

**LITURGY:** Self-conscious, blushing godfathers often stammer, mumble or grumble something or other when the priests asks them to say the Apostles' Creed and the Lord's Prayer. They usually are one word behind, depending on the godmother for assistance. Half the time the priest has to assist feeble memories. The use of the booklet **Godparents at Baptism** would obviate some of the priest's worries and give the godfather, in particular, something to do with his eyes and hands besides gazing into space and rattling change in his pockets. The booklet will surely be welcomed by godparents. It contains the requirements and duties of godparents; the ceremonies of baptism, with the godparents' responses given in readable type; and an explanation of some of the more important ceremonies. (Mission Almanac, 110 Shonnard Place, Yonkers, N. Y. \$0.05.)

The Reverend John Selner, S.S., has compiled what should prove to be a very useful little brochure. No one appreciates more than a priest at the altar, a knowledge of what to do with the various notes in the missal. Fr. Selner does not attempt a highly technical exposition of Gregorian chant; it is rather his purpose to give a few practical rules for singing the various prefaces, orations, prayers, etc. Illustrated with drawings of what not to do the book is exceedingly efficient in its construction. General principles in **Chant at the Altar** are laid down in concise and not too-technical English. (John Murphy Co., Baltimore, Md. \$0.60.)

**FOREIGN: Si les hommes avaient su regarder les betes;** by Wilned. This new volume of the *Je sème* series treats of the most divergent subjects under a most attractive form. Each chapter brings the reader into the presence of a human invention, which is but a copy of the work of the Creator. The great ideas which we can well believe to have originated in the brain of man are but imitations of the machinery or organization of nature. The author has illustrated his book with photographs and drawings which clarify the observations made. (P. Tequi, Paris. 12 fr.)

**Le credo des Humbles;** by A. Rosat. This book is a remarkable adaptation of a fundamental work by Msgr. Gibier. The author has gathered together with a happy choice a veritably complete course of Christian education, adapted to the use of working men and their families and to those who are in complete ignorance of the things of God. The book is divided into five parts: an introduction denouncing the pernicious activity of the enemies of the Church; an Apologetic; a dogmatic section; a moral section; and finally a conclusion comprising the most beautiful pages of the history of Christianity. (P. Tequi, Paris. 12 fr.)

**Figures de Miraculés;** by Louis De Bonnières. The author has gathered into a small but extremely interesting book several well authenticated cases of Lourdes cures. The form of telling of these is far better than the ordinary narration of such cures. The authentic portraits of several persons cured at the famous shrine would at first seem to offer little material for a book which aimed at some sort of literary merit, but the author has achieved what he undoubtedly planned to do, an interesting and far from dry account. (P. Tequi, Paris. 12 fr.)

To those interested in a concise treatise on the fundamental means of mortification, **Le Regime Spirituel de la Vie Religieuse** (Tequi, Paris) can well be recommended. It confines itself to directions regulating the use of the five senses, the imagination, memory, intellect and will. It closes with some practical suggestions for sanctifying the daily tasks. Though it is written especially for nursing sisters it can be profitably used by Christians in any state of life.

A new pamphlet series has been started by the indefatigable Father Daniel A. Lord, S.J., editor of the *Queen's Work*. Under the self-explanatory title of "The Pamphlet-a-Month Guild," Father Lord himself has contributed several booklets. Two recent ones are **Revolt Against Heaven**, a highly colorful presentation of fact and conjecture about the history of sin, from the revolt of Lucifer down to our own lamentable times, and **Our Precious Freedom**, an exposure in dialogue form of what some choose to call "freedom." More interesting and entertaining, if not more brilliantly written, is the story told by the Rev. Thomas B. Chetwood, S.J., in **Priest of a Doubting Flock**, an account of an Anglican minister's dramatic conversion. The reflections of this convert on the Blessed Sacrament recorded in Father Chetwood's booklet are beautiful as well as instructive. All three of these pamphlets speak well for their authors' abilities and accomplishments in the art of literature as an instrument in propagating the "Good News" of Jesus Christ. ("The Queen's Work," St. Louis, Mo. \$0.10 each.)