



FRIARS' BOOKSHELF



Disciplinary Decrees of the General Councils. By Rev. H. J. Schroeder, O.P. 669 pp. Herder, St. Louis. \$6.00.

Here, as in a true sonnet, are "great riches in a little room": the treasures garnered by a life of wide research and deep study. Within a relatively small compass Father Schroeder has compacted the history and disciplinary decrees of the eighteen General Councils of the Church before Trent. Following an Introduction which explains the precise meaning and history of the word "canon," he gives a history of each council with a summary and faithful translation of all its disciplinary canons or decrees. To almost all of the decrees he adds a brief but illuminating commentary in order to make the legislation intelligible to the students of our day in the light of the times of the council. At the end of the work the text of the decrees is given—in the Greek of the first seven councils and in the Latin of the others.

Now no longer must the student of theology, canon law or history, seek some large library where he may find the voluminous works of Hardouin, Mansi or even Hefele-Leclercq. In Father Schroeder's work he has at hand the very essence of them, as well as the exact texts of the decrees, refined further by modern magisterial studies like that of Father Ewald Muller, O.F.M., on the Council of Vienne.

To Father Schroeder are due the heartfelt thanks of students in course and of studious priests and laymen; not only because he has achieved the first work of this kind, and that in English, but especially because it is a work of notable merit and well-worthy of the best traditions of Catholic and Dominican scholarship of which the thoroughly documented foot-notes give unmistakable evidence. May Father Schroeder have health and length of days to carry on! J.M.

Luther and His Work. By Joseph Clayton, F. R. Hist. S. xxviii-292pp. Bruce, Milwaukee. \$2.50.

It is only when one has looked in vain for brief reliable histories in English, acceptable from the Catholic point of view, that one fully appreciates a book like Clayton's *Luther and His Work*. Here between the wings of one volume, there is staged for the reader, in

steady and orderly review, one of the greatest of world tragedies, the Reformation. The author has not endeavoured to "justify or condone" the deeds of those who took part "in that eventful era," but rather to tell "after many years of study and much sifting of evidence how it happened in the sixteenth century that Catholics rose against Catholics." In spite of the fact that an endless stream of books on Luther has appeared, and that the events of the Reformation have been told over and over again in textbook and monograph, Mr. Clayton's offering has a sure claim to scholarly recognition because of its succinct presentation of fact, its vividness and minimum of overlapping.

By way of prologue, a chapter is devoted to "The World of Luther's Youth" where the author deftly sketches conditions in Germany and Italy, recalls the influence of Huss, retells the ugly story of the witchcraft trials with all their attendant cruelties, and thus clearly sets the scene for the drama in which the seamless robe of Christ is rent. The figure we see first is no caricatured Martin Luther burning with reform and eager to break with Rome; but a promising young Augustinian monk, holding a doctorate in theology, yet highly nervous and beset with scruples and fear. Beginning to evolve in this cleric's mind is the newly conceived doctrine of justification by Faith alone. First he attracts attention and popularity by proclaiming his ninety-five theses against Tetzel, thereby winning as a champion, Frederick, Elector of Saxony. Thus fortified, he rejects papal claims, and so brings down on himself the bull of excommunication. Now definitely on the road away from Rome, his pen is never still. By it he gains wide acclaim for his biblical translations, along with rather damaging recognition as a master of invective. He lives to see the sects begin to multiply: Zwingli's church at Zurich, Calvin's at Geneva, the fanatical Anabaptists, and uncounted smaller groups. Before he dies at Eisleben in 1546, the fire which he had set with the torch of his new evangel is as far beyond his control as it had been beyond his vision.

Particular praise is due the author for his clear exposition of the parts political intrigue and nationalism played in thwarting the recovery of lost territory for the Old Faith. Catholic reform and the Counter-Reformation receive proper treatment in the book, followed by the final chapter in which Mr. Clayton essays a searching critique of Luther's "work."

A few minor points of the author may be questioned. Tetzel deserves castigation for his shoddy and un-Catholic methods in preaching indulgences, but N. Paulus's study of Tetzel shows him to

be anything but "plainly ignorant of theology (p. 50)." Then too, there was a man at Rome, Sylvester Prierias, who did not think the indulgence controversy to be just "a display of ill will between Dominicans and Augustinians (p. 55)." Von Pastor says it was clear to Prierias from the beginning that Luther's attack on indulgences was only incidental, the real object being the authority of the church. (*History of the Popes*, VII, 393, footnote). Lastly, in being just to Luther it is quite proper to clear him of unfaithfulness to the ex-nun Catherine Bora, but to term as libel the statement that he was the father of illegitimate children (p. 140) is naive. All the children of Luther (a priest) were illegitimate or, to be more exact, spurious.

Very helpful to the student using this book are a suggestive list of authorities, and an appendix containing maps and a table which enable one to follow the action of the Reformation in the various countries it affected.

F.R.

Leo XIII and Our Times. By René Fülöp-Miller. 202 pp. Longmans, Green & Co., New York. \$2.50.

The non-Catholic view-point of the Church is always interesting, even though, like René Fülöp Miller's *Leo XIII and Our Times*, it can be easily construed as cynical. That is because the author, despite his efforts to be impartial, has failed to see that the ends and aims of the Church are entirely spiritual. And so, after correctly treating the work of the Vatican Council, he leaves the reader with the impression that the dogma of papal infallibility was something new. He dips into the past centuries, and especially the nineteenth, to picture the Church as something fierce and ferocious as she hurls down wrathful condemnations.

While Pius IX is seen as an irreconcilable anathematizer, his successor, Leo XIII, is pictured as a brilliant student, a shrewd diplomat, ready and eager to reconcile the Church with the developments of his age.

Since the disorders of the world during Leo's pontificate were fundamentally the same as in the days of St. Thomas Aquinas, considerable treatment has been given to the *Summa Theologica*, showing forth the laws on reasoning, on human actions and their principles. Because of the soundness of its doctrine and the clearness of its principles, the truth of which do not change with flux of time, Leo XIII made the *Summa Theologica* the basis of his own thought and activity, and aimed above all to apply them to the economic struggle of his day. The Pope saw the class hatred, the utter selfishness and narrowness of the Marxian ideology, and launched his attack. His am-

munition was not purely negative criticism, but a logical, constructive program, based on Thomistic principles.

Leo and Karl Marx both deplored the exploitation of workers and the misery of the masses, and both sought to remedy the situation. Marx proposed a materialistic and atheistic cure; Leo proposed a Christian course of action guided by the sure hand of St. Thomas Aquinas. Marx would do away with the accumulation of wealth by the few and would make man's labor power a commodity; Leo, with St. Thomas, would uphold private ownership and individual initiative. Marx influenced many with his writings; Leo denounced Socialism in his Encyclical "*Quod apostolici muneris*," and presented the Catholic program in "*Rerum novarum*," the basis of which is Thomism.

Although Mr. Fülöp-Miller is at times seemingly cynical, the general tone of his book is sympathetic. The major part of the book is devoted to a fine exposition of Thomistic principles, but we are also given a glimpse of the aged Leo worried by the Roman question, the Triple Alliance and Freemasonry. The real hero of the book is not Leo XIII but St. Thomas Aquinas. C.N.

The Crusades: The World's Debate. By Hilaire Belloc. x-332 pp. Bruce, Milwaukee. \$3.00.

Once again Hilaire Belloc simplifies the facts of an historical event for the average reader; once again he takes a chapter of history and presents an interpretation of his own. Almost totally disregarding their cultural aspect, Mr. Belloc, surveying the Crusades from the view-point of a military strategist, points to the failure of the Christians to occupy the entire strip of land between the desert and the Mediterranean as the basic reason for the survival of Islam. Had the Christian hosts sufficient numbers to seize all this connecting link between the Moslem East and the Moslem West, Mohammedanism would have suffocated. Belloc not only has an intimate knowledge of the strategy of the day but he possesses a facile pen which vividly pictures it for us.

He considers the whole movement of Christianity against Islam as one battle, in the beginning victorious but slowly culminating in defeat. The First or Great Crusade—mainly French—seized most of the all-important link, but lack of reinforcements proved its undoing. Within fifty years the kingdom of Jerusalem, which at first seemed so secure, began to totter when Edessa, the northern bulwark of the realm, crumbled. The Second Crusade was but a spasmodic effort to recover from this loss; and after it a continuously losing battle was fought until the nadir was reached at Hattin in 1187. This defeat

was final. Jerusalem had fallen. The Third Crusade, gorgeously arrayed in the splendor of pageantry, was a belated, unsuccessful effort, foredoomed to failure because of the lack of men. Christianity's attempt to crush Mohammedanism failed; and now Islam, Belloc claims, essentially survives.

Islam may have remained intact, but we cannot agree with Mr. Belloc that Christianity is in more serious peril to-day than Mohammedanism.

A.M.

Morals and Marriage: The Catholic Background to Sex. By T. G. Wayne. 81 pp. Longmans, Green & Co., New York. \$1.25.

Despite the profusion of so-called literature on the subject, there is a deplorable ignorance of certain God-given powers. The lack of this knowledge may lead to many disorders. This is true even in marriage. The choice of state upon which rests both temporal and eternal happiness demands knowledge and prudent judgment. Sex knowledge in itself is not sufficient; it is only part of the knowledge required. Hence a work that treats of sex without exaggerating its importance or minimizing its naturalness, yet emphasizing its proper place and including the moral aspects involved, is vitally important. Such a book is *Morals and Marriage*.

The primary purpose of the book is to render intelligible those theological principles which govern marital relations. In this the author succeeds, manifesting sympathetic knowledge of all the physiological and psychological processes that play so important a part in married life. While most of the pages deal with the morality of intercourse and all it implies, the author does not fail to emphasize the spiritual union of husband and wife. In his treatment of the Sacramental Contract and Grace, he shows the true Catholic ideal of marriage: how human love is not thwarted in Christian life but rather preserved, strengthened and sanctified, and how, by reason of the Sacrament, man and woman become ministers of God, ministering Grace one to the other.

Though not an exhaustive work on the subject, this book is recommended to those contemplating marriage, to those already married, and to those whose lot it is to advise and guide both. There is much of marital affairs that cannot be the subject of ordinary conversation nor preached from the pulpit, and that is even difficult to put in writing. Hence this present work, written with the utmost tact—straightforward, understanding, sane—is a blessing. There is but one objectionable feature, the modernistic and suggestive frontpiece by Eric Gill.

H.R.A.

The Gifts of the Holy Ghost in the Dominican Saints. By A. Gardeil, O.P. Translated by Anselm M. Townsend, O.P. 137 pp. Bruce, Milwaukee. \$1.50.

Many who are seeking to penetrate the less familiar truths of Catholic doctrine will appreciate this translation of Père Gardeil's excellent work. The plan of the book is admirable. The first chapter deals with the principles that govern the infusion and operation of the gifts. The rest of the book shows the actual operation of each of the gifts in one or several of the Dominican Saints and in the Blessed Mother. The work concludes with a description of the rôle of the gifts in Heaven.

The first chapter is, to use the expression of the translator, "deep." In some places it is even obscure. Hence it will hardly serve as an ideal introduction to this subject. But the chapters that follow more than supply for this defect. They are clear. They are inspiring. And they are characterized by that unction which can come only from the zeal of the author for his subject.

Père Gardeil wrote this treatise some thirty years ago. And because it not only purports to be, but is, Thomistic in general tenor and thought, its appearance now in English dress affords a desirable opportunity to direct attention to certain passages which are difficult to reconcile with Thomistic doctrine. For instance: reason and the Holy Ghost are recognized as the two active principles of operation, yet the author states (p. 17) that "reason suspends activity" and "is replaced by a higher principles"; charity is the act "through which the just man will possess God in Heaven (p. 26)"; "the Holy Ghost adds an especial way" of indwelling to the already intimate indwelling of the Blessed Trinity in the soul (p. 28)—a statement quite at variance with Saint Thomas' doctrine that all external works of God, save that of the Incarnation, are equally the works of all three Persons; the author so expresses himself (pp. 30-31) that the reader should conclude that God can and sometimes does justify without man's consent and still leaves his nature unchanged; then, he refers (p. 31) to the gifts as "disposabilities" which are not required for ordinary duty but "which the just soul keeps in reserve"; he states (p. 36) that "because of that something irrational and, as it were, inhuman" in the fear of God, Saint Thomas was unable to make of it a virtue and classified it as a gift; p. 88 lends itself to the misinterpretation that Knowledge, Wisdom, and Counsel operate step by step, "by reasoning," rather than after the manner of an intuition; by inference, our divine Lord is described (p. 119) as acting at the Marriage Feast of Cana in a manner opposed to the dictate of His reason. The reader, therefore, must be on his guard properly to understand the doctrine

of Saint Thomas and be warned that these and a few other passages need careful analysis and interpretation. Finally, it should be observed that the interpretation of our Lord's words to His Mother at the Marriage Feast of Cana as harsh (p. 121) has been rejected by Père Legrange and is not in accord with present day exegesis of that passage.

The translation is accurate and readable though it suffers from a lack of smoothness due to a too-literal adherence to French construction. It seems to this reviewer that explanatory annotations by the translator would have been of great aid to the reader. J.C.W.

The Holy Trinity: A Theological Treatise for Modern Laymen. By Rev. J. P. Arendzen, D.D. 154 pp. Sheed & Ward, New York. \$1.75.

In the wake of the immense success attained by his work, *The Incarnation*, Father Arendzen again publishes a deeply theological treatise for the educated layman. This time he has chosen as his subject the most profound of the mysteries of Faith—*The Holy Trinity*. A more apt choice could not be made; for, in the Protestant world today, belief in the Godhead of Jesus Christ is becoming weaker and weaker, and inevitably consequent upon this overthrow of belief in the Incarnation follows the impossibility of belief in the Trinity.

Amazingly lucid in his treatment, Father Arendzen examines the positive meaning of the dogma, its foundation in Scripture and Tradition, and the modern errors concerning it. In scholarly fashion, he shows us also the vast amount of the mystery that the human intellect can grasp, the missions and appropriations of the Three Persons, Their indwelling in the just soul; and then, in a splendid chapter, he treats of the Trinity in the Beatific Vision.

Most Catholics are satisfied, when any mention of the Most Holy Trinity is made, merely to recall the simple catechetical definition and then dismiss this most fundamental article of Faith from any further consideration. Of course the human mind can never hope fully to understand it; nevertheless, we should consider the revelation of the mystery as a special mark of Divine Providence—not merely as something to be believed, but which has no particular utility in the progress of this life toward our eternal goal. The mystery of the Trinity is of the greatest importance. Otherwise God would not have revealed it.

Too frequently, our constant absorption in the ceaseless activity of everyday affairs is prompted by the infiltration of materialistic philosophy, which, all unknowingly, we have allowed to infect our outlook on life. The satanic whisper of this philosophy urges us to

enjoy the present moment to the utmost; either because the present is all we shall have, or because we confuse the eternal rest of the next world with the motion of perpetual inactivity, which, of course, is entirely foreign to our nature. An antidote for such fallacies is provided in the revelation of the Most Holy Trinity.

We see in it another example of the kindness of God, Who, after redeeming and reclaiming His children, "bethought Himself and admitted them to the secrets of His divine intimacy (p. 9)." He has admitted them to the secrets of His power, His thought and will, not only as they are manifested in created nature, but as they are expressed within the Godhead Itself. Penetrated with this thought, men can begin to appreciate that life on earth and its activity are but a faint shadow of the life and activity to come in the vision of the Trinity.

Although Father Arendzen has written his most excellent work primarily for the educated layman, nevertheless it should interest and enlighten theological students, ordained and unordained. C.D.M.

The Philosophy of Saint Thomas Aquinas. By Etienne Gilson. Translated by Edward Bullough, M.A. Edited by Rev. G. A. Erlington, O.P., D.Sc. xv-372 pp. Herder, St. Louis. \$2.50.

This book is the second edition revised of the translation of the well-known work, *Le Thomisme*. M. Gilson claims it to be but a "first guide" to the philosophy of Saint Thomas as found principally in the first and second parts of the *Summa Theologica*. However, because Thomism is, as he says, "first and foremost a theology, the indissoluble synthesis of Greek naturalism and Christian supernaturalism," this peerless work of his continues to be an invaluable guide to those to whom lack of time or training makes the *Summa* a closed or difficult book, or to those who desire ready-to-hand *loci* on the important problems herein treated.

After a fascinating first chapter on the life, works, environment and idealism of the Angelic Doctor, the author presents the thought of St. Thomas on the Relation of Faith and Reason, the Existence and Attributes of God, Creation, Evil, the Angelic Orders, the Corporeal World, the Union of Soul and Body, Reason, Will, Virtue and Beatitude. The text of St. Thomas is not directly translated, nor even often quoted, but it is closely followed and its whereabouts indicated in the notes that follow each chapter. The presentation is, nevertheless, clear and careful, and as readable and interesting as the nature of the work allows.

The book ends with a striking chapter on the Spirit of Thomistic

Philosophy that may be summed up in the words of the author: "If it be admitted that a philosophy should be estimated not by the elements it borrows, but by the spirit that animated it, we shall not see in his [St. Thomas'] teaching either Platonianism or Aristotelianism, but above all Christianity (p. 361)." This chapter, in some small way at least, does for Thomism in particular what M. Gilson's more recent work, *The Spirit of Medieval Philosophy*, has done for Scholasticism in general.

M.O'B.

Life in Christ. By Julius Tyciak. Translated by Basil Wrighton. vii-157 pp. Sheed & Ward, New York. \$1.75.

This work, based on the thoughts of Doctor Scheeben, the German theologian, endeavors to establish the mysteries of the Trinity and the Eucharist as the great central points of all being and life. Numerous quotations from leading German mystics, such as Suso, Tauler and Eckhart, tinge the book with a very definite color.

After discoursing on the fact that Grace, the source of the supernatural life, is a participation in the life of God, the author then treats of the life of God in the Trinity, the theological virtues which especially establish this life within creatures, and explains the Holy Eucharist as the "term of the overflow of God's life beyond Himself," and as the focal point and center of the Christian's sojourn on earth. In an especially fine chapter, he then aptly points out the tremendous influence of the Holy Spirit in the Christian life. Finally, he examines the freedom, peace and serenity of the creature's life, both as a *viator* and as a *comprehensor*, in the riches of God.

The extravagant symbolism and obscure expression of the author are breeding places for misinterpretation and misunderstanding, and even, we fear, for theological error. For example, on page 51, Tyciak says: "Although the Lord is present under the forms of bread and wine, the consecrated Bread is more particularly the nourishment which unites us with the Word." Why? Is it because "the Blood that flows in the chalice is to the Fathers a sacramental symbol of the Holy Ghost (p. 53)?" Surely the first statement goes far beyond what a sacramental symbol would permit. Nor does the Word shine more in the Sacred Host than in the consecrated Wine, as is implied on page 53. Christ is present whole and entire under the species of wine and of bread.

Life in Christ is not a book for the many but for the few. Those who have advanced far enough spiritually to seek the unitive path will find this work of Julius Tyciak's a competent guide. L.A.S.

Interracial Justice. By John La Farge, S.J. x-226 pp. America Press, New York. \$2.00.

In this scholarly work, Father La Farge presents a Catholic solution of the difficulties that invariably arise when two or more divergent groups are brought together in the same country. Although written primarily to foster a harmonious union between the White and the Negro, the principles and conclusions therein enunciated can be made applicable to similar interracial problems harassing other countries. The Catholic Church does not throw up her hands in surrender before any moral problem, but, on the contrary, eagerly marches forth to conquer it. In this instance, assuming the question of race relations to be a moral one, Father La Farge carries the banners of the Church into battle and, in so doing, covers himself with glory.

He makes it plain from the start that there is no black, yellow or white race. These are race-types of the human race. To claim that the Negro is inferior to the White in his physical, intellectual and moral make-up is a fallacy that has been definitely disproved by recent scientific experiments. Because of his seeming inferiority, "the Negro," says Father La Farge, "is still valued in terms of cheap human labor rather than in terms of human personality with its concomitant rights and duties (p. 48)." These "human rights," he continues, "originate from man's nature as a being endowed with intelligence and free will, and from man's destiny, by which an obligation is laid on him to employ the intelligence and free will in the service of God and the perfection of his nature (p. 60)." He then proceeds to specify these human rights, indicating how the Negro has been robbed of them and how they may be restored.

To progress spiritually or temporally, man needs a certain amount of security. It is to correct the lamentable deficiency in this regard on the part of the Negro that Father La Farge proposes means of attaining personal and economic security for him. The solution by means of segregation is proved to be not only injurious to the peace and culture of both groups, but also exorbitantly expensive, since it demands a duplication of schools, hospitals and recreational centers. Many think that, were the rights and courtesies of society respected in the Negro's favor, his desires to intermarry with the white would only be encouraged. But Father La Farge points out that quite the contrary would be true, for the Negro has "an ample variety of types to choose from (p. 143)."

The author devotes his last chapters to various solutions that are being promoted or could be promoted for the welfare of the Negro. The foremost among these is an adequate education. Then follows

an enumeration of the many projects for the advancement of the Negro by the secular and spiritual powers. For the Catholic he advises prayer, good example and direct activity.

Father La Farge has prepared an excellent study of a most difficult problem. It is hoped that his efforts to explain clearly the Catholic view of the Negro question will be a stimulus for others to follow the path that he has so courageously blazed. Although written in the style of a text-book, the reader will appreciate the preciseness with which he treats his subject.

J.T.C.

The Satin Slipper. By Paul Claudel. Translated by the Rev. John O'Connor. xxvi-310 pp. Sheed & Ward, New York. \$3.50.

Since *The Satin Slipper* merits only superlative praise and is too involved for anything like an adequate summary, it would seem best at the outset to warn prospective readers that it is not an easy book to read nor to understand. It demands concentration, reflection, and rereading. Yet it is worth all of these.

In a literary play of "four days" of fifty-two scenes, covering a period of more than twenty years in the sixteenth century, M. Claudel, with the superb recklessness of a modern muralist, brings together persons, things, events, no matter how varied or apparently unrelated or even contradictory, to vivify his grand spiritual theme: Chance plays no part in human destiny; Divine Providence rules all things.

A man—the proud, passionate, fearless Don Rodrigo, viceroy to the king of Spain—and a woman—the incomparably courageous and vivacious Doña Prouheze—meet and love, but are barred from union by her marriage to the elderly Don Pelagio, whom she respects but does not love. Nor does his death help matters. The lovers must stand their passions' onslaught on faith and duty. Theirs must become a purified and purifying love. Willingly did they meet; willingly must they part to endure the anguish of unrequited love. The struggle is fearful and long, involving hosts of people the world over. Separated, each of the lovers becomes ruler of a continent to meet years later amid tragic circumstances, brought about by apparently trivial incidents. In majesty and poignancy this scene has few equals. Then heroically the drama plays to its spiritual consummation.

Well did Arthur Rimbaud write: "The spiritual battle is just as brutal as the battle between men." With consummate skill, exquisite artistry, delicate sympathy, and magnificent irony M. Claudel has portrayed this truth in *The Satin Slipper*. And, regardless of the intricacy of plot and construction or the intense application his work demands, we feel that he has achieved a masterpiece. J.A.M.

Pages From an Oxford Diary. By Paul Elmer More. 86 pp. Princeton U. Press, Princeton. \$1.00.

These pages, written sometime during the years 1924-1925, and revised only two years before the author's death early this year, represent his search for God. Within the short space of this volume, the late Mr. More attempts to clear up to his own satisfaction many vital philosophical and theological problems.

Conscious of the inherent weaknesses that characterize the various materialistic systems of philosophy, he turned towards Christianity for the answer to Life. Starting with the question of God's existence, his investigations led him to the study of such doctrines as the immortality of the soul, the mysteries of the Incarnation, Redemption and the Holy Eucharist.

Beginning with the conviction that it is impossible to prove the existence of God, Mr. More searched about to find some argument that might be convincing. This he found in the teleological argument which, in the light of modern scientific discoveries, has gained added weight. His idea that the existence of God cannot be proved by reason may, perhaps, be accounted for in either of two ways. In the first place, judging from his own words, we note that Mr. More had little use for metaphysics; hence it may be said that he did not appreciate the force of the metaphysical proofs, especially that from motion. His stand may be explained also by the fact that he considered the question of God's existence to be clothed in the armor of ultimate fact, defying proof. He shows little patience and much distrust for the philosophical proofs of God's attributes. To him such qualities as infinity, simplicity and absolute actuality are mere words which, if taken seriously, would engender a spirit of paralyzing fear. He yearned for something more intimate, so he turned to a study of theology.

His theology is far from orthodox. It is that of a man who, accepting such primary truths as the divinity of Christ and freedom of the will, attempts to explain various other doctrines without any aid from authority. It is a case of reason without the check-rein of faith. The result is that, unknowingly, Mr. More reduces God to the position of a super-creature. To him God is somewhat responsible for moral evil. To repair its damage, as well as to save men who are guilty of their own transgressions, He came upon earth and died. Like many non-Catholics, the thought of eternal Hell is repugnant and contrary to justice. It strikes one that, unconsciously, the author strove to make God fit his own idea of what he thought God should be.

Although written in diary form, this last work of Paul Elmer

More is free from abruptness. It is a revelation of the heart and mind of a sincere seeker after God. One puts down these *Pages from an Oxford Diary* with but one regret—that Mr. More, at the time of their revision two weeks before his death, should have approached no closer to the Source of Truth than he was twelve years ago when he first set down these thoughts.

C.T.

A History of Catholic Education in the United States. By Very Rev. J. A. Burns, C.S.C., and Bernard J. Kohlbrenner. x-296 pp. Benziger Bros., New York. \$3.50.

This work is a splendid development of Dr. Burns' two earlier volumes on Catholic education: *The Catholic School System in the United States* and the *Growth and Development of the Catholic School System in the United States*. Eschewing any consideration of seminaries, Professor Kohlbrenner limits his work to a general history of every other phase of Catholic education.

The "Old-World Background" serves as an excellent introduction to the struggle made by the Church in the New World in behalf of education. There then follows a very readable account (even though this is a text-book) of these struggles from their inception to the time when the Church became nationwide in its organization and administration. A concise summary is given at the end of each chapter along with a list of selective readings.

A History of Catholic Education in the United States is not, however, comprehensive or adequate. Perhaps the data available is as yet too incomplete. By way of example, and in relation to two Dominican schools that are at least worthy of mention in any history of Catholic education: the author does not seem to be aware that St. Mary's Academy (now St. Mary of the Springs College, Columbus, Ohio) was founded in Perry County, Ohio, near Somerset, in 1830—the first Catholic institution of learning for women in that state. Nor does he seem to know of the existence of St. Joseph's College (1851-1861), established by the Dominican Fathers near Somerset, Ohio. Yet this college was founded after twenty-five years struggle by the pioneers who laid the foundations of the Church in Ohio, attracted students, not only from Ohio, but also from New York, Kentucky, Pennsylvania, Indiana, Tennessee, Virginia, Maryland, Michigan, and the District of Columbia, and was operated by the Dominican Fathers simultaneously with Sinsinawa Mound College founded by the renowned missionary, Father Samuel Mazzuchelli, O.P., in 1846, in the southwestern corner of Wisconsin. The latter institution by the way, closed in 1864, not 1866. Other important educational institutions have been omitted, but it is useless to expect a more detailed

and comprehensive history of Catholic education in the United States until more data is made available.

Although Professor Kohlbrenner refers in his "Selections for Reading," p. 96, to *A Light of the Church in Kentucky*, by the Very Rev. V. F. O'Daniel, O.P., he states that St. Thomas College, near Springfield, Washington County, Ky., the third Catholic institution of learning established in the United States after the Declaration of Independence, closed its doors in 1820, whereas Father O'Daniel shows conclusively that it did not close until the autumn of 1828.

Notwithstanding its shortcomings, *A History of Catholic Education in the United States* is indispensable to students of the history of education.

J.M.

A History of Ireland. By Edmund Curtis, M.A., Litt.D. viii-389 pp. D. Van Nostrand, New York. \$4.00.

With the recent ratification of Ireland's new constitution still fresh in the world's mind, an up-to-date history of the country appears timely; for the student of national trends in politics is forced to delve into the past, if he would acquire an appreciation of contemporary movements and events. History is still the tool-in-hand for the student of world politics.

Because a nation, broadly speaking, can be defined as the sum of its past experiences, struggles and sorrows, an adequate knowledge of its history is demanded of one wishing to make correct judgments in present affairs. And when Ireland is the nation under consideration few will deny that it deserves a careful hearing. Long centuries of suppression cannot be passed over in short order. Ireland does have a strong case whose records are indelibly written; its brief does contain a terrible tale of woe. Hence the need of a formal history.

The present work recommends itself for several reasons. One might say that in the matter of fair play the author leans over backwards. That his book appears at a time when universal attention has been drawn again to the Emerald Isle is another point in its advantage. Finally, the author's long experience in the classrooms of Dublin University gives to his work the scholarship and authority demanded by his subject.

However, he has made a more valuable contribution to the middle period of Erin's story than to any other. Having heard so often of the as-yet untouched sources of the country's history, readers on this side of the Atlantic have been led to expect fuller accounts of Ireland in the days before the invasions. That Mr. Curtis does not supply the need is evidenced by the thirty pages he has devoted to

Ancient Erin. Admittedly, as the author points out, the task of the historian is difficult because of the lack of political unity during that period. Yet, the same difficulty is encountered in the history of many countries on the Continent, though we have fuller accounts of their beginnings.

Notwithstanding this defect, Mr. Curtis has given us a good history of Ireland. Like many history books it makes for dry reading because the style smacks of the school-room. For this reason it will appeal more to the student than to the readers seeking for an easily readable work. The author might well have given us two volumes, for the print is much too small; this makes difficult reading more difficult.

J.A.Q.

Child of Light. By Mrs. J. L. Garvin. 278 pp. Longmans, Green & Co., New York. \$2.00.

Set in the social and Bohemian worlds of England and France and against a background, now Catholic, now respectably pagan, but always modern, *Child of Light* is a tale of spiritual conflict and struggle. It tells the story of two women, Mariella Buckland and Chantal Cook, and of their gradual attainment of happiness and contentment, but only at the expense of disillusionment and defeat.

The title of the novel—as also the telling of its story—reminds one of the words of the late Father Bede Jarrett, O.P.: “Where the sunlight is brighter, there are the darker shadows.” For Mrs. Garvin has not omitted the unpardonable literary (and un-Catholic) sin of allowing the light to shine, unrelieved by darkness. In Monseigneur, Elvira, Céline, Mariella, Chantal, and the others, together with all that they individually stand for and doggedly adhere to, one recognizes the Bride of Christ upon earth.

Mrs. Garvin’s novel is not without its convert to Catholicism. Chantal is, however, sufficiently level-headed to understand that the Church can embrace many such as Elvira, “an impassioned Catholic” for whom “even the late Masses of the Oratory and Farm Street were too early.” Indeed, it is her sense of balance in being able to pass with ease from the Bohemian into the religious and social worlds of Paris and the French Riviera that make Chantal a mainstay in the marital difficulties of Mariella.

If *Child of Light* may be called a religious novel it is because of its realistic and understandable presentation of the moral and spiritual responses of individual Catholics to the environment in which they are placed. Many readers, while sympathizing with Mariella over the numerous infidelities of Jean Lou, may be at a loss to under-

stand the deep spiritual conflict within the soul of Chantal. Only let them remember that even today, and within or without the walls of a religious house, there are those from whom God exacts even the last farthing of love.

While Mrs. Garvin has not produced a really great work, she has, nevertheless, set an example which can and should be followed. In beautiful, living prose and with deep understanding she has succeeded in writing a novel for and about Catholics. And it is gratifying to be able to say that one can set down *Child of Light* without the unpleasant feeling of having read about people who dwell only in the imaginations of those who cannot mix Catholicism with fiction.

M.B.

La Vie Pécheresse. By H.-D. Noble, O.P., S.T.M. 426 pp. P. Lethielleux, Paris. 24 fr.

This work represents another of the series on the moral life according to the doctrine of St. Thomas Aquinas by the eminent Master of Sacred Theology, the Very Reverend H.-D. Noble, O.P. The previous publications of the series, which treat of *The Moral Conscience*, *The Discernment of Conscience*, and *The Passions in the Moral Life* (2 vol.) from psychological and moral points of view, find in this volume their complement. With characteristic appreciation and insight into Thomistic thought, Père Noble comprehensively exposes the doctrine anent the nature, causes and effects of sin. In logical sequence, following closely the order found in the *Summa Theologica*, Ia 2ae, q. 71-89, the author asks and answers the questions, What is sin? Whence does it come? What are its consequences?

Man's never-ending yearning is to be happy, to find contentment in the exercise and well-being of his faculties and the esteem of his fellowmen. But happiness for man is to be had within very definite confines, the limits of reason and law and order. Sin exceeds or is deficient of the order of reason and the law of God. In the first part of this work the author describes the astute and complex psychology of sin, the play of the faculties engaged in sinning, the diversity of sins and the principles upon which rest the evaluation of the gravity of sin. The causes of sin are discussed in the second part. Primary among them are the human faculties of volition, intellection and sensation. The psychological allure to sin, as derived from ignorance and the passions or evil habits, are minutely studied with a comparison of the responsibility and gravity of each. The devil and our fellowmen are the principle exterior causes, acting as they do in

the rôle of tempters rather than as real impelling causes. The book concludes with a profound examination of the penalties of sin.

In this volume the human experience which lies at the bottom of Thomistic thought is presented in a living, modern form. The references to the *Summa Theologica* and *De Malo* are aptly and convincingly chosen; the whole context forms an excellent treatise of the subject. Priests will find much to aid them in their direction of souls. Interior souls will discover useful means of combatting the inclinations to sin. Layfolk, however, unless they are acquainted with theological terminology, will find the language somewhat difficult to understand. G.J.

DIGEST OF RECENT BOOKS

Decisiones Sanctae Sedis de Usu et Abusu Matrimonii, edited by P. Hartmann Batzill, O.S.B., contains the decisions from 1679 to 1930 and is the most complete collection now available. Appended are eleven fundamental propositions deduced from these decisions. (Marietti, Turin. L.4).

Although the value to the student of philosophy of meeting objections and answering them is well appreciated, the demands of brevity have made it impossible for the average manual of scholastic philosophy to include a substantial number of difficulties. To supplement the manuals, therefore, Caesar Carbone has made a collection of objections, old and new, and published them under the title **Circulus Philosophicus seu Objectionum Cumulata Collectio**. The third volume of his work has recently appeared. Therein he states the principal theses of Cosmology, proposes a number of objections to each (the more modern difficulties are emphasized), distinguishes according to the scholastic form, and concludes with a clear explanation of each distinction. The book is especially useful for scholastic disputations. (Marietti, Turin. L. 20).

In compiling the results of ten years of work as president of the Bureau of Investigation at Lourdes, Dr. Auguste Vallet, in **Mes Conférences sur les guérisons miraculeuses de Lourdes**, has given us a book that is at once interesting and instructive. Written to confound detractors and to publicize the miracles performed at the most celebrated shrine of the Blessed Virgin, Dr. Vallet discusses the characteristics that truly miraculous cures must possess, and then cites a series of amazing cases typifying the most varied diseases. For each cure an extremely detailed case history is given. *Mes Conférences* is a worthwhile contribution to apologetic literature; but more than that, it is a most embarrassing stumbling block for those who are inclined to treat these supernatural manifestations lightly. (P. Téqui, 82 Rue Bonaparte, Paris. 15 fr.).

In response to the oft expressed desire of the numerous readers of *Ma Messe* to investigate more deeply the truths learned from that admirable work, Abbé Charles Grimaud has published a complement volume, **Lui et nous: un seul Christ**. It proposes to explain, in so far as it is possible, even to those who have never studied theology as such, the doctrine of union with Christ—"the mystery which hath been hidden from eternity in God (Eph. III, 9)."

Abbé Grimaud, many of whose works have received the French Acad-

emy award, expertly shows in sequence: how Christ has been instituted the head of the Church; how He has merited salvation for us; how we are joined to Him; what force attaches us to Him and keeps us in the intimacy of this union; what happens if we permit ourselves to be separated from Him; what the effects of union with Christ are; that we participate with Him in the rôles of king, priest, judge and victim; the position of our Lady in the Mystical Body (an especially fine chapter); and finally the reward of a life of union with Christ—eternal happiness with Him.

Un seul Christ is a veritable concordance of the scriptural texts concerning the Mystical Body. It will be of great spiritual worth to those who wish to live more thoroughly "through Him and with Him and in Him." (Téqui, Paris. 14 fr.).

The Catholic Church on the Nebraska Frontier, 1854-1885, a doctoral dissertation by Sister M. Aquinata, O.P., M.A., written under the direction of the Rt. Rev. Msgr. Peter Guilday, has for its purpose a general study of the frontier condition of the State of Nebraska and of the place that the Catholic Church occupied as a social institution on that frontier. Sister Aquinata lists fifteen pages of source material, but the data that would enable her to write a detailed account of the Church's struggle is not available at the present time. With the information at hand, however, she has accomplished as much as possible. In her dissertation, Bishops John B. Miège, S.J., and James O'Gorman, a Cistercian, and Fathers J. H. Treacy and William Kelly attain the stature of heroes. Because of their untiring efforts during Nebraska's infancy and childhood, and, later on, because of the overflowing zeal of Bishop O'Connor, the Benedictine, Franciscan and Jesuit Fathers, and the Sisters of Mercy, of St. Benedict, of St. Francis, of the Most Precious Blood, and of The Holy Child, the Church overcame the gross materialism of the gold-seekers and the demoniac prejudice of unbelievers. Although Nebraska's Frontier had a life of progress and retrogression, the Church steadily moved on, slowly at first, and then (1877-1885) with prodigious strides. A Catholic Church—St. Mary's in Omaha City—was the first public house of worship erected in the State. And that is a most significant fact; for it was the Church's unity of organization, of ceremonial, and of doctrine, that gave coherence to the society of Nebraska which had not yet crystallized, that undermined materialistic tendencies and that adjusted foreign elements. (Catholic U. Press, Washington, D. C.).

As part of the diamond jubilee celebration of the founding of the Congregation of St. Catherine of Siena of Racine, Wisc., Sister Mary Hortense Kohler, O.P., has prepared the **Life and Work of Mother Benedicta Bauer**, valiant foundress of the Congregation. Mother Bauer typifies the all-conquering spirit of the Holy Cross Convent, Ratisbon—the only early Dominican convent existing today that has never been suppressed. Just as this venerable convent—the third Dominican foundation in Germany—has withstood the erosive waves caused by social, political and religious storms, so did Mother Bauer, coming to Racine in the autumn of her life, remain unbending in the face of poverty that required door-to-door begging, a wasting siege of sickness, and other seemingly unsurmountable obstacles. Just as she steadied a Holy Cross Convent that was tottering after the Napoleonic wars and restored a good measure of its pristine spirituality, so her childlike faith in an All-Provident God, and her firmness of will in spite of the greatest difficulties, led her to found a sister convent in Racine. Sister Mary Hortense Kohler's work is a fitting tribute to that kind, valiant woman who, above all else, was always truly a mother. (Bruce, Milwaukee. \$3.00).

To offset propaganda and to present the average reader with an objectively true picture of the Spanish crisis, Reverend Bernard Grimley, D.D., Ph.D., noted English Catholic editor, has prepared **The Spanish Conflict**. This lucid essay is not a polemical work, but a calm appraisal of affairs in Spain. In it, the main factors of the struggle are placed in high relief before our eyes. Many points generally misunderstood or even unknown by Americans, the author emphasizes: the inspiration of Spanish Democracy coming wholly from abroad rather than from home; the constant taking from the people for "canonries, professorships, etc.," of their most gifted younger clergy, leaving them only "the second best, the less eager;" the continued attack on the Church through political channels by Grand Orient Masonry; the Government's ignoring of repeated requests by the generals to put down anarchy and stop destruction just prior to Franco's revolt. The distinction between "a properly constituted government" and "one functioning constitutionally" is very well put. The information on the Basques is so important that it should be enlarged and placed under a separate title in the next edition. Here is a short, pithy and fair treatment of the trouble in Spain which will totally dissipate all current false notions. (St. Anthony Guild Press, Paterson. \$0.10).

The growth of a town precinct to the stature of a thriving city is told by E. L. Sanderson in **Waltham as a Precinct of Watertown and as a Town, 1630-1884**. Bitter strife between the eastern and western parts of Watertown over the convenient location of meeting-houses and school-houses characterized the early history of this young settlement of the Massachusetts Bay Colony. Separation as distinct towns was first suggested by the eastern part in 1715, but after that all such petitions came from the western part. Finally the latter part won out, and the act of incorporation making Waltham a town was passed in 1738. Before it became a city in 1884 it had given its quota of men to the French and Indian Wars, the Revolution and the Civil War, had played host to George Washington, Jerome Bonaparte and President Monroe, and had twice pointed with pride to its sons in the Governor's chair. The second part of Mr. Sanderson's work contains brief life sketches of the taxpayers at the time of the incorporation of the town, mentioning the location of their homes and the names of their predecessors or successors at the home-steads. Town records, newspapers and private diaries were the author's source material. This book is almost strictly a history of the land occupied by Waltham; very little of the cultural development is treated. (Waltham Historical Society, Waltham, Mass. \$3.50).

Proust and Santayana: The Aesthetic Way of Life, by Van Meter Ames, Professor of Philosophy at the University of Cincinnati, is an attempt to interpret the works and characters of these men, and to convince present-day Western civilization of the desirability of "the aesthetic way of life." Marcel Proust, an introvert, hypersensitive, reveling in his imagination, is the author's ideal artist; George Santayana, who, from his earliest years, was obliged to find in imagination the remedy for loneliness, is his ideal aesthete. "The aesthetic way of life is the religious way purged of supernaturalism . . . (p. 83)." Living aesthetically "is living religiously without religion, with a sense of awe and gratitude . . . (p. 95)." Dr. Ames exhibits an understanding of Proust, but his comment on Santayana has none of the characteristics of a thorough analysis. These two essays and the rest of the book, although brilliantly written, are held together by the slenderest thread of unity. (Willet, Clark & Co., Chicago. \$2.00).

LITURGY: The reawakening of Catholics to the priceless heritage which they have in the Church's Liturgy has created a demand for authoritative works on the subject. In answer to this need, the Benedictines, who

have contributed greatly to the modern liturgical revival, have undertaken a rather comprehensive work designed to furnish the student with a thorough view of the significance and the development of the Sacred Liturgy. Dom Philip Oppenheim's *Introductio in Literaturam Liturgicam* forms a fitting first volume for the series, because the vast amount of literature to be encountered by the student of liturgy is therein classified and evaluated. The work serves as an excellent bibliography of recognized authorities on the liturgy from the earliest ages of the Church to the present day. (Marietti, Turin. L. 8).

Commentaries on the Mass are always welcome when they lead us to a better understanding of that inexhaustible fount of mercy and love. Gladly, then, we recommend *The Bridge over the World* by Domenico Giulioti, translated from the Italian by John B. Greco. Herein is explained, sentence by sentence, the Ordinary of the Mass. There are many Catholics who do not know, for example, the various significations of the Sign of the Cross, the meaning of the threefold Kyrie, Christe, Kyrie, the symbolism of the host used at Mass, the reason for the mixing of a little water with the wine. All these are satisfactorily commented upon in the present work, yet the author is not dogmatic about his interpretations. Especially enlightening, too, are the thumbnail sketches of the thirty-nine saints mentioned in the Canon of the Mass. The volume gives evidence of much study and meditation, and the author's own words are enhanced by frequent quotations from other learned writers. Worthy of commendation also is the stress placed on the intimate part played by the faithful in the never-ending drama of the Unbloody Sacrifice of the Cross. (Bruce-Humphries, Boston. \$1.00).

DEVOTIONAL: L'Evangile Eucharistique, by Father L. Thomas Regattieri, O.P.T., contains twelve groups of discourses on the Holy Eucharist, each group comprising an exhortation to adoration, thanksgiving, propitiation and supplication. Meant for use at the Holy Hour, the author's intention is to embrace in these discourses the entire doctrine on the Holy Eucharist, both as a Sacrifice and as a Sacrament. Maintaining Thomistic teaching throughout, and interweaving apt illustrations from Scripture and history, Father Regattieri attains his purpose in an admirable manner. Beginning with the promise of the Eucharist and continuing through to the Viaticum, the author presents the whole story and significance of the Bread of Life with a simplicity and ardor that should make *L'Evangile Eucharistique* eminently useful for preaching purposes and private devotion. (Marietti, Turin. 5 fr.).

The Holy Sacrifice of the Mass, the Ladder of Sanctity, translated by Clara M. Rumball from the French of Dom Eugene Vandeur, O.S.B., is a deeply devotional work revealing the ascetical and mystical meanings hidden in the Sacrifice of the Mass. The basis of the author's solid meditations is the Mass of Corpus Christi, which contains so much of St. Thomas' doctrine on the Eucharist. Dom Vandeur divides his meditations to correspond to the three stages of the spiritual life or to what he calls the three rungs of the Ladder of Sanctity: namely, the Purgative, Illuminative and Unitive Ways. Thus, mounting this ladder, the meditative soul gradually reaches its summit—complete union with God's Will. A debt of gratitude is due to the translator for making so valuable a series of meditations available to the English-speaking Catholic. Although written especially for priests, many of the laity will find them exceedingly profitable. (Benziger Bros., New York. \$2.00).

The Heavenly Wisdom of the Saints, by Rev. Alexander Zychlinski, D.D., can be used as a very practical guide to the spiritual life. This well known treatise, by the Professor of Theology in the Clerical Seminary at

Posen, has been translated by a Sister of the Resurrection. **Simple**, yet basically and solidly theological, it can be read with profit by those who are anxious to start the spiritual life and know not where to begin. The fundamental virtues of charity and humility are treated at length, and the soul's progress in prayer is traced from the simple prayer of petition up to the prayer of lively faith. The footnotes in a later edition would be vastly improved if more complete references were given. Two of them, pp. 98 and 100, may be misunderstood very easily. (St. Anthony Guild Press, Paterson, N. J. \$1.50).

Our Blessed Mother, by Rev. P. M. Endler, is a presentation of the sound theology underlying Mary's truest title. The author's aim is to establish the profound truth that Mary is, not only Mother of Jesus, but also the Mother of us all. Our devotion to Mary must be filial—the love of children for their mother. Father Endler's work will be welcomed warmly by all who are inspired with a love of **Our Blessed Mother**, and will manifest to them new ways of giving themselves to Mary as true children. (Pustet, New York).

Come to Me, by Mother Mary Philip, I.B.V.M., suggests some beautiful thoughts for the time of Holy Communion, which are based on Scriptural texts and which explain many of the various aspects of the relationship between God and His creatures. There is an intelligent blending of the Scriptural quotations with the main thought of each chapter, sometimes explaining, sometimes supplementing it. These thoughts for Holy Communion will arouse in us a deeper realization of the dignity of our God Whom we so often receive and of our own dignity as Christian souls and Temples of the Holy Ghost. (P. J. Kenedy & Sons, New York. \$2.00).

The Rev. John J. Laux's **Songs of Sion**, a study of selections from the Psalter, is written to create in laymen a more ready knowledge and a deeper love of these songs that play so important a part in Catholic liturgy. The author outlines and explains the division and classification of the Psalms, and discusses the literary forms of Hebrew poetry and the various circumstances in which the Psalms were sung. To avoid the confusion with which the tyro in Psalter reading must cope, Father Laux tentatively indicates the singers of different parts of the Psalms. Appended to the work is a questionnaire giving hints as to how to go about studying the Psalter, and a bibliography of eminent secular and religious Scriptural scholars. (Benziger Bros., New York. \$1.50).

Father F. X. Lasance, in his work, **Patience**, has compiled and edited a concordance of provocative thoughts on the patient endurance of sufferings and sorrows. Within his own reflections Father Lasance has skillfully interwoven quotations from Sacred Scripture, many of the Saints, and the Imitation of Christ. (Benziger Bros., New York. \$1.00).

PAMPHLETS: The **C.Y.O. Manual** prepared under the direction of Father V. Mooney, C.S.C., Director of the National Catholic Youth Council, is offered to pastors and directors of C.Y.O. activities as a standard guide. It contains the exhortations of the Holy Father and the American hierarchy to the youth of America, the organization methods for parishes and cities, the program and activities—spiritual, cultural, social and physical—the constitutions and by-laws, and has appended a representative bibliography for youth leaders. (Sunday Visitor Press, Huntington, Ind.).

The Religious Education of the Negro, edited by Very Reverend F. A. Walsh, O.S.B., contains the papers read at the National Congress of the Confraternity of Christian Doctrine held in New York, October, 1936. (Benziger Bros., New York. \$0.25).

In **Catechetics in the Seminary Curriculum**, the Very Reverend F. A. Walsh, O.S.B., presents to us his own outline of a projected course in Cate-

chetics for Seminarians, and edits three other papers on this most important subject: *Our Course in Catechetics*, by Gilbert Straub, O. S. B., St. Vincent Seminary, Latrobe, Pa.; *Grading the Contents of the Religious Course*, by the Very Rev. J. K. Sharp, S.T.D., Immaculate Conception Seminary, Huntington, L. I.; and *The Munich Method*, by Rev. Anthony Fuerst, S.T.D. (Benziger Bros., New York. \$0.15).

Our Sunday Visitor Press, Huntington, Ind., presents: **Our Wounded World**, by Fulton J. Sheen—the fourteen addresses delivered in the Catholic Hour from Jan. 3 to March 28, 1937, the majority of which are a correlation of the Seven Last Words and the Beatitudes (\$0.50); **The Truth About Catholics**, containing the answers to all the stock objections against the Catholic Church; **Our Lady of Lourdes**; **A Shrewd Investment** (Each \$0.05); **It Is Happening Here**, by Most Reverend John Francis Noll, the sixth and revised edition of his excellent critique of Communism, which warns Americans of the serious threat which this philosophy presents to the preservation of democracy in the United States (\$0.25). The *America Press*, New York, continuing its relentless war against the atheistic scourge that harasses this country, has published two exceptionally fine pamphlets: **Communism and the Masses**, by Joseph C. Davioli, and **Religion and the Social Revolution**, by Rev. Joseph F. MacDonnell, S.J., professor of Moral Theology at Weston College (Each \$0.05). The *America Press* also presents: **Communism in Spain, 1931-1936**, by G. M. Godden, which is reprinted from the *Dublin Review*; and **Spain in Chains**, by Gil Robles, which contains the four articles recently published by him in *America* (Each \$0.05).

BOOKS RECEIVED: From *Samuel French*, New York: **Howdy Stranger**, by Robert Sloane and Louis Pelletier, a comedy in three acts; **Chalk Dust**, by H. Clarke and M. Nurnberg (Each \$0.75); **Two Hundred Were Chosen**, by E. P. Conkle (\$1.50); **Reflected Glory**, by George Kelly (\$2.00).

From *J. B. Lippincott Co.*, Phila.: **Ten Million Americans Have It**, by S. W. Becker, M.D. (\$1.35).