



**The Challenge of Humanism.** By Louis J. A. Mercier. 283 pp. Oxford University Press, New York. \$3.00.

Mr. Mercier is to be congratulated for his orderly and clearly written exposition of the ideas and principles of Humanism. The work is authoritative for the author submitted it before publication to the leading exponents of Humanism and it met with their approval. Much of the difficulty in the study of this new movement has arisen from the lack of an analytical and authoritative statement of just what it teaches. For removing this difficulty Mr. Mercier deserves grateful thanks. The book is clear and orderly with a rather complete index and bibliography.

However, we can not agree with Babbitt's conclusion concerning the Higher Will. This Higher Will is an inner check on man by which he is saved from complete degradation and excess. It is described as of a superior order, something supernatural. Now if there be such a thing in man its mere presence would not justify any conclusion but that it was something natural to man. There could be no way of determining that it was something over and above human nature. Mercier draws a parallel between this Higher Will and what in the Scholastic system is called Grace. But Grace is something supernatural *quoad substantiam* and as such exceeds not only all the natural powers and needs of any created nature but even its cognitive faculties; so that for the Scholastic Grace is something which is known only through Revelation. In finding in Scholasticism a principle that functionally appears similar to Babbitt's Higher Will, Mercier concludes that the two ideas are practically identical. The point that is missed is that they are by their very nature essentially different, although the effects may agree in a few particulars. It would be more correct, if a comparison is to be made, to call it Conscience. In fact the only conclusion that Babbitt may reach by reason alone concerning man is that he isn't any too good and that no person has ever been found in whom there wasn't some bad. To start speculating about controls and checks on nature leads simply to the con-

clusion that man may better himself by acting in accordance with right reason. Which after all is what is meant by Conscience.

To say that there is in man a Higher Will whose presence and workings may be known to men by critical examination, which Higher Will can lead man to perfection, is Pelagianism. If man by his reason alone can know this Higher Will and by his natural powers can achieve peace and conquer the defects of his nature by conforming to it, there is little if any need for Divine aid. This is not the complete naturalism of Rousseau; but simply because an extrinsic principle is appealed to and not human nature as such, the difficulty is not avoided. For in the ultimate analysis man by his own powers leads himself to knowledge of this higher principle and by his own powers conforms his actions to its dictates.

The limitations of space permit here only a swift and incomplete glance at certain high-spots of the book. Apart from the misconception of the Scholastic doctrine of how man attains his perfection, the book is a splendid exposition of a modern attempt at an escape from Naturalism, Materialism and all systems confusing the nature of man, and is recommended to all seeking more definite information concerning Humanism.

J.T.

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**Erasmus.** By Christopher Hollis. 333 pp. Bruce Publishing Company, Milwaukee, Wis. \$2.25.

A welcome addition to the popular *Science and Culture Series* is this brilliant and superbly written life of one of the most important figures at the time of the Reformation. The author attempts to give us the true Erasmus by allowing Erasmus to speak for himself by means of extracts drawn from his letters and works. No attempt is made at a proper evaluation of these sources other than a drawing of obvious conclusions. The result portrays to our minds a selfish, proud and unforgiving man cursed with excessive egotism and most narrow in his outlook. It is faulty as historical biography for it is patent that Mr. Hollis had an objective in view or rather a thesis to defend. In his unsympathetic handling of the evidence he presents us with a one-sided account of the life and acts of this great Humanist.

Erasmus may have been, and undoubtedly was, mean, grasping, avaricious, treacherous, sly and untruthful, concerned more with his own reputation than with truth, ready "to lay the egg" and then when Luther "hatched it" to disclaim all responsibility; but withal his charm must have been great indeed to keep such friends as Sir

Thomas Moore, Bishop John Fisher, Pope Adrian VI and Cardinal Ximenes, as well as countless others. On general principles Hollis presents the facts in an unfavorable light and leads on to a conclusion not entirely justified. To attribute Erasmus' hatred of monasticism to purely psychological grounds, namely his own fear of being forced back to the monastery, is a little far-fetched. His enmity to Scholasticism was based on the fact of the barbarous terminology of the Schoolmen and not on the content of their doctrine, for he knew little of metaphysics.

After sixteen chapters of both open and suggested ink-throwing, Hollis comes along in the last two chapters with enough whitewash to condone and explain away all the faults of Erasmus. These defects, however, do not blind us to the real worth of *Erasmus*. It is excellently written and affords easy reading. After all, Hollis' point of view is well worth our consideration. The work is entertaining and stimulating and full of interesting information. R.S.

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**Blessed Diana and Blessed Jordan, O.P.** By Norbert Georges, O.P. xviii-207 pp. The Rosary Press, Somerset, Ohio. \$1.00.

If there is any period that the modern mind fails to understand it is the Middle Ages. Not merely is this age not understood, it is positively misunderstood, lied about, calumniated and generally regarded as something fortunately left far in the past. Any effort toward clearing up the muddle of notions on this epoch is worth while, both because the truth of the matter is to be preferred to falsehood and because it was an age in which there were present, in an intense degree, qualities in which the modern world is unhappily lacking. This volume of Blessed Jordan's letters to Blessed Diana is extremely valuable from many points of view. Whereas history can go far toward clarifying events and happenings, a mere recital of dates, names and places is practically useless and meaningless unless an interpretation in the light of principles and dynamic social and moral forces is applied. But too frequently this method is laid open to the charge of subjectivism. However in a volume of letters little comment is needed; the person speaks for himself and the times. His mind and his heart are laid before us and, in one sense, we can see in one letter much more than in a learned treatise.

Though this translation may serve to furnish us with an insight into the mind of a medieval man, such is not the purpose of the author. His intention is a simple and commendable one. The letters were written for spiritual guidance, and generally in answer to some ques-

tion of Blessed Diana. They form no systematic treatise on the spiritual life, but because of their number they give us a rather complete account of the general principles Blessed Jordan used in his spiritual direction. Life here below for Blessed Jordan was a pilgrimage; eternal life was the great goal, and everything received its value and meaning in relation to eternity. Here we have also a view of a saint far removed from the detached, unreal, almost inhuman individuals usually given us. Father Georges is to be warmly congratulated for this book. He has successfully rendered into easy-flowing English Blessed Jordan's involved Germanic Latin. G.W.

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**The Oxford Movement:** 1833-1933. By Shane Leslie. xii-189 pp. Bruce Publishing Co., Milwaukee. \$2.00.

From his clear vantage point within the Fold, Mr. Shane Leslie casts an analytical eye upon the Oxford Movement, whose ranks he left many years ago to join the Church. Mr. Leslie is the author of over half a dozen widely discussed books. His latest authoritative volume is characterized chiefly by the exhaustive thoroughness with which he examines the Oxford Movement. The book is filled with names made famous in the last century of English history. It details the causes and effects, the varying successes and failures, the continuance and growth of the Movement which has been the vital spark in the Anglican Church, in a way that students of the Movement will hail as brilliant and appreciate to the full as the work of a master hand. However, the criticism may justly be made that the author's condensed, epigrammatic style jars frequently, despite the humor lurking in many sentences. Further, due to the historical allusions found on every page and the necessity of some knowledge of the Oxford Movement, the book will hardly appeal to the average reader. T.A.M.

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**The English Way.** 328 pp. Sheed & Ward, New York. \$2.50.

Catholicism is not something national, nor limited to any particular race or culture. It is not international in the Genevan or Lausanne sense. It transcends all political and social boundaries and its note of universality is not evidenced by pacts or treaties but by a way of living founded on deep, satisfying beliefs. Any Catholic nation has much in common with any other Catholic country. Whatever differences there are may be attributed simply to the peoples' peculiar way of being Catholic. Hence in any large group united by race and faith, there can be found two outstanding things: Catholic principles, and the particular way of living these principles.

In England before the Reformation Catholicism was a very vital thing; even after the Tudors it did not lose its existence nor vitality, though numerically weakened greatly, with consequent effects. That a book should be written to describe the English way of being Catholic is something to be warmly welcomed and the publishers could scarcely have had a group of more sympathetic writers. Chesterton writing of Alfred the Great is dealing with a man he knows and appreciates. That Alfred wasn't fighting merely to gain back land nor primarily to restore Saxon supremacy is a fact Chesterton deeply understands. The greater outlook of Alfred is a viewpoint which Chesterton glories in describing. Mr. Dawson's "William Langland" is further proof that he can do amazing things. However, though there is no lack of sympathy on the part of the writers, there lingers a suspicion that perhaps, after all, the majority of contributors keep too close to the scene to describe it adequately. So much is taken for granted which to non-British readers must come as a result of observation. Belloc's "St. Thomas of Canterbury" is particularly puzzling. We see the Catholic but it is with some difficulty that we discover the Englishman. All things considered, however, the volume fulfills its purpose, and in a very eminent way. R.D.R.

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**The Martyrdom of St. Peter and St. Paul.** By Arthur Stapylton Barnes. x-179 pp. Oxford University Press, New York, 1933. \$2.75.

"Just another book on an outworn subject." If that is your impulsive judgment, you are certainly mistaken. The reading of this book is like the experience of the tourist who sees Niagara Falls for the first time in winter, after having visited there many times in less frosty seasons. In the Preface the author determines his purpose. It is to reconsider the residence and martyrdom of St. Peter and St. Paul at Rome in the light of two entirely new pieces of evidence. The first is the discovery and identification of the fragments of an old Damasine inscription which was known for a long time, but which scholars believed to refer to a tomb of the Apostles. In English it reads: "Here it was, you should know, that those Saints once dwelt, You who are seeking the names of Peter and also of Paul." The fragments first came to the notice of the author himself in a museum in the Ambulacrum at San Sebastiano. After he had convinced himself that their reconstruction was the actual inscription of Pope Damasus, he inquired where they had been found and learned that they had been discovered in a very ancient chapel known, from the in-

scription scratched on the wall, as the *Domus Petri*. As this was not a tomb the author concluded that the correct interpretation of the inscription must be that "Here the Saints once lived."

The second piece of new evidence which changes the whole aspect of this question is connected with the interpretation of a date, 258, in a very ancient calendar, which modern critics interpret as being connected with a translation of the relics, of the Saints. Evidence is adduced to show that this date has nothing to do with the Apostles. The interest which the author has been able to instil into his work is truly worthy of commendation. But the most valuable point is the stress laid on the validity of tradition. Here we have a demonstration of the way tradition accomplishes its task of preserving truth in the Catholic Church.

J.M.E.

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**The Long Road Home.** By John Moody. 259 pp. Macmillan Company, New York. \$2.00.

Every conversion to the Faith is a cause of joy to the Catholic. He feels a just pride in the fact that one more soul has been taken from the millions of unbelievers and placed in the care of Holy Church. Thus the Catholic reader will welcome the story of one of the Church's recent converts; the story of an outstanding man of business and finance. *The Long Road Home* is an account of the joys and sorrows, successes and failures encountered on a journey to the Truth. Born an Episcopalian, Mr. Moody held to that sect during his early years until with the confidence and reliance of youth he drifted into practical Agnosticism which led him to adapt himself to modern Pragmatic thought. The false philosophies of the day finally destroyed in him his early faith. His state of mind at this time is aptly described in a scene which takes place at the burial of his son. The anguish of his soul finds voice in those three words "Is this all?" If a definite time can be assigned for the beginning of the working of grace in the author's soul, it would be on the occasion of his visit to Mary's altar in St. Stephen's in Vienna. It was then and there that the light for which he had been groping began to filter into his soul. This was the beginning of the end. Now follows a diligent search for Catholic truth in history, Saint Thomas Aquinas and other Catholic writers until finally the weary traveller is lead home. Peace comes to that intellect, so that the author can say with St. Peter "Thou art the Christ, the Son of the living God."

R.D.



**Sing to the Sun.** By Lucille Papin Borden. 380 pp. The Macmillan Co., New York. \$2.00.

The character and times of St. Francis of Assisi offer an almost inexhaustible field for the writer, whether he compose spiritual treatises, historical chronicles, imaginative narratives, or combinations of all these. Lucille Papin Borden's eclecticism in these fields is more than delightful. In *Sing to the Sun* she weaves a romantic historical novel out of the many threads of chance and circumstance surrounding St. Francis. Told in the first person, alternately by a long-time friend and fellow Assisian, Adriano, and a girl of the Venetian nobility, the story has the intimacy of conversation. The human side of these characters is not lost in the description of their sublime spiritual experiences. And nature, under the artistic pen of Lucille Borden, is not the commonplace, merely vegetative and animal thing we see every day. It is as Francis saw it!

Francis seldom appears on the stage of this human drama, but by his influence he achieves a certain omnipresence in the action. Plot and sub-plot grow and expand as minor climaxes are reached to tell the real romance behind the formation of the First, Second and Third Franciscan Orders.—We note one historical inaccuracy, that of placing Benediction of the Blessed Sacrament at the conclusion of a religious ceremony in St. Francis' day.—Readers who have become acquainted with Lucille Borden in "The Gates of Olivet," "The Candlestick Makers" and "Silver Trumpets Calling" will be none the less pleased to meet their artist-friend again in the pages of "Sing to the Sun."

W.R.C.

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**Twenty Years A-Growing.** By Maurice O'Sullivan. Translated by Moya Llewelyn Davies and George Thomson. x-303 pp. The Viking Press, New York. \$2.50.

This is the scintillating biography of a young Gael who has a greater lease upon life by nature than many another man has by the study of many books. The work is a novelty in the realm of literature. Written merely for the pleasure of a few segregated people, it has an appeal to the universality of mankind. It is a picture of life unmarred by the shackles of modernity.

In this day and age it may be difficult for us to place credence in the existence of the Blasket Islands: a land where Gaelic is the common tongue; where the traditions of the race are passed on from generation to generation by the spoken word (for books are but little known and less used); where life at its best is primitive, but so remarkably blended with simplicity that it can appreciate beyond meas-

ure the delight occasioned by a singing thrush, the sun sparkling through the leaves and the reflection of a mountain in the sea. Nevertheless, such a land does exist and no more capable hand could have undertaken its description than that of Maurice O'Sullivan, its native son.

Despite its special terminology and allusions, *Twenty Years A-Growing* affords a tremendous insight into the life and habits of many of our ancestors, etched in such a way as to evince appreciation even from the most rabid modern. The work is thoroughly Catholic and pays tribute to the staunch faith and simplicity of life of the Irish people. It is a poem in prose to the proverbial fourscore years of man: "twenty years a-growing, twenty years in blossom, twenty years a-stooping and twenty years declining." A.M.V.

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**Drama in the Church.** By Fred Eastman and Louis Wilson. ix-197 pp. Samuel French, New York. \$1.50.

The drama has always played an important part in the cultural life of all peoples. From the early days of the Greek tragedy, satire and comedy, through the centuries to the present day, the theatre has wielded a strong influence over the lives of the people. For the Greek, the play was not a mere commercial project but a means for the expression of their aesthetical and religious ideals. The influence of the theatre today is no less keen than it was in the heyday of Grecian drama. We need not go outside of America to witness the countless legitimate theatres and dramatic societies which exist in almost every University, College and High School. The production of a play, however, presents to the amateur difficulties which must lead to disaster, unless guided by a competent hand. The authors of *Drama in the Church* have given us a book which will prove valuable to the amateur dramatic society. But while the manual deals principally with the production of a religious drama, it will be found to be useful in other fields of dramatic art as well. The book contains much useful information, written in a style and language that is easily understood. Chapters are devoted to organization, direction, stage management, to mention but a few of the subjects treated. A list of plays for reading and production are included, but the list is neither ideal nor comprehensive. The authors are to be congratulated, however, for having summed up "in brief compass the most important things drama groups should know for the task of producing plays." J.A.S.



**One Good Turn.** A Comedy Drama in Four Acts. By John Kyte. The Catholic Dramatic Movement, Milwaukee, Wis. 50¢.

"The purpose of the Catholic Dramatic Movement is the creation of an influential Catholic stage as a force in education and a place of wholesome entertainment. To accomplish this purpose the Movement publishes plays which are clean in theme, interesting in plot, entertaining and elevating in their final impression." This is the high standard of the Movement as set forth in its yearbook, and this standard is met and exemplified in *One Good Turn*.

*One Good Turn* revolves about Anthony Carver, a man of unimpeachable honesty and a high sense of duty who, having served for several years as District Attorney, reaches the peak of his career when he has Max Webber, a leader of the underworld, jailed for murder. Webber's conviction means the Governorship for Carver, but the gunman's boasts that Carver will never prosecute him give rise to the rumor that Carver has been bought. Webber contrives to bring Carver to his cell, not to offer a bribe, but to play upon his conscience; for he makes it known to Carver that he had risked his life in France dragging Carver to safety after Carver had been wounded. In return for this 'one good turn' Carver resigns his office to take up Webber's defense, although it means that he is ostracized by family and friends, and tosses aside his opportunity to be Governor. The play closes with a dramatic courtroom scene in which Carver is vindicated by Webber who because of his shell-shocked condition is given a chance for restored health and his rightful place in society.

The play is enhanced by an adroit diversification of characters and a prudent use of comedy relief, which makes it particularly adaptable for use by Catholic organizations whether they be parishes, schools or societies. DOMINICANA recommends *One Good Turn* and the Catholic Dramatic Movement.

V.C.

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## DIGEST OF RECENT BOOKS

At a time when the words "Catholic Action" are heard on all sides it is encouraging to discover just what is being accomplished in a positive way for the spreading of the Faith. The Franciscans have been associated with the Holy Land from their very foundation. St. Francis made a pilgrimage to the Sacred Places even before the Order that bears his name was founded and ever since the Franciscans have had a close and intimate connection with the Holy Land. To spread a wider knowledge of what has been accomplished there by way of schools and educational institutions, the Commissariate of the Holy Land has published for free distribution an extremely well done booklet: **Franciscan Schools of the Custody of the**

**Holy Land.** Amply illustrated and explained it conveys a knowledge somewhat startling of the immense work that has been done in Palestine by the Friars Minor. (Commissariate of the Holy Land, Brookland, D. C.)

**PHILOSOPHY:** The second volume in the series to be written by Jacques Maritain, *Elements de Philosophie*, is concerned with minor logic. It treats of concepts, judgements and reasoning; each element is explained in a chapter. There are 188 pages devoted to the syllogism. Anyone conversant with French and desirous of knowing about Aristotelian logic could have no clearer and masterful exposition than this work of Maritain. (Tequi, Paris. fr. 20).

A new text book in Latin on Scholastic philosophy is presented by Father Marinani, O.S.M. *Philosophiae Christianae Institutiones*. This work is thoroughly Thomistic, but is not for one unacquainted at least in a general way with the physical sciences. In Cosmology, modern chemistry and physics contribute their definite findings as examples for explaining hylemorphism, atomism and mechanism. The treatment of Place, Time and Space is especially well done considering the method the author uses. (Marietti, Turin. L 45).

**DEVOTIONAL: To Whom Shall We Go?** is not only a devotional work. From it Catholics can gain a keener appreciation of the immense blessing of faith and for non-Catholics it will provide an answer to many vexing questions. The numerous disquieting doubts and torturing search for truth are found solved as best they can be in this interesting book. Written in a pleasing, sympathetic and convincing manner, it makes for delightful reading and satisfying inquiry. (Benziger Brothers, New York. \$1.25).

Anyone desirous of knowing the theological foundation for devotion to Mary could scarcely find a better work than *La Vierge Marie* by Father Garriguet. It is written for those who wish to love and serve the Blessed Virgin by knowing her better. Though written from a theological viewpoint the terms of the schools are not used, with the result that it is accessible to all. (Tequi, Paris. fr. 18).

Father Herbst, S.D.S., needs no introduction to Catholic readers. The present book *Follow the Saints* is written in his usual simple unaffected style. Father Herbst has not merely made a collection of incidents from the lives of the Saints; he has gathered together material for teacher, preacher, recluse and busy person of affairs. The Saint of each day is described by some incident in his life which typifies him. After each "story" is a reflection. (Benziger Brothers, New York. \$1.50).

A work on the Blessed Virgin whose chief matter is our Lady's titles is not a novelty, but any book which presents some new outlook on this old and honored subject is welcomed. *In Praise of Mary* by Mother Mary Philip, I.B.V.M., contains short meditations on Mary's feast days, titles and liturgical prayers. There is included a beautiful translation of the hymns and prayers of the Little Office. (P. J. Kenedy & Sons, New York. \$1.20).

*Sister Mary Incanella*, a biography of an Italian Dominican sister who died in 1920 is written in Italian, well authenticated and told simply and forcefully. Her extraordinary innocence is refreshing, her burning love of God stirs the heart. Her struggles and sacrifices to preserve for her communities in Italy the Dominican spirit under discouragements and misunderstandings show forth the power of God's grace. (Via Vitale 15, Rome).

Of the various series of devotional books from Father LeBuffe, S.J., the *Let Us Pray* series appears to be best adapted for positive results. In the fourth volume *Creed-Confiteor* the author takes each phrase in these prayers and adds a number of explanatory thoughts. There is no attempt

at combining the thoughts into a neat little essay, for the author intends that the book simply be a help to meditate. The finest feature of the little book is that one isn't forced, so to speak, along a line of thought. A phrase from the Creed is given, a few apt Scripture quotations and thoughts added and the reader is left to himself. All that has been done is to give direction. Whatever result is obtained is wholly the work of the reader. (America Press, New York. \$0.30).

In all probability it would be correct to say that there is not a Catholic who has not heard of Theresa Neumann. Many believe her to be the great saint of the present day, others are in a state of positive doubt preferring to await the judgment of the Church. As in all things the Church is cautious and consequently moves slowly. Nothing has been decided for or against this plain, simple peasant girl. However curiosity is greatly aroused to know about her and the strange and nigh incredible things told of her. Has she really visions, is she stigmatised, does she really abstain from all food? The questions themselves are hard to answer and it would take the infallible voice of the Church to prove that all these things are certainly supernatural. But much can be done by investigating these phenomena and much has been done and told. To date, however, there hasn't appeared any clearer, more detached and objective, scientific study than the small booklet by Father Thomas Matischock, C.M.F., **Konnorsreuth**. (St. Francis Mission Church, 1206 Newberry Ave., Chicago, Ill. \$0.25).

**HISTORY: Standard History of America**, a new addition to the popular Lawler histories by Thomas B. Lawler, is a textbook for the pupils of the upper grammar grades. The plan and presentation of this narrative of our nation's history complies with all the requirements demanded by leading educational conferences both of State and dioceses. The book is divided according to the unit plan. Each unit includes a summary, time and relationship lists and charts, a review examination, map work, problem activities and a variety of tests. These study aids are among the basic features of the new history teaching which high-standard schools require. (Ginn & Company, Boston. \$1.40).

**Pontificia Americana**, compiled by Donald Shearer, O.M.Cap., Ph.D., is a documentary history of the Catholic Church in the United States. This dissertation presents in chronological form all the Papal documents bearing on the progress of Catholicism in this country from 1784 to 1884. All the documents were specifically addressed or pertain directly to the American Church. The author by introducing each document with an historical summary and a digest of its contents along with the essential references explanatory of the printed text enables the student to procure an account of the Papacy's contribution to the growth and development of the American Church during this period. This is the first collection of Papal documents which were addressed to the Church in the United States. (J. F. Wagner, New York. \$1.25).

**BOOKS RECEIVED:** From Samuel French. New York: **The Gossipy Sex**, by Lawrence Grattan; **God Save The King**, by Ralph Renaud; **Betty's Bungalow**, by Marie Doran; **Pierrot Meets Himself**, by Ralph Renaud; **There Goes the Bride**, by Dorothy Thomas; **She Wouldn't Stay Put**, by Marion Short; **Gladwin Is Willing**, by William Hazlett Upson; **A Responsible Job**, by William Hazlett Upson (each \$0.30); **The Palace of Knossos**, by Elizabeth McFadden; **A Pair of Pajamas**, by Russel Medcraft; **The Moving Finger**, by Percival Wilde; **Bumbo the Clown**, by Lawrence Gibson; **The House of Juke**, by Valentine Davies; **They're None of Them Perfect**, by Sophie Kerr; **Burnt Offering**, by Mary Hamlin; **I am Over Forty**, by Madeline Blackmore; **My Country-So What?**, by William de Mille (each \$0.35); **The Dragon Who Giggled**, by Elizabeth

McCormick; **The Queen's Nose**, by Russell Medcraft; **The Beauty Shoppe**, by Ethel Van Der Verr and Franklyn Bigelow; **Sentimental Sarah**, by Charles George; **Jobyna Steps Out**, by Marie Baumer; **Pastures New**, by Kelvin Johnston; **Why The Bachelor?** by Bernard McOwen; **Kiddie**, by Dena Reed; **Decto-Plays**, by Sydney Thompson and George Dennt, Jr.; **Healthy, Wealthy and Wise**, by Charles George; **Let's Get Rich**, by Mark Reed; **Gay**, by Boyce Loving; **Mama's Baby Boy**, by Charles George; **Have Patience Doctor**, by Jack Balland Edwin Scribner; **Dying To Live**, Wilbur Braun; **Oh! Clarissa!** by James Reach and Tom Taggart; **I's In The Bag**, by McElbert Moore; **The Ryerson Mystery**, by Pauline Phelps and Marion Short; **Speak For Yourself**, Joan, by Wall Spence; **Goblin Gold**, by Isabel Mackay; **A New Frock for Pierrette**, by Abby Merchant (each \$0.50); **Red Planet**, by John Balderston and J. E. Hoare; **The Moon In The Yellow River**, by Denis Johnston; **The Bride the Sun Shines On**, by Will Cotton; **Dracula**, by Hamilton Deane and J. Balderston; **Hawk Island**, by Howard Young; **Leave It To Psmith** by Ian Hay and P. G. Wodehouse; **The Fountain Head**, by Ashley Dukes; **Matchmaker's Arms**, by Ashley Dukes; **Ulenpiegel**, by Ashley Dukes; **Men Must Fight**, by Reginald Lawrence and S. K. Lauren; **Wooden Kimono**, by John Floyd; **Treasure Island**, by Jules Goodman; **The Mad Hopes**, by Romney Brent; **Shore Leave**, by Hubert Osborne; **The World We Live In**, by Josf and Karel Capek (each \$0.75).