



FRIARS' BOOKSHELF



The Spanish Tragedy. By E. Allison Peers. xv-247 pp. Oxford University Press, New York. \$2.50.

From the pen of E. Allison Peers, professor of Spanish at the University of Liverpool and scholar in the sphere of Spanish Mysticism, has come this fascinating chronicle of events in Spain from January 1930 to August 1936. It is based on the author's "Spain Week by Week" (a diary of events contributed weekly to the *Bulletin of Spanish Studies*) but more fully, on the Spanish daily Press and the valuable articles of the London *Times*' correspondents. Having spent, intermittently, more than one quarter of the last twenty years in Spain and having been in constant touch with that country during the past seven, the author has acquired an intimate knowledge of the field he covers.

Most everyone can follow Spanish history to the establishment of the Second Republic in April 1931, but few can give a coherent account of the events which intervened between that time and the fateful July 17, 1936 when ferocious civil war broke out. It is in the rigidly impartial narration of these rapid and confusing occurrences that the great worth of Professor Peers' work lies. All the tangled threads in the badly strained fabric of the Iberian Peninsula—Alfonso XIII, Rivera, Zamora, The Basques, The Catalans, The Jesuits, The Left, The Right, Asturias, The Communists etc.—are named and traced at least, if not untangled. Considering its scope and sources, *The Spanish Tragedy* is by far the most factual and enlightening work that has been written on the subject in English.

Unfortunately, it has some defects. It lacks a full treatment of the important rôle played by the Anarchists and Syndicalists in precipitating the crisis of last year. Secondly, the brilliant and fearless young Catholic Monarchist leader, Calvo Sotelo—whose assassination occasioned the war—is, for Professor Peers, only "bright," "able," or "militant," but nothing beyond that. Further, although José Gil Robles is given his just political due, he is sometimes spoken of with definite contempt, however slight. On the much disputed election results of February 1936, from which, justly or unjustly, the "Popular Front" came into destructive power, Professor Peers writes as

if there were no disagreement. Actually, however, these results have been hotly contested ever since the "official" figures were announced. Gil Robles in a recent statement said, "The *Frente Popular* . . . annulled by brute force the elections of about eighty constituencies. . . ." (N.C.W.C. News Dispatch in *The Brooklyn Tablet*, Feb. 13, 1936, pg. 2.)

Splendidly clear printing, an exhaustive and clear-cut table of contents, a fine index and excellent documentary notes (very properly placed at the back of the book) together with an appendix dealing with works on contemporary Spain, make the volume delightfully easy reading. A map especially adapted to the book would be a great help to the reader.

F.R.

The Metaphysical Poets: A Study in Religious Experience. By Helen C. White. 444 pp. The Macmillan Company, New York. \$3.00.

Samuel Johnson's quip, enigmatic to those who know it merely as a sub-title in a text of English literature, has been given an exposition far beyond its merit in this latest product of the scholarly Helen C. White. That erudition, with which two great stories of Christian history, a *Watch in the Night* and *Not Built with Hands*, were woven is once more at home, as in the *Mysticism of William Blake*, in the strict field of letters.

"Mysticism and Poetry" furnish the subject of a profound introductory chapter in which Miss White strikes bravely at the numerous misconceptions of mysticism. She finds reason "to give up the term 'Mysticism' altogether and fall back on the less inclusive and less misunderstood term, 'Contemplation.'" This suggestion is most valuable. Unfortunately, the author does not follow up the point by making the epistemological approach to the problem, which is the only possible approach if one is to acquire a sane appreciation of mysticism. One may learn from the Third Book of the *Contra Gentes* (Chapters 26, 27 and following) that the felicity of the mystic or, better, the contemplative, is not to be found in the acts of the will, nor in sensible delight, nor even in that common and confused knowledge of divinity enjoyed when one is confronted by the spectacle of nature's wonders. It consists, as Aquinas proves, in the intellectual knowledge of the very essence of God, a knowledge which cannot be reached in this life. The contemplative peers at its pale shadow here. It will be enjoyed in Paradise only by virtue of the enlightenment of glory which God will furnish for that very purpose. "In thy light," chants the Psalmist, "we shall see light." It is to be regretted that these fundamental points were not made in an otherwise creditable

introductory chapter, for they would serve better to define the "religious experience" which is embraced by the book.

The ground well cleared, however, sympathetic studies of Donne, Herbert, Crashaw, Vaughan, and Traherne follow. With the possible exception of that strange and vacillating spirit, John Donne, Miss White finds little of philosophy in any of the school. They were merely minor poets of the poet-studded seventeenth century but they formed a movement, nevertheless, which has played a soft yet persistent part in subsequent writing. In each, contrast and paradox abound. Donne, a born Catholic, joined the Anglican ministry. Crashaw, a born Puritan, died a Catholic priest. Vaughan, with the clearest vision of eternity, was a country doctor. Traherne, the most original, was the least poet. Their intensity draws the spirit to the world which they envision. The reader, "like that other of the magic of poetry, Coleridge's famous wedding guest,—cannot choose but listen."

It is a joy to listen with Miss White.

P.M.S.

Theatre of Life: Life Seen from the Stalls: 1903-1936. By Sir Esme, Lord Howard of Penrith. 654 pp. Little, Brown & Co., Boston, Mass. \$4.50.

This work, the second and final volume of the memoirs of Sir Esme Howard, formerly Ambassador to the United States from Great Britain, is a valuable contribution to history, strung upon a fairly strong thread of personal reminiscence. While it makes no pretense at comprehensiveness, it does succeed in disentangling from an immense mass of material some of the crucial and cardinal decisions confronting the Old World and the New during those fateful years of 1905-29. The author, during those years, was so placed as to be able to follow with the fullest knowledge available the march of supreme events. He tells his story well. His facts, figures, and conclusions are set down with the conviction that they will not be overturned by the historians of the future.

The book possesses literary as well as historical value. Sir Esme writes with all the dash and verve of a Defoe. Indeed, his memoirs resemble the latter's immortal *Memoirs of a Cavalier*. The finest piece of writing in the book is the chapter in which the author records the death of his son. There you will find a depth of pathos hidden away under the strong man's resignation to the will of God. The skill of the author in the way of description does much to capture the atmosphere of the changing scenes, and thereby makes of the work something more than a personal record. His graphic pen vividly portrays the polite, discreet, and, on the whole, insincere system of di-

plomacy that spread its entangling web over Europe, Asia, and the Americas.

The book's historical value is enhanced by reason of the diplomatic experience of its author. Having read the book, the reader cannot but be impressed by the rôle played by the Old World diplomats in the years preceding, during, and following the Great War. It was their words and actions which adjusted the balance of national tempers. Sir Esme's experience during the war years as ambassador to Sweden gives us first hand information of the workings of the diplomatic service. There he was faced with the difficulty of keeping Sweden neutral despite a racial antipathy that was kept alive by the blundering of the Russian high command and the resulting hardships of the English blockade. But he succeeded in doing so, and thereby gives an indication of his diplomatic skill.

The record of his stewardship at Versailles and, later on, of his activity as a member of the Allied Commission to Poland are perhaps the most interesting chapters of the book. In the story of the Conference of Paris, Lord Howard makes a statement to the effect that the final and most satisfactory settlement of affairs had been reached. Subsequent history has rendered such a theory untenable. Moreover, the proceedings at Paris were not conducted in a rose-tinted atmosphere of peace and harmony. The history of the last decade must of necessity convince even the partial observer that the solution reached at Versailles was at best only make-shift. It was a *status quo* arrived at by minds, some motivated by political considerations of empiric expediency, others blinded to the true state of affairs by the then current "Hang the Kaiser" phobia, all forced to deal with the demands of dissenting minorities too large to be coerced and too determined to be converted.

The chapters recounting the author's American sojourn are done with charm and frankness. His estimate of the American people is, on the whole, favorable, though many may, perhaps, take umbrage at his caustic comments on certain shady political practices that came to his notice. Specific instances alone are seldom valid grounds on which to generalize.

Theatre of Life is more than a book-of-the-month. It is not of the type that may be thumbed in any stall. It is a fascinating, well written work that can be read and reread with delight and profit. It should appeal to all readers, for no one is immune to the appeal of an interesting book, and every page of this book is interesting. J.M.

Parnell. By Joan Haslip. 394 pp. Frederick A. Stokes Co., New York. \$3.00.

The dead alone are glorified in Ireland, perhaps for no other reason than that they can no longer disappoint the Irish. The Irish have ever been wont to cling to their illusions, for the hallowed graves of their patriots exert a more vital influence on their national life than the persuasive oratory of their politicians. This biography will hardly disillusion any Irish reader, for herein Parnell, the patriot, the political tactician, and the ruthless dictator of the Irish Party in the House of Commons, is adequately revealed. Miss Haslip's facile, vivid narration awakens echoes of the tumultuous life of Ireland a half century ago, when Parnell was acclaimed the uncrowned king of Ireland.

Parnell was then menacing the Crown while the Irish supported him to a man. He had led them to the brink of autonomy by uncanny political maneuvering, but no one, not even himself or the wily Gladstone, was aware how he effected such a triumph. The Irish believed he had done it himself, while he never realized how hopeless he would have been without their loyalty. However, his illicit romance stayed the yearned-for fate which he had shaped for Ireland, and forced the Irish to repudiate him; forced them to sacrifice their heart's desire for home rule, rather than condone his sin. Because he had thwarted the destiny of Ireland by his folly, he was consequently cursed and loathed by the Irish until his death. Then he was again enshrined in their national consciousness; and few are the Irishmen today who breathe his name without reverence.

Miss Haslip's re-creation of the Parnell era is vividly done. But she portrays Parnell as a man more sinned against than sinning; and she discloses him to be a political genius, whereas his eminence in the House of Commons was ever distinguished by the fact that he never committed himself until he had forced the hand of the opposition. Such tactics would have been deft parliamentary maneuvering had Parnell known what he was doing. Fortunately, the opposition were as equally ignorant of his intentions as himself. Consequently, they were never conscious that he was really bluffing rather than combating them. Furthermore, the authoress emphasizes his gentility in contrast to the crudeness of the Irish. It may be true that the Irish were crude, and, perhaps, even rude, but the memoirs of many an eminent Victorian fail to chronicle that Parnell's foremost colleagues were the rustic louts which Miss Haslip portrays them to be. The scholarly Justin McCarthy, and the genteel ascetic, John Dillon, for instance, were welcomed in many a Mayfair drawing room, not as oddities but as unquestioned gentlemen. Miss Haslip also invites the challenge of

any thoughtful reader for her superficial conclusions justifying Parnell's irreligion and random immoralities.

There are features of this book, however, which cannot but be commended. Miss Haslip's succinct style, for example, which mirrors the grandeur of the Victorian sunset, and her ability to evoke, with vivid, quiet sentences, those final courteous decades which our age will never know, will ever arrest the reader's interest. Equally adept does she prove herself as a literary artist when she pens the epic picture of the Irish famine in the Forties. Its stark tragedy and its pathetic finality attain to a deathlessness upon her pages. Less able, though more aged, litterateurs have consumed more words and effected a less permanent picture of the British Isles during the last half of the nineteenth century.

Had Miss Haslip been more sensitive to the spiritual rather than the superficial impulses of Parnell's Irish constituents, she might have been better equipped to appraise his position properly. Then she would have realized that higher loyalties than those imposed by politics not only dominate the Irish, but explain why they thrust aside his leadership when he had proved himself unfaithful to the fundamental decencies of living.

B.L.

The Road to Peace. By James J. Daly, S.J. 191 pp. Bruce Publishing Co., Milwaukee. \$2.00.

Twenty-one essays from the skillfully directed pen of Father James Daly, S.J., makes up *The Road to Peace*. The book is well named, for the author takes his reader along the path that leads to perfect peace. "Sweetness and Light," the title of the opening essay, strikes the keynote of the entire work. As Father Husslein points out in his Preface: "Sweetness to the spirit and light to the feet on life's path, beset with dangers, are the author's thoughts and words. Progressively they lead from a knowledge of the supernatural life, on through the stages of the journey, up to its end and goal, the celestial Jerusalem, the happy vision of enduring peace."

Father Daly looks at the world and at life as the Catholic Church regards them—which is another way of saying that he is a realist. Conscious of the incomparable superiority of the great spiritual realities—of the soul, of sanctifying grace—over the noblest of material things, he would not have man go through life heedless of its meaning, only to find out when he comes to die that, in a larger sense, he has never really lived. It is a tragedy—in fact, as far as the individual is concerned, it is the only tragedy—for a man to fail to realize that destiny of his which requires him to "become something more

than man, under penalty of becoming something less. We must enhance human dignity with the divine, on pain of losing all human dignity forever [p. 25]."

The spirituality of *The Road to Peace* is wholesomely cheerful because it is healthfully sane. The author is acute to the beauty of nature not destroyed but perfected by grace. In Christ the "juxtaposition of ineffable divinity and homely humanness" presents "a soft blending of contrasts which is unutterably beautiful. . . . And the saints, the glories of our race, who made the handbook of Christ the rule of life, owe their contemporary charm—which biographers find it so hard to reconstruct—to their partial mastery of Christ's secret of enlisting the humanities in the supernatural business of the soul [p. 115]." An incident from the life of St. Vincent de Paul, Father Daly gives as an illustration. The Saint, before the royal council which dealt with ecclesiastical patronage, had opposed the appointment to a bishopric of an unworthy candidate, who was the son of a great duchess. The duchess was furious. She invited the Saint to an interview, during which she departed from the conventions of polite society to the extent of striking him over the head with a piece of heavy furniture. The interview thus abruptly ended, Saint Vincent, with blood flowing from his wound, left the ducal mansion, remarking to his companion, with something of an air of pleased admiration: "Is it not wonderful to see to what lengths the affection of a mother for her son will go?"

A word with regard to Father Daly's literary merits. He writes with elegance and smoothness. Without mistaking religion for poetry, he catches its sublime poetry and clothes it in striking imagery. His description of Our Blessed Lady's canticle may be cited as an example. Mary's peerless song is called "the jubilant overture of Christendom, the Magnificat, that herald's peal which shook all the towers of night and ushered in the white pageantry of the divine Orient. It was ecstasy at its human highest finding relief in tumultuous song, the celestial prelude of the Christian Era [p. 118]."

The Road to Peace is a fitting addition to the Religion and Culture Series.

J.C.M.

Wooden Titan—Hindenburg in Twenty Years of German History: 1914-1934. By John W. Wheeler-Bennett. xvi-491 pp. Wm. Morrow and Co., New York. \$5.00.

Although Paul von Hindenburg is the principal figure with which the pages of this work are concerned, Ludendorff, von Papen, and Hitler play successively the part of *Andromeda* to his *Perseus*.

The purpose of the author is to show that the colossal figure of Hindenburg was dominated and influenced by more dynamic personalities, who used his name and fame to promote policies or to facilitate intrigue. Throughout, he remained a giant among men, but a dumb giant. Mr. Wheeler-Bennett's explanation of the why and the wherefore of Hindenburg's significance in history unfolds as a saga of service,—a service in which the principal actor is the victim of a legend of mythological greatness, and also the victim of more forceful and shrewder agencies, who climbed upon his shoulders to power and prestige, leaving to him only the responsibility for their conduct.

The division of the book is based on Hindenburg's military service in the East, his position as Supreme Commander of the German Armies, and his tenure of office as President of the Third Reich.

In considering Hindenburg the Soldier, the author finds him, in the questions of greatest moment, a pliant tool in the hands of the crafty Ludendorff; a viewpoint which is substantiated by the official histories of the German Army. Undoubtedly Ludendorff managed everything, having recourse to Hindenburg only to use his popularity and the legend of military might to force a measure or justify a decision. It is quite evident to the reader that Ludendorff emerges from the account of Hindenburg's military career as the villain of the piece.

Although the author admits that Ludendorff was not the super-soldier one would be inclined to believe him to be, his admission is not sufficiently detailed—particularly concerning Ludendorff's conduct at the battle of Tannenberg, and later on during the great Allied offensive at Arras and the Chemin des Dames.

In the last section of the book, the author presents Hindenburg in a less savory rôle. If he was only a *Wooden Titan* as a soldier, as a politician he lost the character of a Titan. It was his misfortune to be carried on the wave of his military greatness into the political arena for which he had neither liking, aptitude nor equipment. Here his high concept of duty to his country betrayed him into the hands of politicians whose motives were less altruistic and whose practices more questionable than his.

Because Mr. Wheeler-Bennett has carefully consulted the vast source material concerning the eventful years 1914-1934, we must respect his conclusions; some of them, however, will be questioned. It is strange to note that he did not consult Dr. B. Schmidt's splendid work *The Coming of the War*.

Wooden Titan lacks a feature which is essential to a book of this

type. There are no tactical maps. Without them the ordinary reader may find it impossible to grasp the significance of the great battles on the Eastern Front.

One puts down this extremely well written work deeply sorry for the *Wooden Titan* whose pitiful and tragic life is so vividly relived in its pages. H.H.McG.

Peace and the Clergy. By a German Priest. xiv-166 pp. Sheed and Ward, New York. \$1.75.

Peace is most desirable, but apparently, a very elusive quality in international life. This is not due to a lack of those interested in its attainment, but rather to a deficiency in their method. Most modern states adhere to the policy of preparedness. Following the principle, "If you wish peace, prepare for war," they have armed themselves to the teeth, thinking to obtain peace in this manner. This policy of intimidation might, perhaps, work out where one party is a great deal stronger than the other; but when all parties are equally prepared, as is the case at present, then the only result is a recurrence of 1914.

Peace and the Clergy proposes a different method. It is not a new one, but one which is regaining vitality—the religious peace front. Realizing that the only solid basis for peace is religion, which is not restricted within national limits, and, conscious of the obligation that rests on Catholics of promoting peace, the author, a German priest, addresses himself to his fellow priests.

The central idea of the work is to judge all things through Christ. The priest must live up to his character as another Christ, and as Christ acted, so must he. Throughout the book, there is no attempt to conceal the fact that some have failed to foster the peace of Christ, and have been, at times, more nationalistic than Catholic. But *Peace and the Clergy* is not written merely to point out failures. The author proposes a positive and practical program of effectively furthering the peace of Christ in the reign of Christ—a program which is the result of actual labor in his own country, which to-day stands forth as the foremost proponent of Nationalism.

The program is by no means an easy one. It will be brought into conflict with many unpleasant facts. This crusade for peace requires courage to stand up for the rights of justice and truth in the face of hostile, narrow national feelings. Its course will have to be directed against prejudices of national life, and also against the apathy of many Catholics who are inclined to accept the present muddle as normal. But it is an obligation that must be fulfilled. C.T.

Hitler's First Foes—A Study in Religion and Politics. By John Brown Mason. 118 pp. Burgess Publishing Company, Minneapolis, Minn. \$1.75.

A political philosophy flexible enough to meet the exigencies of time and circumstance ought to be the outgrowth of a philosophy of life, instead of dictating a philosophy of life which is supple enough to bend in whatever direction politics sees fit. The contemporary trend to state totalitarianism reverses the right order of things, by proposing to control and dominate the whole life of society and of the individual, the while emphasizing man as a mere part of the whole, yet ignoring him as an individual.

The present situation in Germany seems to exemplify this process of building a philosophy of life on a political foundation—a procedure which, more often than not clashes with Catholicity. The better to understand the fundamental issues involved, to interpret and coordinate current news, John Brown Mason offers this present study.

The author gives us factual knowledge of Church-State affairs from the unmistakable rise and significance of the National Socialist Party in 1930, with the Concordat of 1933 as a pivotal point, to the later conflicts of 1935. He does not predict the final outcome, yet presages the triumph of Catholicism. Briefly, the situation is this: either the Nazi and the Catholic differ fundamentally (in which case there can be no amicable relation without each conceding some of its cherished power), or the difference is no more than accidental (in which case, with mutual good will and in time, things will right themselves). The vagueness of the 24th Article of the National Socialist Party leaves one to interpret it in any sense he wishes. The spokesmen of the Party, not always official, tend to read basic differences between Nazi and Catholic in that 24th Article. On the other hand, the ratification of the Concordat leads many to suppose only an accidental difference. But this latter theory, in the light of events subsequent to the Concordat, is hardly tenable.

The issue most contested is, and will be, the Catholic position in Education. It may be added that, in taking this position, the Church is getting at the core of the problem. She never has and never will teach anything contrary to reason. A true and lasting solution of the problem can come only from a proper understanding of the respective authority of Church and State in the field of *res mixtae*. The Concordat is a step forward; how lasting, no one knows. The vagueness of Article 24 and the position of Dr. Alfred Rosenberg as Minister of Culture are among the discouraging factors.

The Church is fighting for the preservation of Christian principles, and hence the author believes that Protestantism's stability depends on the success of Catholicism. This is true to a certain extent, but, if there be no intrinsic reason for the stability of Protestantism, it may fall while Catholicism stands. On this point, Christopher Dawson, in his *Religion and the Modern State*, has this to say: "German Protestants, or at least Lutherans, cannot but sympathize with the ideal of a National Church which would be organically related to the new national state and would restore the spiritual unity of the German people (p. 53)." This would, of course, exclude Catholics, and Catholic Church-State affairs would take on an added tint of hostility.

The inclusion of correspondence concerning the 24th Article, Pastoral letters, and a translation of the Concordat gives the work added import. The fact that it is mimeographed and paper bound does not diminish the value of its decided contribution to the study of religion and politics in present day Germany. H.R.A.

Hitler and the Christians. By Waldemar Gurian. Translated by E. F. Peeler. 175 pp. Sheed & Ward, New York, N. Y. \$1.75.

It is not the purpose of this book to present a specifically scientific exposé of the principles involved in this latest problem of Church and State as exemplified by present day Germany. However, the author of this work, despite his protestations to the contrary, has evidently succeeded in proving that, if there be any method to the prevalent form of government in Germany, it is that of the Procrustean. Basing his contention upon a well ordered array of facts, he insists, though not unreservedly, that ultimately it is not the working policy of the Nazi Government to achieve the perfection of the German Culture by permitting a normal collaboration in this matter by the component but distinct units of the State. But for all practical purposes, the contributions which these units might be capable of offering are to be subordinated to the material and practical needs of the State. It is of little moment whether these contributions are of the spiritual or merely of the social order. Everything human is to conform to the standard of National Socialism before it will be accepted or even tolerated as German. Even the god of the Germans must be German. It is the effective intention of the governing body to impose upon the German people a pragmatic form of social government as the one best suited for the accomplishment of the purposes of the State—no matter what these might be. This, according to the author, as far as Germany is concerned, is the implied if not the avowed inten-

tion of Hitler and his party. In other words, there is every reason to fear that the principles of the *Kulturkampf*, under the Nazi regime, have been endowed with life and vigor, and that they are to be carried to their logical conclusions with all the force and rigor of systematized, national fanaticism. Consequently, any particular group daring to oppose these principles is certain to incur the uncomfortable effects of punitive legislation.

To understand and to appreciate justly the presentation of this thesis, a thorough knowledge of the Nazi Socialist form of government is indispensable. Contrary to the suggestion of the author, however, we are of the opinion that the Reformation as well as the World War may have prepared the ground and produced the occasion for the full realization of this present problem of Church and State as it appears in Germany, but they in no sense can be called the efficient causes. To determine who or what these efficient causes might be, one could do no better than to try to understand the psychological background of Hitlerism.

A not too rigid adherence to the style of the original might have made the English presentation of this book a good deal more acceptable. However, the subject and the author entitle the book to serious consideration. And it is only by a serious, student-like approach to this little book that the reader can derive the full benefits from this thoroughly digested presentation of current facts—a presentation which attempts, scientifically, to prove a not too pleasant but a none the less pertinent thesis.

J.C.P.

Reveries of a Hermit. By Frederick Joseph Kinsman. 310 pp. Longmans, Green & Co., New York, N. Y. \$2.25.

In a series of apologetical lectures woven into coherent book form, Dr. Kinsman has treated three viewpoints of Religion; the Agnostic, the Protestant, and the Catholic. The main purpose of the book is to point out that the three points of view are reducible to two; that Protestantism is untenable. The Protestantism of today is either a virtual Agnosticism, or, if founded on the principles of Christ, must gravitate towards Catholicism. The proof of the thesis lies in the first part of the book in which the author devotes individual chapters to Agnosticism, Lutheranism, Calvinism, Anglicanism and Catholicism. The religious beliefs of prominent figures in American history have been classified to increase the interest of the reader.

To illustrate the Catholic attitude towards contrary opinions of belief, Dr. Kinsman has devoted the second part of his work to stud-

ies of three notable defenders of the Faith; St. Paul, St. John, and St. Cyril of Alexandria. Certain aspects of their teachings throw great light on the treatment of non-Catholic views, and can well serve as a norm of conduct for the modern Catholic.

Throughout the book there runs a thread of kindness and patience which Dr. Kinsmann, a convert, weaves into the texture of a sympathetic understanding of the non-Catholic mind.

Reveries of a Hermit is an excellent apologetical work. It is recommended to all, especially laymen. J.B.H.

Diversity in Holiness. By R. H. J. Steuart, S.J. 221 pp. Sheed & Ward, New York. \$2.00.

Holiness consists essentially in an habitual love for God. It neither cramps nor distorts individuality. In twelve biographical essays, Father Steuart revitalizes the old truth that saintliness can be found in widely divergent human types. In evidence of this he has chosen to portray saints of refinement and vagrant saints, mild saints and severe saints, learned saints and illiterate. The biographical sections are short, but amply sufficient to show that there is a manifest diversity; not so much in holiness, as among holy people.

The author denounces those hagiographers who have "been at pains to make the lives of the saints seem as extraordinary and as difficult as they could." Likewise he castigates (implicitly) those who attribute saintliness to neurotic weaklings.

To those who know little about saints and less about sanctity, we recommend this book as a salutary purgative for the cheerlessness which must accompany their ignorance. To struggling ascetics, we recommend it as a stimulant against the drag of discouragement.

T.M.C.

Think and Pray. By Joseph McSorley, C.S.P. 242 pp. Longmans, Green & Co., New York, N. Y. \$1.50.

Despite the common opinion to the contrary, those who think are those who pray. In *Think and Pray*, Father Joseph McSorley, C.S.P., has produced a neat little volume of thought-provoking, love-provoking prayers. The author of the well known *Primer of Prayer* treats the great themes of Christianity, such as the Incarnation, the Blessed Sacrament, the Blessed Virgin Mary, with characteristic simplicity. For Father McSorley there is nothing complicated in prayer. He talks to God reverently and devoutly, yet with all the intimacy that can and should exist between friends. He says "Dear Lord" as easily and as naturally as we head our letters "Dear Jim."

It does not take the author long to say what he wants to say, and

he says it in such a way that God and child can understand him. Many will and a few will not like the blank verse form in which the prayers are cast. *Think and Pray* is the December choice of the Spiritual Book Associates. It will prove an excellent help, by way of suggestion, to those who are wont to go before the Blessed Sacrament to think and pray. N.W.

Job the Man Speaks With God. By Peter Lippert, S.J. Translated by George N. Shuster. 224 pp. Longmans, Green & Co., New York, N. Y. \$2.50.

Canon Sheehan somewhere sadly remarks that true reverence is no longer to be found save among little children and silent Trappists. We sincerely hope—we are certain—that he is overstating his findings, but most assuredly one does not especially look for reverence in the mind of the typical critic or reviewer. And yet, to review without reverence *Job the Man Speaks with God*, would liken one to a reporter who attends a Eucharistic Congress with naught in view but shallow criticism, self-aggrandizement, and a thousand words. For, like a Eucharistic Congress, the late Father Lippert's work is about God and Man; it has to do with Man speaking and God listening.

"The man Job, who in it speaks with God, is man of all ages—man struggling for the quest of God, praying in anguish, unable to cease looking for God, because God is the passion of his being." "The man Job" is Man Knowing—Man Knowing rather than Believing—the intellect of man attempting to fathom God's wisdom in the mysteries of life. Lovingly Job queries, lovingly he complains, and blunderingly he attempts a solution. Some things he says are foolish; some, profound; some things beautiful; always, he is sincere. On and on his intellect stumbles. Now he is sad; now glad; now, he thinks he has comprehended the All; now, he is bewildered by a maze of paradoxes. It is only when Job has become as a little child, when he has learned to trust as well as to love—it is only when he tells God that Job can wait longer than God can hide that he has solved the mystery of God in so far as it is given to man. "Then is the man Job become wise."

Job the Man Speaks with God is the work of a man who truly was alive, and it is a work of which it may be said, as it has been said of the Confessions of St. Augustine, that God alone is the audience, and we do but overhear. And like all things overheard, some of Job's sayings may easily be misunderstood. Certain solutions of his—for example, that the Law of Life is contradictory to the Law of Love,—

must be taken for what they are, the impetuous and makeshift conclusions of suffering man bewildered by apparent contradictions. For a working solution of these paradoxes of God, we wonder why Job goes so seldom to Him Who came to show us the Way and the Truth in Himself. But then, Job is a man, and man is a stumbler who finds it difficult to keep his eyes to the Light and his feet to the Way.

Job the Man Speaks with God, a Spiritual Associates' choice, is attractive, interesting, and enjoyable—three qualities which we are always happy to see enlisted in the service and furtherance of the knowledge and the love of God. Its translator, George N. Shuster, has taken the words of Job's lips and turned them into rich and living English.

B.M.M.

This Creature Man. By J. F. Barrett. xvi-364 pp. The Bruce Publishing Co., Milwaukee, Wisc. \$2.50.

To undertake a minute examination of the masterpiece of God's hand within the confines of one volume is, ordinarily, opening the door to superficiality, for the complexity of Man defies such treatment. He will consent to being turned slowly and thoughtfully, but, if we whirl him around, he will show his displeasure by disguising himself and granting us mere glimpses of his splendor. To use the latter method and yet penetrate the disguise requires the skilled hand of an accomplished scholar like Father Barrett.

Anthropology, Epistemology, Logic, Experimental and Rational Psychology, and the morality of human acts are all considered in a brief but penetrating manner. The only weak section of the book is that on the Origin of Man, where, unfortunately, Father Barrett quotes outmoded authorities. The rest of the work, however, more than makes up for this weakness.

A very readable style, and the apt use of quotations from literature, especially Shakespeare, carry one along smoothly. When the book is finished you realize that you have travelled far and seen much; and you promise yourself that you will read *This Creature Man* again. It upholds the lofty standards of the Science and Culture Series.

H.A.

The Priesthood in a Changing World. By John A. O'Brien, Ph.D. 314 pp. P. J. Kennedy & Sons, New York, N. Y. \$2.75.

This book is a valuable contribution to the field of modern pastoral literature. The author has not attempted to give only his own view point, but has sought the coöperation of eminent men, both among the Hierarchy and the laity.

The principles that govern clerical life are to be found in Sacred Scripture, in the decrees of Councils, and in the writings of eminent ecclesiastics. They are the same in every age; only in their application do they differ. A priest is always and everywhere the ambassador of Christ, but he is also the product of his age. Hence the priest of today, while striving to implant God's Kingdom in the hearts of men, should, in so far as it is consistent, accommodate himself to the temper of the times and act in sympathy with the people among whom he labors.

In this present work, Father O'Brien upholds the high ideals of the priesthood, and seeks to show ways and means whereby the priest can fulfil his ministry—how he can be to his people "the salt of the earth" and "the light of the world." In clear and concise language he emphasizes the truth that personal sanctity is acquired through the faithful discharge of the duties of the priestly office. With sympathetic understanding he treats of the major problems that perplex the mind of the Pastor today, and gives an adequate answer in keeping with the teachings of Mother Church.

In short, this book ought to be a *vade mecum* for every priest and aspiring cleric. Neither will peruse it without a greater appreciation of the priesthood and a stronger desire to serve. J.J.McI.

Rose Deeprose. By Sheila Kaye-Smith. 409 pp. Harper Brothers, New York. \$2.50.

Again Sheila Kaye-Smith writes of agrarian England. However, this time her locale is Kent, where the soil is sullenly fertile and the folk suffer a dogged fate. Particularly are the Deeproses, who dominate this melodramatic novel of a farmer family, confronted with a ruthless destiny. Rose, the heroine, lives a grim life as a daughter, a wife and a mother. Her girlhood is dull and unromantic, and her maternity disappointing.

Whenever Rose rebelled against her fate, she wrought havoc among those about her. When she was solicitous, she was really stupid; when she retaliated against injustice, she became cruel; when she sought to flee from her hapless life, she was victimized. Thus the tale proceeds with Rose forever harassed. Even the romantic interlude of a genial gentleman from India granted her no respite from the solid reality of her rugged existence. But this harsh, sharp picture is at times relieved by irony and deft description.

However, Rose is a vital person whose inmost feelings become vivid through delineation. Her respectful love for her father, her comradely affection for her frivolous woman-friend, her deep-rooted

emotion for her obtuse husband and her pathetic love for her tragic child are thrust forth authentically throughout the narrative. One only wonders why her life should have been so determinedly disappointing. Even the finale regarding the chivalric chap in India is not too convincing.

While this ruthless fate which so determines Rose's life is quite coherent, though rather disheartening, somehow it seems that a person as sensible as herself should have been able to evade half the tragedy which always lurked upon her life. However, for one interested in the human scene this novel is significant. B.L.

Ave Maria. Commissariat of the Holy Land. 202 pp. Franciscan Monastery, Washington, D. C. \$2.75 and \$6.25.

Ave Maria is a beautiful tribute to one of the best loved prayers of the Church—the Rosary of Mary. From beginning to end, *Ave Maria* is replete with just that one prayer, set off by strikingly illuminated pages. The novelty and uniqueness of this publication consists in this, that, if one were able to read the content of each page he would really say the Rosary. But to do this, he would have to be a linguist of the first water; for, from the Sign of the Cross on the initial page to the Hail, Holy Queen, the fifteen Our Fathers, and the one hundred and fifty Hail Marys are set forth in that many different languages.

Having looked through this collection of languages, one is impressed by the immensity of the task that the Church has accomplished in penetrating the uttermost parts of the globe. How much of this success has been due to the Mother of God, no one in this world is able to say. The editors of *Ave Maria* have dedicated their work to the Virgin Mother Mary. It is a splendid contribution to the unknown number of books paying tribute to the Queen of Heaven. V.R.

DIGEST OF RECENT BOOKS

The Church and Civilization by the Rev. Albert Muntsch, S.J., is best summed up by quoting from the author's own preface: "It is not a manual of Apologetics, but rather an examination, in simple language, especially for the layman, of the manifold blessings of religion for the individual and for the community." Here religion is portrayed in its proper rôle, not as the retarder of civilization, but rather as its sole promoter, protector, and defender. The scope of this work is comprehensive, but its treatment is brief, accurate, and interesting. (The Bruce Publishing Co., Milwaukee, Wisc. \$1.75).

The cautious development of dogma is described briefly, but by no means superficially, in the **Twenty Ecumenical Councils of the Catholic Church** by Clement Raab, O.F.M. The author clearly states the attendant circumstances of each council—time, place, the persons involved, and the points at issue—then advances to the proceedings of the various councils and their aftermath. This procedure lends a powerful unifying force to the book, and is a good aid to memory. Seminarians will find here an excellent medium for review, and study clubs a satisfactory sketch of Church History. (Longmans, Green & Co., New York, N. Y., \$2.00).

Grace and the Sacraments, by Rev. Clement Crock, supplies two timely requirements: the material for a course of dogmatic sermons and an outline for a series of catechetical sermons. Dogmatic preaching is needed to counteract the current cancer of unbelief which is the result, mainly, of continued and incessant appeal to the emotions and imagination. There is need also of a connected and planned outline of catechetical sermons, for present-day Catholics must be firmly grounded in the fundamentals of the Faith if they are to resist the onslaughts of the multitude of faithless. Many of Father Crock's forty-seven discourses contain ample material for two sermons. *Grace and the Sacraments* should receive the same welcome as the author's previous work, *The Commandments in Sermons*. (Joseph F. Wagner, Inc., New York, N. Y.).

In **The Saints and Social Work**, Dr. Mary Elizabeth Walsh continues the plea of Dr. Furfey, in *Fire on the Earth*, for a supernatural sociology. Her point of departure is the supposition that the proper place to look for approved Catholic social work in action is among those men and women whose lives have been approved by the Church, and who are near enough to our times to have faced the same situations as we face. Twenty-five saints or *beati*, all of whom died within the last one hundred years, are proposed as models, and their virtues and the sociological significance of their work are keenly analyzed. Dr. Walsh concludes that the best Catholic social work will be a combination of a close imitation of these approved social workers, both in their motive and their methods, and the discoveries of modern social science. An appendix of forty pages contains a short life-story together with a bibliography of each of the twenty-five saints or *beati* considered in the book. (The Preservation of the Faith, Silver Springs, Md. \$2.00).

The Dominican Nuns in Their Cloister, translated from the French *Chez Les Dominicaines du Grande Ordre* by the Dominican nuns of Menlo Park, Calif., is an inspiring recounting of the history of these cloistered nuns of the Second Order from their birth at Prouille and rapid growth throughout the Continent, to their present period of development in the New World. Contained also in this volume is a detailed explanation of the observances practiced within the Cloister, and of the spirit of contemplation which breathes there. This truly inspiring work, clothed in an attractive format, is a tribute to the heroines whose selflessness made possible the rapid growth of the Second Order. (The Dolphin Press, Phila., Pa. \$2.00).

Liberty is perhaps the most oft used word of our day. It is certainly the most misunderstood. **Liberty Its Use and Abuse**, Vol. I, by Ignatius W. Cox, S.J., is an effort to give a correct understanding of liberty through a formal treatment of basic ethics. From a definition of ethics the author proceeds to treat of its objects, postulates, the end of human action, norms of morality, rights and duties; and, in a final chapter, the benefits of ethical living are aptly pointed out. Topics for discussion and reference readings at the end of each chapter, and an appendix of summarized basic ethics in question and answer form, plus an alphabetical index complete the book. Though all moralists will not completely agree with some of the principles

or explanations set forth, all will agree that the subject matter is timely. (The Fordham University Press, New York, N. Y., \$2.00).

Fundamental principles will always underlie an iron clad argument capable of convincing application. **Social Concepts and Problems**, a series of fifteen sociological lectures, is a splendid effort to do just this. Labor problems, private ownership, and family life furnish social problems, for the Industrial Revolution affected men, who are social beings, precisely in these phases of social life. These lectures state the social concept or principle governing man in his social life, apply it, and thus solve present day social problems. The principles of Aquinas so well set forth and developed in some of these lectures make one realize how justly he is called the Universal Doctor. Rarely is there missing an adequate statement, explanation, or application of a principle. (Compiled and published by St. John's Abbey, Collegeville, Minn., \$0.35).

In the second volume of **Acta Pont. Academiae Romanae S. Thomae Aq. et Religionis Catholicae** appear philosophical dissertations and discussions presented by many of the renowned Fellows of the Academy. The clear exposition of the principles of the Angelic Doctor which are involved make this edition of the Acts a volume from which scholars of the Thomist School may derive much profit. (Marii Marietti, Turin, Italy, L. 10).

Since the trend of present day manuals of Philosophy is toward shorter and more concise compendiums, *Summa Philosophiae* by Father Angelo M. Pirotta, O.P., S.T.M., is most extraordinary. The second volume of his proposed four volume work, **Philosophia Naturalis Generalis et Specialis** treats in detail not only the ordinary subject matter of such a text, but much also that is of less vital yet of no less practical importance. Copious and accurate references and an exhaustive bibliography stamp this book as a better than ordinary text book—and a particularly fine reference book for professors and students of Scholastic Philosophy. (Marii E. Marietti, Turin, Italy, L. 35).

Casus Conscientiae de Praecipuis Hujus Aetatis Vitiis Eorumque Remediis, by Fr. Franciso Ter Haar, C.S.S.R., is the second of two small works intended as a supplement to the author's larger opus, *De Occasionariis et Recidivis*. The present volume treats in a manner at once concise, complete, and clear both of the dispositions required for the Sacrament of Penance and, by means of practical cases, of the remedies to be applied in order to avert or cure many evils peculiar to the present day, particularly with reference to the Recidivist. In his treatment of the cases proposed, the author is neither a laxist nor a rigorist, but steers a sane middle course. His doctrine is accurate and his solutions commendable. (Marii Marietti, Turin, Italy, L. 10).

Quaestiones De Poenitentiae Ministro Ejusque Officiis, Quaestiones Pastorales IV, by Ben. H. Merkelbach, O.P., is a work of great value to confessors and theological students. The author, an eminent theologian and a professor at the Angelicum, Rome, treats comprehensively and clearly of the powers and duties of the confessor. The five chapters of the book deal with the power (*Ordinis* and *jurisdictionis*) of the confessor, the concession and limitation of jurisdiction, the use of the power in absolving, the duties of the confessor (*ante actum*, *in actu*, and *post actum confessionis*), and, finally, the abuse of confession. The treatment is well ordered, principles are clearly stated, and the practical conclusions are well drawn. (La Pensée Catholique Liège, Belgium).

CANON LAW: Rev. P. D. Lydon, D.D., in revising **Penal Legislation in the New Code of Canon Law**, by Rev. H. A. Ayrinhac, S.S., D.D., makes three important departures from the original. In the commentary on Canon 2386 regarding fugitives from religion, Dr. Lydon follows Ver-

meersch-Creusen, whereas Ayrinhac had maintained silence, holding that the suspension in an exempt lay order is reserved to the Local Ordinary. This theory seems to have been quite thoroughly exploded by P. R. Saucedo in his "Exercitium Jurisdictionis et Superiores Laici ex Ordine Hospitalario S. Joannis de Deo," in *Commentarium pro Religiosis*, XIII, 1932. In commenting on Canon 2388, Dr. Ayrinhac merely leaned toward, while Dr. Lydon definitely adopts, the opinion that simulated marriage-consent excuses from the censure. This seems to be entirely correct. Lastly, in regard to Canon 2343, whereas Dr. Ayrinhac seemed doubtful, Dr. Lydon states definitely (and correctly) that the simply professed members of an Order do not incur the censure by leaving a cloister of nuns. (Benziger Bros., New York, N. Y., \$3.75).

LITURGY: In this new edition of *Compendium Liturgiae Sacrae in Missae Celebratione et Officii Recitatione*, by Reverend J. Aertnys, C.S.S.R., the Reverend A. Dankleman, C.S.S.R., offers to the clergy a unified, clarified exposition of the rubrics of the Mass and Divine Office. It contains the most recent decisions of the Sacred Congregation of Rites, and special rubrics for particular feasts. Its appearance in a tenth edition argues for the importance of this valuable work. (Marii Marietti, Turin, Italy, L. 10).

For the liturgically minded layman who desires a satisfactory, though not exhaustive and technical, study of the Mass, with all its attendant rites and ceremonies, Father Scott's *Holy Sacrifice of the Mass* will be found adequate. (P. J. Kennedy & Sons, New York, N. Y., \$0.25).

DEVOTIONAL: Rev. Jas. F. Cassidy, in *Christ and Littleness*, traces the reign of humility from the *Benedictus* of Zachary to Calvary's Cross. Deftly, he pictures the humility, mercy and selflessness of Our Lord disarming all with whom He came in contact, except those who stubbornly barricaded themselves behind the rampart of their ignorance. The format of the book is attractive. (Benziger Bros., New York, N. Y. \$1.50).

Dominicum Convivium, La Sainte Messe, by Rev. P. R. Gerest, O.P., is a beautiful discourse on the Holy Sacrifice, the center of the truly Christian life. Besides its solid spirituality, it contains numerous historical details on the ceremonies of the Mass. (P. Lethielleux, 10 Rue Cassette, Paris (VI), 18 fr.).

Accompanying the world-wide growth of devotion to the Sacred Heart, comes a third edition of the life of *St. Jean Eudes* by Rev. Emile Georges. It adds a fund of new material to the best features of the widely received previous editions. (P. Lethielleux, 10 Rue Cassette, Paris).

A book well worthy of notice is *Saintly Children*, translated by Rev. Winfrid Herbst, S.D.S., from the German of M. Schmidtmayr. It relates the stories of nineteen contemporary children whose lives, centered around the Eucharist, were unmistakably holy. It will appeal to both children and adults, and should find its way into many a home and classroom. (Benziger Bros., New York, N. Y. \$2.00).

LITERATURE: In *Thronging Feet*, Robert Farren, a young and promising Irish poet presents himself, with the aid of a graceful and charming introduction by Daniel Corkery, to American readers. It is a volume of religious and secular pieces, nearly all of which manage to transpose the sweep and the lilt of Gaelic rhythm into English. (Sheed & Ward Inc., New York, \$1.50).

Unfortunately, Joan Windham's *The King's Christmas Present* arrived too late for digest in the Christmas issue. However, its distinctive appeal will be felt at any time. It is an adaption of five stories intimately con-

nected with the feast of Christmas from the French of Camille Melloy. The last, "The First Prize," may prove to be the most attractive to youthful readers, but all have a distinct charm. The illustrations by Jeanne Hebelnyck add greatly to the appeal of the stories. (Sheed & Ward, New York, N. Y., \$1.50).

In the past parents may well have complained that books of the lives of the Saints were not accommodated to the minds of children. This cannot be said of **Ten Saints** by Eleanor Farjeon. Taking such well-known figures as St. Patrick, St. Hubert, St. Martin, and St. Bridget, the authoress weaves delightful accounts of their lives and adventures. Children will find those of St. Christopher and St. Nicholas especially attractive. Helen Sewell's illustrations are enchanting. (Oxford University Press, New York, N. Y.).

Supplementing with plausible imaginings the accounts of St. Paul's journeys which are contained in the Acts of the Apostles and in his Epistles, Joan Windham presents to small children a vivid and personal recounting of **The Adventures of St. Paul**. A splendid feature of the book is the use of a modern map. The illustrations are by Francois Bisson. The print is blue. (Sheed & Ward, New York, N. Y., \$1.50).

The St. Francis Picture Book, by Ade Bethune and Francis X. Mayers, holds a delightful appeal for children. Twenty-two incidents from the life of a Saint who helped give Christendom a new world are well chosen. The simple story of Saint Francis, told in pictures and prose, is a welcome contrast to things earthly in literature for children. (Sheed & Ward, New York, N. Y., \$0.90).

BROCHURES: An Essay On Catholic Action, by Abbé Jacques Le Clercq, is a work full of substance and ideas; almost prophetic as to the significance of Catholic Action in modern life. (Central Bureau Press, St. Louis, \$0.25).

The Confraternity of Christian Doctrine has prepared a **Course of Study in Religion** for Catholic children attending public schools. It is intended for pupils from the first to the fourth grades. (St. Anthony Guild Press, Patterson, N. J., \$0.10).

Test Exercises for use with **The Way of Life** will enable parents and teachers to measure individual and class achievement, to stimulate interest, and to motivate earnest study. (St. Anthony Guild Press, \$0.15).

The Stations of the Way of the Cross is a neat brochure containing the history of the Stations, a summary of the indulgences to be gained, and the prayers and meditations for the Stations according to the method of St. Francis of Assisi. The subject of each station is fittingly pictured. (St. Anthony Guild Press, \$0.15).

It is Happening Here, by J.F.N., is a brief statement of the appalling facts of Communism. (Our Sunday Visitor Press, Huntington, Ind., \$0.25 each, \$0.20 by the hundred).

Franciscan Almanac, 1937. (St. Anthony's Guild, Patterson, N. J., \$0.50).

Children's Reparation To Their Mother, by a West Indian Bishop, contains an eloquent plea for justice to Mary. (Central Bureau Press, St. Louis, Mo., \$0.10).

PAMPHLETS: The Queen's Work, St. Louis, presents: **Angels At Our Side**, by T. N. Jorgensen, S. J.—a plea for devotion to our delegated protectors; and three others by Daniel A. Lord, S.J.—**Atheism Doesn't Make Sense**, which shows the irrationality of denying the existence of

God; **It's All So Beautiful**, a brief exposition of some Catholic doctrines; and **What Birth Control Is Doing In the United States**—which states the terrifying effects of this practice in America. (\$0.10 each). From the Central Bureau Press, St. Louis, comes **Americanism vs. Communism** by David Goldstein, which contains a refutation of a statement by Earl Browder. From the America Press, New York: **Communism and the Catholic Answer**, by John La Farge, S.J.; **Communism in Mexico**, by M. R. Madden; **Communism and American Youth**, by Harry S. McDevitt; **Communitistic Action vs. Catholic Action**, by H. M. Toole—each is a critique of the Communitistic philosophy of life; and two encyclicals of Pius XI: **On Christian Marriage**, and the **Christian Education of Youth**.

BOOKS RECEIVED: From Apostleship of Prayer, New York: **Spiritual Reflections for Sisters**, by C. J. Mullaly, S.J. (\$0.35); **My Changeless Friend, Twenty-first Series**, by F. P. Le Buffe, S.J. (\$0.30); **The Priest Who Failed**, by C. J. Mullaly, S.J. From Samuel French, New York: **Catalogue of Plays for Amateur Groups; Thy Will Be Done**, by R. J. Murphy, C.S.P., and Cecilia Lenz (\$0.35); **Fifteen One-act Plays for the Schoolroom** by Sadye A. Berman (\$0.75); **God and the Empress** (one act) by Gladys Funk (\$0.35); **Battle Hymn** by Michael Blankfort and Michael Gold (\$0.75); **Spring Dance** by Philip Barry (\$0.75); **Modern Acting—a Manual** (containing the fundamentals of acting as taught at the University of Washington, Division of Drama) by S. Rosenstein, L. A. Haydon, and W. Sparrow (\$1.50); **Scenes for Student Actors**, Vol. III, by Frances Cosgrove (\$1.50). From P. J. Kennedy and Sons, New York: **The Oreads** by John Bouknight (\$1.75). From J. P. Lippincott Co., Phila., Pa.: **Training for Peace**, by R. B. Gregg (\$0.25).