



The World Book Encyclopedia. J. Morris Jones, Managing Editor. Editorial Advisory Board of seven specialists in educational fields. Silver Anniversary Edition. 19 vols. Quarrie Publishers, Chicago. 1942. \$82.00 F.O.B.

The *World Book Encyclopedia* as it appears in its present Silver Anniversary Edition is the product of a quarter century's experience. Appearing at first in eight books, the set has grown to eighteen volumes, with an additional guide volume for teachers and students working on courses of studies.

Intending primarily to serve the needs of boys and girls of school age, the editors have carefully kept that purpose in view. In scope, the set touches every subject of instruction in the American elementary and high school. Information is afforded the student in plain, non-technical language, and complicated facts are often simplified by vividly accurate pictorial diagrams. A striking example of this simplification is the graphic depiction of the passage of a bill in Congress. Visual aids of a wide educational variety are copiously featured. The use of colorful contrasts and comparisons in some of these helps to impress more deeply the student mind with data otherwise easily forgotten. All the maps, illustrations, kodochromes, and pictographs, in number over 14,000, are excellently reproduced so that the reader is not confronted with a good job half done.

Aware of the laggard tendencies in youthful minds, the editors have obviously given much thought to presenting information in the most easily accessible form. The new "letter to a volume" plan is followed, so that any article beginning with "A," for example, will be found in the "A" volume. Well-planned finding devices and the frequent employment of cross-references make for almost effortless student research. Appended to each of the more difficult and more lengthy articles are a brief recapitulation in outline form, a list of questions concerned with the high points of the article, and bibliographies for further study.

From a Catholic standpoint, the *World Book Encyclopedia* may be safely recommended as dependable and very useful for the average

student seeking information concerning the Holy Roman Catholic Church. Most of the articles concerning the Church are written by such eminent Catholic scholars as Richard J. Purcell, Ph.D., Professor of History and General Secretary of the Catholic University of America, Monsignor Francis A. Purcell, M.A., S.T.D., Pastor of St. Mel's Roman Catholic Church, Chicago, and Monsignor John A. Ryan, D.D., LL.D., Professor Emeritus of Moral Theology, Catholic University of America. Numerous items in the encyclopedia relate to the forms or beliefs of the Church, and many biographies of saints, churchmen, and religious leaders are included. The treatment is concise and accurate without, however, making any attempt to be exhaustive.

Especially commendable are the editors' efforts to maintain an up-to-date standard of reference. Since 1937, revisions have been made in over eight thousand pages. Long articles have been recently added on such diverse topics as the Army, Civil Liberties, Communication, Propaganda, and Transportation. In the latest edition, the origins and early phases of World War II are discussed by the distinguished historian Sidney B. Fay of Harvard University. Buyers of earlier editions have not been neglected, for an annual supplement may be purchased for the nominal cost of a dollar.

The Silver Anniversary Edition sees the *World Book Encyclopedia* a leader in its field. Teachers and students will find it of tremendous assistance in their work, for while there is still no "royal road to learning," the editors of this encyclopedia have certainly provided a better paved path.

W.J.D. & A.E.S.

History of the Popes. By L. Von Pastor. Transl. and edited by Dom Ernest Graf, O.S.B. Vols. XXXIII, XXXIV (1700-1740). B. Herder Book Co. \$5.00 ea.

The translation of two additional volumes of Pastor's classic history gives the English-speaking student access to an important if hardly spectacular period in papal history—the first four decades of the 18th century. They were years spent by the rulers of the Church in dogged defense of the rights and claims of the Holy See. The seeds of future political and social upheavals of the next score of years were being sown and the widespread disregard for spiritual authority occasioned many unhappy pontificates.

Each volume records twenty years of pontifical events. Volume XXXIII embraces the pontificate of Clement XI alone. This pontiff, who was one of the worthiest successors of St. Peter, has been

scarcely remembered by posterity. He canonized St. Pius V and approved the cultus of Blessed Ceslas, Augustine of Lucera, and Lucy of Narni. Prof. Pastor rightly characterizes his reign by declaring that Clement XI did the best that could be expected of any pope confronted with such impossible problems.

The chapters which deal with the reappearance of Jansenism in France and the Low Countries and with the question of the Malabar and Chinese rites are most interesting. Jansenism, although a condemned doctrine, still drew a considerable following especially during the period when the movement was under the guidance of the Frenchman, Quesnel. Because of the political and personal factors involved, it became one of the serious disciplinary problems of these decades.

Another was the famous question of the rites. Quiet in character, when it is a question of a dispute involving the Jesuits, Pastor vigorously defends the Society. Although all the official proceedings of the Holy See were unfavorable to them, as the author admits, he goes out of his way to portray the Jesuits as having been seriously maligned and misunderstood. He maintains that they suffered throughout from the prejudice of the papal legates and the Roman officials. He implies, moreover, that the Mendicants, who occasioned the dispute by opposing the practices of the Society in China, had come at a later date into this mission field with old, unbending ideas ill-suited to the unique circumstances of the work. Once again in a Jesuit-Dominican dispute, Pastor proves to be more the apologete than the historian.

Volume XXXIV records the pontificates of Innocent XIII, Benedict XIII and Clement XII. Benedict XIII was a Dominican, the only one of the four Dominican popes not yet raised to the altars of the Church. Pastor attests to the extraordinary sanctity of this remarkable pontiff. The acts of his process of canonization, which are not completed, are in the Dominican archives in Rome. Throughout this volume, too, the discussion of the Chinese rites and Jansenism is continued. The efforts of Benedict XIII in behalf of Thomism, and in particular, of St. Thomas' doctrine of efficacious grace are valuable pages in the story of the Jansenist conflict and, laterally, of the Thomist-Molinist dispute.

F.N.H.

Aristotle and Anglican Religious Thought. By Victor Lyle Dowdell. Cornell University Press. pp. 86 and Index. \$1.50.

The history of philosophy should be a fascinating thing, for it is the story of all of us in our restless attempt to know ourselves and

the things about us. To trace the beginnings of some powerful philosophy and its tremendous influence on human life should be an absorbing intellectual pursuit. Yet some works in this branch of history are very far from being so. *Aristotle and Anglican Religious Thought* is a discouraging example of what trivial bits of factual information can be passed off in the name of the history of philosophy.

The title itself is misleading. Mr. Dowdell has not given us the story of Aristotle's influence on Anglican religious thought. He never so much as attempts to establish the existence of such a thing as a distinct, unified Anglican intellectual tradition, Aristotelian or otherwise. Instead we have a rather wearying list of Anglican scholars who show signs of having known Aristotle. This is not a study of the Stagyrte and Anglican thought; it is the story of Aristotle and some Anglicans—which is quite a different thing.

The author begins his work with four short chapters of orientation. Since these pages are full of errors and misinterpretations this review will be principally concerned with them. Some incidental errors are these: 1) We are told that the thirty-nine Articles are Thomistic in theology (p. 4). How anyone can maintain such a position is inconceivable. The treatment in the Articles of the Sacrament of Holy Eucharist, for example, is poles apart from Thomism. 2) On page 7, an accident is defined as "an attribute which equally may or may not belong to a subject." Mr. Dowdell would have difficulty defending that definition. Quantity, for instance is a predicable accident. Yet how is one to conceive a body to which the accident of quantity does not belong? 3) We are told (p. 12) that "no difficulty emerges in theology which had not previously emerged in metaphysics." If that statement means that the solutions of metaphysical problems aids in the solution of theological difficulties, it is true. However, it is not true that theology does not offer new difficulties. The question of the causality of the sacraments could never have arisen in philosophy, nor could the difficulties concerned with the Trinity and the Incarnation. It is extremely doubtful that reason, unaided by revelation, would have recognized that there is any problem in determining the precise constituent of personality—much less solve that problem.

However it is when the author undertakes an exposition of Aristotle's spirituality that inaccuracies really abound. He writes (p. 12-14), "Aristotle says that body and soul are practically one," and refers us to *De Anima* 411 b7-9 and 412 b6-9. In the place first cited, Aristotle states that the body cannot be said to hold the

parts of the soul together, but rather the soul holds the body together. How to conclude from this that they are "practically one" is a real difficulty. In this same place Aristotle states plainly that the soul can depart from the body and does so at death. Clearly then, he is teaching that the two are really distinct, for actual separation is the surest sign of real distinction.

The second reference reveals the root of the trouble. Aristotle there says, "We can wholly dismiss as unnecessary the question whether the soul and the body are one." The point to be grasped is that Aristotle is here treating of soul (not of the human soul but of soul in its widest extension) precisely in relation to its proper subject viz. an organized body. The definition of soul given makes that clear. Now any organized body, precisely as organized, is already informed by a soul. The two are one actual thing. Hence it is necessarily true that the question whether one thing is one thing, is useless. As a matter of fact Aristotle says very clearly "the body *cannot* be soul; the body is the subject or matter, not what is attributed to it" (*De Anima*, Bk. II, ch., 412 a18, McKeon edition). In other words if one knows Aristotle's doctrine of matter and form one will not follow Mr. Dowdell's erroneous interpretation.

The author writes (p. 14) that to Aristotle "the soul is merely a function of the body" and refers the reader to *De Anima* 412 b 10-17. Now in the place cited Aristotle says of the soul that it is "substance in the sense which corresponds to the definitive formula of a thing's essence." It is "the essential whatness of a body." How in the face of such clear wording Aristotle can be said to reduce soul to a mere function of the body, is difficult to understand. The essential whatness of a thing is not a function of it; it is rather the very actual principle of the thing, its definition.

Again we read that "though he (Aristotle) often says that actual knowledge is identical with the real thing he does not mean it consistently else he would then have had pure idealism" (15). Well, Aristotle was never an idealist, yet he did mean—and mean consistently—that actual knowledge is identical with the thing known. That Mr. Dowdell misunderstands Aristotle is evident for he adds, "An example of what Aristotle means is this; Triangularity exists exactly as you think it; the concept is the reality." That particular example illustrates very well Platonic idealism; it is not what Aristotle means. Triangularity exists true enough. The concept corresponds to reality but not the *mode* of the concept. That concept, triangularity, is the result of formal abstraction whereby the intellect conceives a form altogether abstracted from its matter. Such forms

do not exist in that way in nature. To say that they do is pure Platonism, not Aristotelianism (Cf. *De Anima* 430 a219; *Meta.* Bk. XIII, ch. 3, 1077b. 11—1078a 31).

The discussion of Aristotle's theology is poorly handled. We read (p. 16) "The conclusion is that there must be an eternal reality, unchanged, which must be actuality. . . . So the thinker is brought nearer to God"; and again (p. 17) "Aristotle leads us up to God, yet never proves anything; he simply allows us to take a jump, quite arbitrarily, for God exists in a state far above that in which we can ever exist." This is to do Aristotle an injustice. He does lead us to God by actually proving that He is (Cf. *Meta.* Bk. XII ch. 6). Having done that, he has done a tremendous thing. It is true that the Philosopher does not enlighten us too much about God's intimate life—reason alone could never do that. Yet Aristotle's theology represents perhaps the very pinnacle of mere reason's attainment. When he *reasons* to this, "God is a living being, eternal, most good, so that life and duration continuous and eternal belong to God" (*Meta.* Bk. XII, ch. 7; 1072, b27-30) he has said something very wonderful. He has not left us "at the brink"; he has said what our reason at its best can say of God.

There is little point to discussing the main sections of this book, those dealing with Anglican spokesmen who knew Aristotle. Those chapters can hardly be of interest to any but a few very close students who might like to know whether this bishop or that professor quoted the *Ethics* as well as the *Metaphysics*,—and how many times. The only possible conclusion one can draw is that some Anglican scholars knew some Aristotelian philosophy, which is hardly surprising. One hopes that the author does not imply that all those listed are Aristotelians. One could never accept as representative Peripatetics Hobbes, Locke, Berkeley and others mentioned. In general this work reveals a very wide acquaintance with the works of Anglican writers—and that is all one can say for it.

U.M.

Marriage. By Dietrich von Hildebrand. Longmans, Green and Co. pp. 64. \$1.25.

Dietrich von Hildebrand is an internationally known Catholic philosopher and theologian. He is now a refugee in America after having held the chair of philosophy at the University of Munich and subsequently at the Universities of Vienna and Toulouse. He is a man of too much importance and influence for the Nazi government to leave at peace. In this country von Hildebrand is well known for

his previous works, *In Defense of Purity* and *Liturgy and Personality*. These works establish him as a writer with a keen mind for subtle nuances of thought matched by a style both virile and clear.

Marriage is like no other theological treatise; in fact it is more of an essay on the type of Francis Bacon in intent if not in style. It delineates an ideal. It injects the romantic leaven into the theological batter and sets forth a fare with a newer and more tasty flavor than the usual handling of the subject. This whole discussion of marriage takes its inspiration from that noteworthy passage of Pope Pius XI in *De casto conubio*; "This mutual inward moulding of husband and wife, this determined effort to perfect each other, can in a very real sense, as the Roman Catechism teaches, be said to be the chief reason and purpose of matrimony. . . ."

The natural and supernatural aspects of love and marriage are treated in two brief chapters. The unique nature of conjugal love forms the central theme and the pages in which it is explicitly treated are by far the best contribution of this valuable work. The state of "being in love" is not sentimentality, not simply friendship, nor friendship plus the sensual note. It is characterized by the deepest mutual interpenetration, the living for each other, and "the formation of a complete unity as a couple closed off from the rest of earthly things." When it has reached its perfect state in marriage, it is the noblest and most perfect of all purely natural goods. To this subjective state of "being in love," marriage adds an objective reality, a common mode of life with obligations which perdure independent of personal feelings. To the lovers it represents a desirable bond and guarantee of mutual affection and an opportunity to preserve and cultivate that affection. The inherent beauty of true love will render every marriage spiritually fruitful so that there is no essential reason for a barren union even though it be not blessed with children. Conjugal love in its authentic nobility is the most perfect and revealing sign and figure that we have of the union of Christ and the soul.

This discussion touches a current theological question; the relation of mutual love and the procreation of children to the end and purpose of marriage. It is true that the author is not directly concerned with the problem and, indeed, deliberately lays aside any discussion of it, but the whole viewpoint of the book brings it to the foreground. The author's solution is this; mutual love gives primary meaning to the conjugal union but procreation is its primary end. This is an original solution which the author exposed in some of his other writings. In this work, however, the thesis is stated in such brevity that it is apt to give many readers, unacquainted with

von Hildebrand's works, the impression of fence-straddling. In justice to himself, the author ought to have been more explicit. We make a point of this merely to warn the prospective reader that this is still a controversial issue and that he need not puzzle himself with its present treatment. For the integrity of the book, this is but a side issue.

For a small volume, Professor von Hildebrand's *Marriage* seems destined to become something of a classic in theological literature. Though it presupposes too much knowledge for the average reader, it undoubtedly contains doctrine which should be made generally available. Its untechnical language and treatment makes it a "must" book for every educated Catholic who endeavors to keep well read. Most of all, those who are intrusted with the care of young people, will find it an inspiring aid in their discussions of Christian marriage and its ideals.

M.P.B.

The Psychology of the Interior Senses. By M. A. Gaffney, S.J., Ph.D. B. Herder Company, St. Louis, Mo. pp. 260. \$2.00.

In this work, Father Gaffney presents to the student and teacher of Psychology a detailed account and exposition of the interior senses, viz., common sense, imagination, memory and instinct.

Since all knowledge comes to us primarily through the external senses, the author in his introductory chapter shows the relation between them and the internal senses. Our common sense is so called because "it holds in common all the information that the several other faculties hold as proper to each and non-intercommunicable." It forms a common picture which is stored in the imagination. Now the function of this second internal power is to bring back to us images of various objects no longer present to the external faculties. Memory, the third internal sense, places the past realities within a certain period of time. Instinct, which the writer describes as "an attic of mystery," is not cut off from the rest but receives stimulation from the incoming sensations.

The following four chapters treat in particular each of these four interior senses. Due to the wealth of data contained therein, it would be difficult to consider the contents specifically. However, in summary, the author considers the definition, object, and subject of the common sense; the meaning, boundaries, types, usefulness and dangers of imagination; the distinction, importance and beauty of memory; and the nature, characteristics, states and laws of instinct.

Father Gaffney rejects the false teaching of various philosophical

groups and schools. Thus he scores the subjectivists "who make the exclusive function of all cognition the perception of our own mere modifications." The errors of William James, the British Associationists, the Mechanist and Intelligence School are likewise pointed out by the author.

This book is characterized by the clear and logical presentation of its contents. The style is not hampered by excessive philosophical expressions which might confuse the ordinary reader. The author is to be praised for his excellent and fitting examples as well as his biblical, literary and historical references. At the end of each chapter, there is given an analysis of the preceding pages. This affords the students a valuable graphic picture of the matter already covered as well as a convenient means of review.

Father Gaffney, as a priest and psychologist should, shows that the senses are gifts from Almighty God which we should appreciate and use properly. For example (page 101-102) he states that "moral havoc is wrought by an inflamed imagination. Temptations generally are strong and imperious in direct proportion to their vividness in the imagination." Again (page 112) he shows the beauty of memory by quoting from Saint Augustine: "Great is the power of memory, exceeding great, O my God—an inner chamber large and boundless! Who has plumbed the depth thereof? Yet it is a power of mine and appertains unto my nature. . . . Men go forth to wonder at the extent of the oceans, and the course of the stars, and omit to wonder at themselves."

In view of Father Gaffney's excellent work, this book is recommended not only to students and teachers of psychology but to all those who wish to understand how our initial and intermediary faculties of the learning function.

A.M.

The Solution is Easy. By Rev. Mark Schmid, O.S.B. Fred. Pustet Co. pp. xii and 181. \$2.00.

Laudable indeed is the aim of this book; to present some of the treasures from the storehouse of Scholastic philosophy in a form readily intelligible to and assimilable by "the man in the street." The need to make true philosophy thus available has long been felt and deeply so in these days when the world is so sadly in need of re-orientation. The task is no easy one. Philosophy of its very nature, treating as it does of the most complex questions and comprising the most abstruse thoughts of the keenest thinkers of the ages, militates against the accomplishment of this work. Time was, in the Middle Ages, when philosophy could be, and to a large extent was, popu-

larized, since Latin was still a living and universal language. Now its terminology has been crystallized in a tongue no longer within common knowledge. Yet scholars are loath to sacrifice standardization of terminology which insures accuracy of thought. Hence the difficulty is that of striking a happy medium between weighty content and facile expression.

It is this that Father Schmid attempts. Following a brief but competent survey of the history of Scholasticism, he presents to the reader a fine selection of some of the major philosophical topics. Of the problems of natural philosophy, he treats the origin and composition of the world, evolution, sensation and knowledge, the interrelations of mind and body, free will and immortality. In the ontological field, first things, first principles and causality are discussed. Theodicy sees a treatment of the First Cause and of the problem of evil; while ethics briefly in the concluding chapter on social origins. Suggested readings, an index, and a glossary of philosophical terms are valuable features, as is the author's avoidance of controverted matters. Scientific details receive competent handling. In style, the book is clear and readable without straining for literary polish. The later chapters are a decided improvement of the earlier ones, and the psychological problems which form the bulk of the work are generally well handled.

Certain minor deficiencies are to be noted. The omission of an introductory chapter on the nature and scope of philosophy is regrettable. So too is the paucity of ethical problems, especially since the book aims at the solution of life's problem for the "average" man. The insufficient treatment and distinction of substantial and accidental forms, and of first and second matter makes for ambiguity. A case in point is the statement on page 43; "If matter under high speed is to turn over completely and escape as an entirely new thing (energy) without any by-product or leftover, then the philosopher would have to revise his Aristotelian concepts of matter and form." The concession is too sweeping since it is second matter that is here under discussion. In the glossary we find other minor errors. Relation is defined as the result of referring or comparing one thing with another whereas, in fact, relations are objective realities independent of consideration. Again, intellect is identified with reason, and the definition of science restricts it to sense knowledge.

One greets any attempt to popularize Scholastic philosophy and one doubly welcomes a volume which meets with some measure of success at it, even if one feels that the goal is still far from attained.

R.P.S.

Our Palace Wonderful. By Rev. Frederick A. Houck. B. Herder Book Co. pp. 175. \$1.25.

Our Palace Wonderful adds another fine book to Father Houck's growing series treating of God and of His existence; this time taken from the point of view of the design found in nature. Drawing upon almost every kingdom found in the realm of nature, the author emphasizes more particularly the vast fields of astronomy and botany, believing these to be more abundantly filled with the marvels of creation. Thus limited, he is enabled to keep the subject within controllable bounds.

As an introduction to the book, the author devotes several pages to reviewing and refuting the principal opposing theories of Agnosticism, Materialism and Pantheism. Thus he gives the reader an excellent foundation for the chapters which follow.

While confessing that his treatment of the subject is not comprehensive, he does give the reader a more intelligent grasp of the wonderful universe in which we live. It fascinates and encourages us to seek further knowledge of the phenomena which we encounter. The book, at times becomes heavy with scientific data, but generally retains its easy readableness. Any monotony such a task as the proving of God's existence might entail, has been warded off by the frequent injecture of homey stories and bits of humor. The author often culls the Scriptures for quotations in which the praise of God in creation is sung. A surprising and enjoyable part of the book is the very frequent use of poetry, the writings of Pope Leo XIII, Addison, Longfellow and Kimmer to mention but a few authors. The purpose of the author is to confirm the believer rather than to convert the unbeliever. His aim is to present the argument from design in a manner that would not only instruct but likewise inspire. He attained both of these ends in a most satisfactory manner.

B.D.K.

The Layman's Call. By Rev. William R. O'Connor. P. J. Kenedy & Sons. pp. 233. Preface by Jacques Maritain. \$2.00.

Mention of the word "vocation" to the average layman conjures up in his mind the image of the nun's veil or the cleric's cassock. If Fr. O'Connor had attempted nothing else but to remove this common prejudice, he would have set up for himself a worthy motive for authorship. The eradication of this error is, however, but an incidental feature of the book.

In the *Layman's Call*, the author demonstrates convincingly that all Christians are called in the Providence of God to the per-

fection of Charity; "Be you therefore perfect as also your heavenly Father is perfect." The first portion of the book is taken up with chapters concerning *Who are Called?*, *The Spiritual Answer*, *Analogy of Sanctity*, and *Providence and Vocation*. These pages will probably be the more difficult for the average layman to read. But for the young priest and the spiritual director they will be like the redoubtable pilot who will help him steer the right course for one who has come with the perplexing problem of vocation.

The traveling equipment of the religious and the layman on the road to sanctity is clearly distinguished in this section. The religious alone takes advantage of the more delicate tools, his vows of poverty, chastity and obedience, to clear his path to heaven. Novel to many will be the important part that nature should play in determining one's vocation. A personal penchant for, or an anticipated delight in some particular profession should not be the sole reason for choosing one's life work. Rather the natural gifts and dispositions placed by Providence in one's hands are more decisive norms. On this question Fr. O'Connor hews close to the lines of the renowned decision of Pope Pius X in the Canon Lahitton case.

In the second section on *Particular Vocations*, the author puts his theories and deductions to work in the lines of various professional men and women. The reader sees the married man, the soldier, the nurse, physician and the artist living their vocations as true followers of Christ. Particular emphasis is placed upon the necessity of integrating into all professional and business activities the social principles of Christianity. Here the author gleans copiously from the encyclicals of Leo XIII and Pius XI. The layman is to sanctify himself while living in the world. He is not to regard the secular and material order as a wall set against sanctity and his pursuit of perfection. Rather, it is his vocation to restore the proper Christian order and autonomy to the secular and material.

Periodically some zealous priest or layman sounds the clarion call for the layman to consider his position as a Catholic Actionist. The theme is usually so abstract and complicated that to the untrained ears of men of good will it is but a cacophonous rumble. Fr. O'Connor, as is evident from his writing, has ascended the podium with experience and sound theology as a back-drop. He has attained his expressed purpose of demonstrating in detail to the layman that he also has a call. He has accomplished his task principally because he has written his thoughts in the words that laymen use and understand. He has pointed out the course of the devious ways of Providence, not through the enigmatic spume of the clouds but by climbing

over the everyday things of life, the toy-littered parlor and satchel of the family physician.

H.J.L.

The Dialog Mass. By Gerald Ellard, S.J. Longmans, Green and Company, New York. pp. 205. \$2.75.

"The faithful come to church in order to derive piety from its chief source by taking an active part in the venerated mysteries and in the public solemn prayers of the Church." Thus wrote Pope Pius X in his *Motu Proprio* on Sacred Music of November 22, 1903.

In his volume, *The Dialog Mass*, Father Ellard presents us with the outstanding developments of the liturgical movement initiated by the late Pontiff's untiring efforts. First of all, he points out that the participation of the laity in liturgical services is not an innovation in our churches; it is but a renewal of what has taken place at divine services from the very beginning. A statement from Saint John Chrysostom describes the numerous benefits his congregation derived from actually praying the Mass with the priest.

The rise and spread of the use of the Dialog Mass in Catholic churches since 1903 is described at length. Statements from the Holy See, decisions from the Sacred Congregation of Rites, letters of approval or disapproval from Ordinaries throughout the world, and statistics from more than one hundred dioceses of the United States are introduced to indicate how the seed of liturgical revival planted by Pope Pius X has borne fruit throughout the Christian world. These facts prove the author's contention "that the use of the Dialog Mass is increasing rapidly."

One feature of this book which will prove a most valuable aid is the material of Chapter IX and X. In Chapter IX, we find six methods of how children may participate in the Dialog Mass. Religious and others engaged in teaching children the true value of Holy Mass will find them suitable for children from primary grades to high school. They will be enabled to aid their students to learn how to assist at Mass intelligently and fruitfully.

Chapter X will be welcomed by directors of sodalities and other confraternities but most especially by Spiritual Directors in colleges. If our college graduates are imbued with a love and appreciation of Holy Mass and if they are taught how to participate actively in the Sacred Mysteries, they will be better qualified to act as leaders in the Catholic Liturgical Action Movements and Congresses. Such persons will find the appendix "form of the Dialog Mass," used in the Peoria Cathedral, a valuable aid. The successful use of this form of the Dialog Mass in this cathedral and in other churches and

assemblies proves that our Catholic laity is capable of and desirous of actually praying the Mass with the priest. It is most encouraging to learn of the whole-hearted support and approval given this movement by most of the American Hierarchy.

It is to be hoped that this volume, a veritable compendium of the program of the liturgical movement, will be an inspiration to our Catholic clergy and laity to insure a more active participation in the Holy Sacrifice of the Mass.

The Religious Life and the Vows. By Monseigneur Charles Gay, Bishop of Anthon. Translated from the French by O.S.B. The Newman Book Shop, Westminster, Maryland. pp. 276. \$1.50.

In the Introduction of this book we read, "This treatise on religious life is a translation of three admirable chapters in Monseigneur Gay's work on *The Christian Life and Virtues*, which has been so greatly appreciated in France." Just as this work was received with acclaim in the original, so too has it been received with appreciation in its translation; so much so, that it now appears in a new edition, the third since its first appearance in 1898. All this gives an excellent preview of an ever-timely work.

Monseigneur Gay's work opens with a short treatment of the Religious Life and the three vows of Poverty, Chastity and Obedience. Taking them collectively, he explains the nature, reason and extent of these Evangelical Counsels. Following this, the author proceeds to treat each Counsel in its essential rôle in living the religious life. Each treatise is theologically sound and complete: Poverty is portrayed in its wholesome fulness; chastity is exposed as a positive virtue; and obedience, as the supreme abnegation. A precise and concise introduction prefaces each presentation. Finally, the work concludes with a synoptical table, so complete that it is necessarily a great aid in grasping the entire thought of the writer.

This highly important subject is treated by the author authoritatively and lucidly. If, at times, he seems to be lengthy, it is for the sake of this clarity and a complete exposé of his subject. He has endeavored to make his treatment as attractive as possible "with a largeness of view and a poetic enthusiasm which conveys to many souls a revelation of the wonder and beauty of God's love dealing with His creatures."

The book was written primarily for the benefit of Religious and priests. However, the layman can learn much about the truthful living of the Christ-like life from its perusal, and the time thus spent by all will be well repaid. It is hoped that some day the translators

will resume their task and bring to completion that work which they have so nobly begun. J.T.D.

Mary in Her Scapular Promise. By John Mathias Haffert. The Scapular Press, Sea Isle City, N. J. pp. 214. (Brochure Edition) \$0.50.

Monsignor Fulton J. Sheen called this book: "Masterly"; Father Daniel A. Lord, S.J., commented: "A great contribution!" Few will disagree with these writers of note. This book, now printed in an inexpensive edition for popular distribution, is a product of careful research; much laborious study has gone into its production. Mr. Haffert writes for two classes of people: the scoffers, the pseudo-historians, who belittle the Scapular Devotion in the name of science, and the ordinary Catholics, who know little about Mary's Promise and, consequently, fail to make full use of their numerous privileges. The author presents sufficiently cogent arguments to win over all but the most prejudiced of critics, and, on the other hand, explains this powerful Sign of Mary so attractively that all but the most slothful of Catholics should be induced to pass from merely passive wearing of Mary's Garment to an active state of constant appreciation of the benefits and advantages flowing from the Scapular of Mount Carmel. However, in his zealous preaching of the Brown Scapular he gives the impression that there is no other devotion to Mary even comparable to it. It may be permissible for a Dominican to reassert the preëminence of the Rosary and point out that it is the most richly indulged devotion to Our Heavenly Mother. The position of the Rosary in relation to the Battle of Lepanto and the visions of Lourdes should not be obscured by any other devotion, even one so efficacious as that of the Brown Scapular. This misplaced emphasis seems to be the only defect in an otherwise commendable book. A.M.J.

The Song of Bernadette. By Franz Werfel. The Viking Press, N. Y. pp. 1-575. \$3.00.

Much of the love and reverence connected with St. Bernadette and her Lady has been recaptured and communicated by Franz Werfel in this moving account of God's wonderful ways with His lowly creatures. Some of the ineffable joy that flooded the heart of the simple peasant girl has been distilled in the prose of this "fictionized biography." The remarkable success of this achievement is rendered all the more strange when the personality of the author is taken into consideration. He is an exiled Jew whose gratitude at escaping from

Nazi Europe flowed into this hymn of praise to the Queen of Heaven; his preface casts another note of mystery with its emphasis on his status quo as far as religion is concerned. Perhaps this very factor of race and religion doesn't complicate the picture for the Lily of Israel must bestow her tenderest patronage to her blood-brothers. The rapturous description of The Lady is a high point in imaginative art; the careful delineation of the inner workings of grace in the soul of Bernadette is a triumph of good taste. Good novelist that he is, Werfel takes care to contrast various types whose characters serve as a foil for the heroine. Outstanding among these are the village diletante and Sister Thérèse.

The Song of Bernadette has few discordant notes. One of them, the "consecrated wafers" episode, won't annoy the buyers of the later printings as these reduce the Sister Sacristan's ministrations to handling "prepared wafer." Another jarring note, justifiable perhaps on the score of literary effect, but unpardonable when viewed by higher standards, is the blasphemous barroom scene in which the Holy Family is subjected to the acids of post-Enlightenment scorn. It is difficult to believe that the lovely Lady, who had dominated the book up to this point, is the butt of this coarse jesting. Even from a literary point of view, such an episode is questionable as village sentiment could have been expressed in terms of strong doubt, even ridicule, as it was in the case of the Dean, with as much effect.

By all accepted standards, *The Song of Bernadette* is a success. Professional reviewers have heaped their praises on it, even Hollywood has succumbed to its spell and has purchased the right to a movie version. Each of these circumstances deserves a word of comment. By all means read *The Song of Bernadette* as the reviewers urge but don't accept the reasons some of them offer; the chances are you won't after you've read the book carefully. Secular reviewers have tried to turn this Catholic book into another affirmation of the transcendence of the spirit, a plea for the eternal values that somebody is fighting for. A note of warning should be sounded against these banalities. No vague, blind illusion dominates Werfel's theme; no silly shibboleth about progress and Humanity with the capital letter mar this simple and beautiful story of a tremendous conviction that still defies the smug categories of a sin-scarred world. The Lady, whose beauty evoked Bernadette's Song, laughed and talked and whispered her secret in Bernadette's trusting ear. A few glimpses of this vibrant reality were enough to dominate Bernadette's life from the days of the dirty "chachot" to the pain-wracked days at Nevers. The other circumstance, that of the film version, is

enough to make the movie-wise shudder. The choice of a heroine among the Hollywood queens whose experience of suffering has gone no further than their sixth spouse's mental cruelty, would be doomed to failure. Let us hope that priorities will postpone production indefinitely; the war will then have done two good turns: it indirectly gave us *The Song of Bernadette* and it will preserve it from the Hollywood juke boxes.

W.L.D.

St. Louise De Marillac. By M. V. Woodgate. B. Herder Book Co. pp. 145. \$2.00.

This popularly-styled and easily read biography impresses the Catholic public with the knowledge that the great St. Vincent de Paul was not the sole founder of the Sisters of Charity. Rather does *St. Louise de Marillac* portray him as the spiritual father of that feminine army of Christ.

The seventeenth century is the time; France is the place. The *dramatis personae* could not have been more distinguished if freely chosen; the subject herself, St. Vincent de Paul, St. Francis de Sales; the three kings, Henry IV, Louis XIII, and Louis XIV; Queens Margaret of Valois, Marie de Medici, Henrietta Maria of England, Anne of Austria, and, certainly not the least in importance, Cardinals Richelieu and Mazarin. In such a combination of time, place and cast, it is little wonder that until now St. Louise has been comparatively unknown.

Born in Paris in 1591, the daughter of a high official of the court of Henry IV, St. Louise lost her mother very early. From then on she was in close companionship with her father which made her "old for her age and also a trifle old-fashioned." Possessing a high degree of native intelligence, she was well educated, first at the fashionable convent school of the Dominican nuns just outside Paris, and later, due to the financial reverses of her father, at a poorer secular school in the city.

At the age of twenty-two she married Antoine la Gras, the secretary of Marie de Medici and the couple were unusually devoted to one another. One son, Michael, came of this union and, due to his youthful thoughtlessness, he was to give his saintly mother many anxious hours. Within five years of her marriage, St. Louise was a widow.

With the widowhood of Louise de Marillac came her friendship with St. Vincent de Paul and from their friendship came the Sisters of Charity. France was in a siege of revolt, war, pestilence and

famine. St. Louise, now a poor woman but with faithful friends in Court circles, set about nursing the sick, feeding the hungry, harboring the homeless. All the while she was gathering helpers who, unknown even to themselves, were to become the nucleus of the religious institution we know today as the Sisters of Charity. Under the wise guidance of St. Vincent and with the financial help of French nobility, St. Louise and her "girls" put into practice the spiritual and corporal works of mercy. The group is best described by St. Vincent himself: "It is a community that has no monastery but the houses of the sick, that has for cells only a lodging or the poorest room, for a chapel the parish church, and for cloister the streets. The members are enclosed only by obedience; they make the fear of God their grille; and they have no veil but their own modesty." St. Louise died on Passion Sunday, March 15, 1659. Her order had at that time spread through France and Poland and steps were being taken to send some of the sisters to far-off Madagascar.

The book is highly commendable. Interesting narration of interesting facts demands such praise. While the author may seemingly pay more attention to the historical background than to hagiography, it must be borne in mind that the history of France's poor and neglected is the story of St. Louise and her "girls."

F.X.F.

Francis of Assisi, Apostle of Poverty. By Ray C. Petry. Duke University Press, Durham, N. C. pp. 193. \$3.00.

Though many books have been written by learned non-Catholics on the Little Poor Man of Assisi, few have equaled the standard of the scholarly work of Dr. Petry. Making ample use of original Franciscan manuscripts, Prof. Petry shows the lofty conception St. Francis held of poverty and its influence on the social history of the Middle Ages. The author points out that the advent of the Saint, with his great love for Lady Poverty, was as a guiding star in an age when "men longed for a religion which would incarnate the humility, the poverty, and the charity of Christ." The beginning of the thirteenth century saw some churchmen more intent on storing up treasures on earth than in heaven. To such a world St. Francis offered his high ideal. In his mind, renunciation and material dispossession were not synonymous terms; voluntary poverty was something deeper than mere economic expropriation. It called for the emptying of what *is* as well as of what one *has*. St. Francis strove to strip himself naked, interiorly and exteriorly, that he "might

put on Christ." This he achieved. As Prof. Petry has put it, "Francis so aspired with his whole being unto oneness with the crucified Jesus that he entered as nearly as humankind can enter into the likeness of the Lord Himself. . . . He really knew the poor Christ crucified. . . ."

The author is to be commended on the disinterested manner and the unambiguous and forceful terms in which he has written the work. While the Catholic reader will remember that the author is a non-Catholic and will not look for a genuine Catholic treatment, yet he must affirm that Dr. Petry has done justice to his subject. This is a book which warrants to be read by every scholar interested in the life and influence of the Poverello of Assisi. The excellent bibliography adds scholarly stature to the work. O.F.M.

The Reed and the Rock. Portrait of Simon Brute. By Theodore Maynard. Longmans, Green and Co., Inc. pp. 273. Index. Illustrated. \$2.75.

Last year Theodore Maynard gave us a one volume history of American Catholicism. Such a brief treatise was needed, but unfortunately, the need was only partially removed, as the *Story of American Catholicism* fell short of expectations. However, that work, whose several deficiencies were recognized by Doctor Maynard, offered a perfect springboard for the author's latest endeavor in the biographical field. The "personal portrait" of Simon Bruté is the product—enriched with very interesting bits of Catholic American history.

The author has turned out a really fine study of the life of Simon Gabriel Bruté, the first Bishop of Vincennes. While reading, one can sense the power of intellect and the sanctity of the French priest whose own humble opinion of himself was too readily concurred in by many of those with whom he came in contact. And "poor, crazy Bruté" kept the fulness of his talents and genius partially hidden for fifty five years. At that age, when he donned the mitre, the *Reed* became the *Rock*. As Bishop of Vincennes, the saintly scholar astounded all with his practical acumen.

Simon Bruté was born at Rennes and as a youth witnessed the terrors of the French Revolution. As conditions became more favorable for Catholics, Simon went to Paris to study medicine. Though he received his degree with honors, he never practised his first profession—he wished to be a physician of souls. Following his ordination, Father Bruté joined the Sulpicians, a congregation of priests who devote their lives to the education of young men for the priesthood.

It was at this period in his career that Father Bruté met Bishop Flaget who had journeyed from Bardstown, Kentucky, in the hope of obtaining recruits from among the French clergy for the American missions. Fired by the Bishop's words, the professor sailed for America thinking his would be a missionary's life. But his superiors stationed him at Saint Mary's Seminary, Baltimore. His work, until he was fifty-five, was to be vicarious. From Baltimore he went to Mount Saint Mary's, Emmitsburg, Maryland, where he taught many years.

Considered by John Quincy Adams to be the most learned man in America, Father Bruté was acquainted with many notable figures in France and America. The great Laënnec was a fellow medical student; Jean and Félicité de Lamennais were his close friends; he was acquainted with Napoleon Bonaparte. In America, his talents won him the esteem of countless people, the rich and the poor, the learned and the ignorant. Though all recognized him as a scholar and a very holy man, few conceded Father Bruté any practical ability. But as Bishop of Vincennes, he assumed charge of, and managed his diocese in an admirable manner.

It is to be hoped that Doctor Maynard will continue to write the "personal portraits" of more characters found in his *Story of American Catholicism*, for his treatment of *The Reed and the Rock* ranks with the best of Catholic biographical studies.

E.M.

We Have a Pope. By Rev. Charles Hugo Doyle. Saint Anthony Guild Press, Paterson, N. J. 1942. pp. x-118. \$1.00.

A desire to present American youth with a concrete picture of the greatness and influence of Pope Pius XII led the author to take the opportunity offered by the Pope's Silver Jubilee Year and write a straightforward account of his life and work. Using a scrapbook compiled during a long period of illness and convalescence as a source of material, the author carries out his intention with credit. In twenty short, smoothly flowing chapters Father Doyle recounts the steps in the life of Eugenio Pacelli which led him from a modest third floor apartment in the Ponte quarter in Rome to the second and third floors of the eastern section of the Vatican Palace. As occasion demands, chapters on points of interest concerning places and personnel of the Vatican are included.

Time and again throughout the book the writer points out that the true greatness of our gloriously reigning Pontiff is not to be sought in his diplomatic abilities, or his scholarly attainments in

Canon Law and languages, but rather in the fact that Pope Pius is a conscientious and loving Pastor of a world-wide flock and a man of solid holiness.

Written with simplicity and directness this is a book to place in the hands of every young reader. They will understand every word of it, because every difficult or foreign word is carefully explained. Young folk will be more proud of their Supreme Spiritual Father, if they know him more intimately.

A.M.J.

The Betrayal. By Rev. Geoffrey N. Dowsett, O.M.I. Samuel French, New York. Intro. by G. K. Chesterton. pp. xviii-94. Cloth, \$1.50; paper, \$0.75.

Perhaps once in the lifetime of a dramatist he reaches his peak; we earnestly believe that in *The Betrayal*, Father Dowsett has produced his epic. The author has given to the stage-loving world a Passion Drama that will remain unequalled for a long time. It is a vivid portrayal of the most tremendous mystery and melodrama in the history of man. (Written in a prologue and three acts.)

As Mr. Chesterton states in his Preface to the book, Father Dowsett is following up something of a new line. Adhering strictly to the Gospel story of the Passion as a basis, the author makes use of the many legends regarding the various characters connected with the Christ. The story may be divided into two main scenes: the first in the Council of Caiaphas' Palace, where the Messiah is placed on trial before the Sanhedrin. It is here that Nicodemus, supposedly the chief prosecutor, turns out to be the Counsel for the defense. A stranger in the scene of the Passion is Judith of Moab, who confounds the High Priests with her assertions of Christ's Divinity. Judas the Iscariot is portrayed, according to legend, as seeming to see the Light, yet refusing in his despair to hope for forgiveness.

The second main scene may be subdivided; it is laid in the Praetorium, with Christ on trial before the Roman Governor, Pontius Pilate. We obtain here a glimpse of Pilate himself, showing that he was not vicious but weak-willed. Gratus is the son of Pilate, who with his mother, Claudia, seeks to influence the Governor to pardon Christ. Although their appeals did not deter him from condemning Jesus Christ, yet Pilate seems to have reached some belief when the final curtain finds him uttering his terrified "Christe Eleison!"

The Betrayal is exceptionally adapted to stage presentation. Guarding against long speeches, difficult for the actor and tedious to

the audience, Father Dowsett has adopted a style that is appealing. Each act has its climax well placed, and the entire play is so unified and balanced, that no one scene or act is overemphasized to the detriment of the others. It moves rapidly, even in those places where monotony might well be expected. Stage directions are complete and accurate, and the producer will be more than satisfied with the setting for the scenes. Only one of the four settings needs extra handling. The others can be easily arranged by the usual drops and light furnishings.

Father Dowsett has achieved extraordinary success, and his production has aroused keen interest. As a drama, it is excellent; as a Passion Drama, it is paramount.

F.C.M.

BRIEF NOTICES

Visualized Church History. By Sister Mary Loyola, O.P., Ph.D. Oxford Book Company. pp. 321 and index. Paper, \$0.80; cloth, \$1.20.

One of the most earnest aims of Catholic educators in this country is to make our educational program more thoroughly Catholic. In the past there has been too much imitating of secular methods, too much dependence on purely secular textbooks, too little emphasis on the glorious traditions of the Church. Of late years the situation has become acute and many a zealous voice has been raised in warning and in appeal, but the yeoman's work of producing suitable classroom implements has been taken up largely by our capable teaching Sisterhoods. The present volume is a fine example of the sort of work that is being turned out in increasing volume to meet a crying need. It is a textbook for Catholic high schools.

The most important point about *Visualized Church History* is that it is the fruit of actual classroom experience. The material covers the complete scope of the field and is divided for pedagogical utility into seven units. Each unit is concluded by a chronological table of the significant events covered and an elaborate system for testing. An important feature of the work is the liberal sprinkling of illustrations, cartoons, maps, diagrams and schematic tables. These are the contributions of the art students of Siena Heights College. Suitable bibliography is appended to each unit and the whole work is thoroughly indexed. No pedagogical device has been passed over in the effort to set forth a text easy to teach and pleasant to learn. Sister M. Loyola is to be felicitated for her pains-taking labor and her thorough-going scholarship.

On Being an Architect. By William Lescaze. G. P. Putnam's Sons pp. 287. Illustrated. \$3.00.

As an introduction to architecture, Mr. Lescaze's latest work gives thorough-going and serviceable answers to many of the fundamental questions which arise concerning his art. Writing with all the fire and enthusiasm of a convinced functionalist and with the weight of practical success and wide recognition confirming his ideas, the author can speak with authority.

The work has three sections, one each addressed to the uninitiated laymen and potential patron, to the student and to fellow artists. Though each section is well knit, the whole division seems but an arbitrary device with which Mr. Lescaze unburdens his seething artistic soul on everything from the A to the Z of architecture. His dominant dogma is that the use of a building will primarily determine its architecture. Though all might not agree with his more or less practical disregard for the older forms of architecture, few will be able to deny his principal theses. The author is particularly happy when his scornful pen is lampooning popular misconceptions as exemplified in any number of architectural monstrosities.

Here is a book that makes very pleasant and instructive reading on a subject somewhat mysterious to the general public. The neophyte will lay it down with some very definite ideas on architecture and the professional practitioner will find much upon which to whet his artistic wits.

Some Mysteries of Jesus Christ. By Rev. Vincent McNabb, O.P. Benziger Brothers. pp. 54. \$1.00.

The distinguished Dominican writer again presents a spiritual treat. Once more Father McNabb shows his deep insight into the mysteries of our faith, and manifests his tender love for Christ. Treating of the earthly sojourn of the Son of God, the author delicately weaves fine-spun patterns of thought. Cogitating the very words which our Savior spoke, he draws from them unique implications and offers them in note form as subject matter upon which to meditate. At first glance many of these fruitful thoughts may seem dry, but after some consideration they manifest themselves as gloriously fertile. The book is small; the contents valuable. The very title indicates the ingredients. Indeed they are mysteries, yet the polished pen of Father McNabb throws new light on them. The volume can be well recommended to all those desirous of entering into lovable contact with Christ through meditation.

Catechetical Sermon-Aids. By the Bishop of Peoria. B. Herder Book Co., St. Louis. 1942. pp. 540. \$5.00.

His Excellency, the Most Reverend Joseph H. Schalarman, D.D., Bishop of Peoria, has evolved what he calls the "Peoria Plan" of sermons for use in the churches of his diocese. The plan is so arranged that over a period of three years the doctrines of the Church will be completely presented to the faithful. This plan is the basis of the present work. Bishop Schlarman makes no claim to originality. He has taken thoughts from many authors and many sources. He has dipped into history, Sacred Scripture, the Missal and Breviary to develop the ideas suggested for each Sunday. There is no consecutive treatment of sacraments or commandments but the author believes "no logical connection demands such a sequence. After all, the minds of the people do not connect successive sermons in a logical order." The Epistles and Gospels, the cycles and seasons of the year, these are the guides used for determining the subject of each Sunday's discourse.

Catechetical Sermon-Aids is not a book to be picked up Saturday night in quest of a ready-made sermon. Therein lies its excellence. The suggestions are there—moral, doctrinal, liturgical; illustrations abound but the preacher still has work to do. As a guide for a three-year course of solid religious instruction the book is recommended.

Peace. By Msgr. Fulton J. Sheen. Our Sunday Visitor Press. Seven sermons of the Catholic Hour Series. pp. 156. \$0.35.

Peace to most of us is but an empty term now that most of the world is busy at the total destruction of modern war; sober reflection, focused by the brilliant examples and persuasive rhetoric of the accomplished preacher, dispels our fears and in their place comes the peace we thought was gone. The peace which Monsignor Sheen offers indeed exceeds all understanding. It is not won by dubious alliances or brilliant coups of military genius; St. Paul tells us the price of this peace. We must bear Christ in our bodies and see Him in our brothers. The reader will be grateful to Monsignor Sheen for taking him away from the pressure of contemporary problems and leading up to the eternal heights of Calvary where suffering became the grandest jewel in God's strange ways with ungrateful man. The victory that Our Lord offers won't be won on any wide battlefield with speedy panzers or shrieking Stukas; it will guarantee that

greatest of all freedom, the freedom of the Spirit. America needs to be reminded of the eternal truths which flow so gracefully from the Monsignor's pen.

Country Poems. By Elizabeth Coatsworth. The Macmillan Co. pp. 103. \$2.00.

This is Miss Coatsworth's fourth book of poetry which is *prima facie* evidence that she has something of a following. It is an attempt to distill poetry from the prosaic realities of farm life. Many of the poems have received the approval of leading magazines and journals. They are characterized by a sparse use of even the simpler figures of speech,—a rather dubious honor. The concluding twelve Christmas poems have a certain naive sentiment but a much too earthly conception for the spiritual dignity of the subjects. On the whole, *Country Poems* is rural to the point of boredom.

Moments With God. By Rev. Edward F. Garesche, S.J. Bruce Publishing Company. pp. 520. \$3.25 to \$5.00.

This is more than an ordinary prayerbook. A missal in part (for it includes in an easy-to-follow manner the proper and common of the Masses for Sundays and important feasts), it will be welcome to those desirous of following the Mass more closely, yet unwilling to sacrifice their other devotional prayers by the use of an ordinary missal. The prayers to be found within its pages are numerous and supply the user with a wide selection both original and traditional. One of its nicest features will be found in the last pages where Fr. Garesché has collected a rich storehouse of indulgenced prayers. *Moments with God* is a modern prayerbook meeting modern demands well.

BOOKS RECEIVED

FICHTER, S. J., JOSEPH H. *Saint Cecil Cyprian.* Herder Book Co. \$2.50.

DOOLEY S.V.D., LESTER M. (ed.) *Discourses on the Holy Gospel.* J. F. Wagner, Inc. \$2.50.

KIENER S.N.D., Sr. M. ALOYSI. *Drew Near to Him.* Fred. Pustet Co.. \$1.50.

NANKY POO. *Pudsy Kelly's Followers.* St. Anthony Guild Press. \$1.00.

MCNEILL, REV. L. A. and AARON, M. *The Words of Truth.* St. Anthony Guild Press. \$0.50.

FOUR PLAYS; *Maid's Night Out, Times Square Lady, My Man Godfrey, Care-free.* Longmans, Green and Co. Each \$0.75.

PAMPHLETS RECEIVED

Novena to Our Lady of Victory. For Service Men. By Rev. R. A. Punda. L. N. Daleiden and Co., Chicago.

Homiletic Hints. By Albert H. Dolan O. Carm. Carmelite Press.

Public Prayer Front Devotion. By Bishop J. H. Schlarmann. Herder. \$0.15. Our Sunday Visitor Press. Huntington, Indiana.

The Science of Love; A Study in the teachings of St. Therese of Lisieux. By John C. H. Wu. \$0.15.

These Unreasonable Catholics. By Katherine Huber.

Aspirations and Short Prayers. Compiled by Rev. F. J. Mutch. \$0.10. St. Anthony's Guild Press, Paterson, N. J.

Religious Vacation School Manuals. Vols. 1, 2, 3. Teachers' Manuals. Prepared by Confraternity of Christian Doctrine. Each \$0.10.

The Inside Story of God, Divine Art of Living, Superman and the Sacrament of Confirmation, Butcher, Baker, Candlestickmaker and Christ. By Sebastian Weber, O.F.M. Conv. Each \$0.05.

The Catholic Family. By Owen F. McComack, O.F.M. \$0.05.