



**Uncle George and Uncle Malachy.** By Rev. Urban Nagle, O.P. pp. 183.  
The Bruce Publishing Company, Milwaukee. 1946. \$2.50.

The modern passion for order dictates that every form of human activity be kept in its own little channel. *Uncle George and Uncle Malachy* represents a delightful departure from this norm, for Father Nagle has achieved a union of humor and instruction that brings to the fore the dominant note of each. However, it must be emphasized that sound doctrine never gives way to the jocose, but rather is brought home more readily in the humorous setting.

With the gracious invitation of the author, the reader is allowed to invade a New England home during the period immediately following the turn of the century and becomes a listener-in on the conversational arguments of Father's two uncles. Malachy whose heart is filled with the love of God and whose pockets are quite empty is cast in the rôle of Defender of the Faith. George, his adversary, is not a wicked man, but one who inclines a little too much to the Puritanical, and is a trifle too solicitous for the things of the marketplace. Between them they thrash out such subjects as the Problem of Suffering, Indulgences, the Meaning of Easter, and many others. The arguments are never over trifles; the conclusions are perennial.

Although those who heard Father Nagle's series of talks on the Hour of Faith need no introduction to George and Malachy, it will be welcome news for them to learn that the delightful conversations of the adversaries are available in book form. The topics discussed by the two uncles are of such a range that they embrace many problems that vex the minds of non-Catholics; and hence, this book makes an ideal gift for one outside of the Faith. Yet, this in no way detracts from its universal appeal, for it contains much that we all should know and of which we often need to be reminded. The listeners and readers of America should hear more from George and Malachy.

W.B.R.

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**Hunters of Souls.** By Sister Mary Jean Dorcy, O.P. pp. 112. The Bruce Publishing Co., Milwaukee. 1946. \$2.00.

Recent years have seen a steady increase in lives of the saints

for children, and the saints of the Dominican family have not been neglected. However, there has been nothing like a complete treatment of the Dominican saints for children. It is this need that Sister Jean's work is intended to fill. In a series of three volumes, of which *Hunters of Souls* is the first, she will present short lives of the sixteen canonized Dominican saints and fourteen of the Dominican blessed.

This first volume contains the stories of five saints and five blessed from the earliest days of the Order, beginning with St. Dominic himself. Sister Jean opens her story most often with some event in the childhood of her saint, thus assuring herself of a common ground with her reader. The events which are most likely to appeal to children are emphasized, but around these there is woven skilfully, principally by the use of dialogue, a remarkably complete sketch of the life of the saint or blessed under consideration.

Included here, in addition to St. Dominic, are Saints Peter Martyr, Hyacinth, Raymond of Pennafort, and the recently canonized Margaret of Hungary.

Though most of the blessed will perhaps be unknown to children, there seems to be a definite purpose for their choice and inclusion. Bl. Zedislava was the first lay tertiary to be beatified and lived all her life in the world as a faithful wife and mother of four children. Bl. James of Voragine, the author of the *Golden Legend*, is the occasion for a little lesson on medieval books, while the life of Bl. Albert of Bergamo gives Sister Jean a chance to recount some of the medieval legends about the flowers which, however apocryphal they may be, are certain to delight children. Bl. Catherine Racconigi came from a home where father and mother frequently quarreled and where the utmost poverty was felt. The application of this story in our day of juvenile delinquency is too obvious to need comment. Bl. Sadoc and companions are included because the story of their martyrdom, as they sang the *Salve Regina*, has always been a favorite with Dominicans, and, as Sister Jean tells it, is sure to be a favorite with children too. Each story ends with a brief lesson drawn from the life of the saint.

The fourteen silhouette illustrations by the author need little recommendation to those who are already familiar with Sister Jean's work, though we may remark that the matter here gives even a freer reign to her imagination than has been the case in earlier works.

As to the audience to which the book will appeal, children up to the eighth grade should find it quite delightful, though it will be better read to the very young. Dominican teaching Sisters should welcome

it as a valuable instrument for instructing their pupils about the saints and blessed of the Order.

P.M.S.

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**The Voice of a Priest.** By Edward Leen, C.S.Sp. with an introduction by Bernard Kelly, C.S.Sp. pp. 266. Sheed and Ward, New York. 1946. \$3.00.

*The Voice of a Priest* is a collection of sermons delivered over a period of about twenty years by Fr. Leen. The famous spiritual writer was working on the book at the time of his death. Fr. Bernard Kelly has performed the task of final editing. He deserves our special congratulations on the informative introduction he has written to the book. Those who have read Fr. Leen's volumes on the spiritual life will be happy now to discover what kind of man he was. They will be happy, because they will find him the holy man that his writings clearly indicated. With the aid of Fr. Kelly's essay and the sermons of Fr. Leen, *The Voice of a Priest* is something unique in biographical study.

Aside from this angle of human interest, the sermons of Fr. Leen have much to offer. The book is divided into two sections, the first treating of Religious Ideals, and the other of Christian Ideals. There is no over-lapping of material, and definitely only the best sermons were selected. From the point of view of sermon writing alone, every seminarian and priest can profit by reading the book. Fr. Leen had the knack of beginning each sermon with a directness that must have snapped his audience to attention. In the development of his discourse, he never strayed from his main point.

Of value to all will be the thought content of each sermon. Two are biographical, and superb examples of that technique. It seems only fitting that they should be on St. Teresa of Avila and St. Thomas Aquinas, since Fr. Leen depended heavily upon their solid doctrine. One of the most forceful discourses is concerned with God as "The Great Misunderstood." It has tremendous power. In general it can be remarked that Fr. Leen's last book, unwittingly for him, is a great tribute to a priest who spoke from the abundance of a noble heart.

R.S.

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**The Epistles of St. Clement of Rome and St. Ignatius of Antioch.** Translated by James A. Kleist, S.J. pp. ix, 162, with notes and index. The Newman Book Shop, Westminster, Md. 1946. \$2.50.

This is the first volume to appear in the *Ancient Christian Writers* series, edited by Fr. Johannes Quasten and Fr. Joseph

Plumpe of the School of Theology of the Catholic University of America. It is the hope of this ambitious series to present under Catholic auspices translations of the most important works of the Fathers.

This first volume contains the writings of the two earliest apostolic Fathers, St. Clement of Rome, the third successor of St. Peter, and St. Ignatius of Antioch, who was martyred at Rome about the year 110.

The writings of these Fathers have always been held in the highest esteem, and some of the early Christians actually placed the Epistle of St. Clement among the canonical books of the New Testament.

St. Clement's letter is a pastoral to the church of Corinth, correcting abuses that were in existence there. It is particularly valuable to the student of ancient Christian history for the evidences it gives of the existence of an ecclesiastical hierarchy in the first century and for its witness to the primacy of the Roman Pontiff. The devout Catholic will also read here with profit the spiritual and moral directions given to the Corinthian community by this early pope and contemporary of the Apostles.

All seven of the authentic letters of St. Ignatius are given here also. They too furnish the apologist with a valuable testimony to the primitive hierarchical constitution of the Church and the primacy of the Church of Rome. They are of value also for their witness to the primitive doctrinal teachings of the Church, the doctrine of the Incarnation and the Holy Eucharist in particular.

Father Kleist has produced a thoroughly readable translation of these works. His reputation as a student of the *Koine* Greek is sufficient to guarantee the faithfulness of his rendering. A helpful introduction is prefixed to the works of each Father and there are copious notes of a philological, historical, and doctrinal nature. The thirteen page index greatly increases the value of the work.

The editors and publisher deserve to be congratulated for so successful a beginning in the *Ancient Christian Writers* series. It is to be hoped that the same standards of excellence will characterize subsequent volumes.

L.E.

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**Preface to Religion.** By Rt. Rev. Fulton J. Sheen. pp. 228. P. J. Kenedy and Sons, New York. 1946. \$2.50.

The chaotic conditions of the world today are a reflection of the confusion now existing in the minds of men, a confusion caused by ignorance or simple, fundamental truths. Too many people no longer



know what they are and what they were made for or how to be happy. Life for them has become a maddening, insoluble puzzle.

Msgr. Fulton J. Sheen, in his *Preface to Religion* offers in a simple, understandable way the solution to the puzzle. He shows how man has distorted the nature of God and himself; and then goes on to show what God really is like and what man really is like, and how badly man needs God. Also he answers questions such as "How did you get the way you are," "Who can remake you," and "What is the meaning of Heaven and Hell."

It is little wonder that the puzzle of life makes no sense to those who do not know these simple truths. It is little wonder that some people are driven to despair, suicide, and frustration. Rather, they should be driven to hope, a supernatural hope in God. Monsignor Sheen gives three considerations which may help build up a firm hope in God. They are:

1. Everything that happens has been foreseen and known by God from all eternity, and is either willed by Him, or at least permitted.

2. God permits evil things for the reason of a greater good related to His love and the salvation of our souls.

3. We must do everything within our power to fulfill God's will as it is made known to us by His Mystical Body, the Commandments and our lawfully constituted superiors, and the duties flowing from our state in life. Everything that is outside our power, we must abandon and surrender to His Holy Will.

*Preface to Religion* is a book that can be read with much profit by Catholics, Protestants, Jews, or those without any religion.

N.B.J.

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**The Mysteries of Christianity.** By M. J. Sheeben. Translated by Cyril Vollert, S.J. pp. ix, 834, with index. B. Herder Book Co., St. Louis. 1946. \$7.50.

Matthias Joseph Sheeben was certainly one of the greatest theologians produced by the last century, and Father A.M. Weiss, O.P., called his *Mysteries of Christianity* "the most original, the most profound, and the most brilliant work which recent theology has produced." Unfortunately, however, his work was not available to the English reader. A few months ago an English translation of his *Mariology* appeared, and now we welcome Fr. Vollert's translation of Sheeben's principal work. The translation is itself worthy of consid-

erable praise. Fr. Vollert made it from the third edition of Höfer published in 1941, and includes the revisions made by Sheeben shortly before his death. The translator has everywhere rendered Sheeben's teachings into English that is readable and clear.

This extensive work covers most of the field of dogmatic theology and some of the tracts belonging to moral theology: the Mysteries of the Trinity, Creation, Sin, the Incarnation, and Redemption, the Eucharist, the Sacraments, Justification, the Last Things, Predestination, and the Nature of Theology.

The style of writing is more flowing, but also more prolix than is ordinarily found in works of theology. Though this may, at first sight, seem to make for easier reading, it will also be discovered that this mode of presentation demands more careful reading if the essence of the theological arguments is to be laid bare.

In doctrine Sheeben has been described as fundamentally a Thomist with Molinistic tendencies concerning grace and predestination. The analysis seems justified from this work. In describing the necessity of the divine motion in human acts, the author indicates that a movement to "good in general" will suffice (p. 700)—a characteristic of neo-Molinistic doctrine. A little later he remarks that the Molinists and Congruists have retained what is substantially true in the doctrine of the Thomists and Augustinians. (p. 720). Nor is it likely that Thomists will accept his nomination of Gregory of Valencia as an authentic interpreter of the mind of St. Thomas on the doctrine of grace.

In discussing the nature of theology Sheeben seems to deny that the first specification comes from the *objectum formale quo*, desiring to find it rather in the *formale quod* or the essentially supernatural mysteries. The *formale quod*, however, will not suffice to distinguish theology from faith. The rest of this tract, however, is excellent. The relation of the motives of credibility to the act of faith is well explained, and the essential supernaturality of faith staunchly defended. The nature of positive and speculative theology is clearly exposed and the work of theology concisely set forth. If there is no adequate treatment of the nature of theological conclusions, we must remember that Sheeben died in 1888, and this matter has only been adequately developed in our own time, due, principally to the work of Fr. Marin-Sola.

Excellent notes, convenient divisions, and a complete index all serve to make this work a valuable tool to the professional theologian and a book that the well educated layman can use with considerable profit.

P.M.S.

**Essays in Reconstruction.** Edited by Dom Ralph Russell, O.S.B. pp. ix, 176. Sheed & Ward, New York. 1946. \$2.50.

Written by English Catholics, all qualified by varying degrees of recognized authority and learning in specialized fields, *Essays In Reconstruction* presents a series of selected approaches to the manifold problems that will arise inevitably, should England decide to abandon in favor of definite, reasonable, workable principles her traditional policy of "muddling-through" on the basis of ill-defined suppositions and vapid sentiments. As conceived by the editor, this collection of essays takes its unity from the fact that all the authors share the common principles of their Catholicism and supposedly have made them practical in their own spheres of thought and life—education, science, literature, philosophy, economics, and youth guidance.

In the working out of the plan of the book, the task of breaking the ground with an exposition of basic postulates was assigned to the first two essays, one of which is concerned with the rational basis of order and justice in human society; the other, with the supernatural rôle of Christ's Church in leavening the world. Limited to an exceptionally brief exposition, these essays, while adding nothing to the stock of principles or conclusions, save themselves from falling into the category of familiar refrains played in the old and grand manner by pointing out a few applications that could be made to the contemporary English scene. The third essay on the Sacrifice of the Mass as "The Catholic Action" seems to be very much out of place in a work that professes to be predominantly practical; certainly, not because the Mass has no practical value in the work of restoring England, but because the essay aims at an attempted conciliation, necessarily truncated by reason of space allowances, of two theories on the nature of the Mass, which competent theologians have commonly regarded as mutually contradictory.

The remaining seven essays on the various disciplines reveal that the editor's supposition that his authors had managed to elaborate an integral Catholic position in their respective fields was justified in the cases of education, philosophic thought, and youth movements; in brief, positive evidence is afforded that English specialists have kept in touch with advancements made in these fields in other parts of the Catholic world, and have not been inactive in applying new techniques to their own institutions. In regards to science, literature, and economics, however, the supposition appears to be unwarranted.

The expert in the last subject was forced to preface his work with a reminder to English Catholics of the lamentable poverty of their thought in working out a "distinctive body of Catholic thought

of the same technical competence as the main body of non-Catholic economics, and capable of being compared with it." Continuing, he points out that "in an argument on principles the Catholic case is well enough represented; when it comes to practical decisions Catholics have usually to stand aside and to have the issue to be settled by non-Catholic experts in the light of their own non-Catholic philosophy." Again the authors who have treated science and literature seem to have taken the position that, although these branches of learning lack an orientation to Catholic moral and doctrinal teaching, and even at times manifest a positive hostility, nevertheless they can become acceptable and profitable to a Catholic student who remembers the Creed and the Commandments. Such a position appears to involve the necessity of compromising both philosophical and religious principles.

Consequently, on the grounds that the book, first of all, adds little of value to an already overloaded field of Catholic literature; secondly, does not present an integrated or comprehensive view of the application of general principles to the particular disciplines; and finally, is limited in its scope to a treatment of English problems, it is not recommended to American readers. P.F.

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**A Testimonial to Grace.** By Avery Dulles. pp. 121. Sheed & Ward, New York. 1946. \$1.50.

The question, "Why did I become a Catholic?" in one sense defies an answer. Only God's grace is a sufficient cause for such a conversion, and the reception of that grace by one and not another is inexplicable. The dictum of St. Augustine, himself a convert, is priceless, "Why He draws one, and another He draws not, seek not to judge, if thou dost not wish to err." There are, however, two sides to a conversion, the human and the divine; both are true, both are necessary. The divine and mysterious element is God's actual grace preparing man for the tremendous step. The human element is man's free will, under grace, preparing himself. It is this human side of the picture that Mr. Avery Dulles paints in *A Testimonial to Grace*, the graphic story of his own conversion. Acknowledging that divine grace is the cause of his embracing the Catholic Faith, Mr. Dulles goes on to give a thorough analysis of his "personal motives." His reminiscences are at once a penetrating self examination and an apologetic of Catholic philosophy and theology against the skeptical and materialistic errors of the day.

At the middle of his junior year at Harvard, Mr. Dulles had recognized the folly of communism, liberalism, skepticism, and other ideologies which entertain a certain primacy in the academic circle of



our secular universities. He had found in Aristotle and Plato the truth to justify intellectual and moral honesty. From this vantage point, still far from the Faith, he sought answers to his religious problems, and this led him to a scrutiny of the claims of various religious sects. All he found wanting. Finally, he turned "to the pale occupant of Peter's chair in the beleaguered Vatican." In Catholicism Mr. Dulles found the truth, integral and untarnished. When grace prompted him to embrace the Faith, he found joy and peace. His thrilling story, recounted in this small book, is well written and makes for enjoyable reading. More than that, it is an invitation to Catholics to a greater appreciation of the cherished gift of Faith; to others outside the Church, it is a challenge to "face those fundamental philosophical and religious problems which have ever been the chief concern of the wise."

H.M.M.

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**Racial Myths.** By Mary Ellen O'Hanlon, O.P. pp. 32, with references. Rosary College Bookstore, Rosary College, River Forest, Illinois. 1946. Single copies 25¢.

The Negro Problem is not one that is going to be settled overnight nor by the single stroke of a legislator's pen. For, before any effective reform can take place, many naive notions, based either on prejudices or ignorance, or both, about the Negro and his qualities have to be displaced. To speed up the process of re-education, the author of this brief, technical contribution has taken the popular "stories," or "myths," currently connected with Negroes and has revealed how unscientific they actually are. Superstitions concerning the causes of dark skin and widespread fallacies dealing with the supposed innate backwardness of the Negroid branch of the human lineage are some of the errors shown to be untenable upon critical examination. That bugbear of all racial discussion, inter-marriage, is pointed out as being a "universal mental quirk," rather than a product of logical, sincere analysis. In short, race discrimination is wrong on three scores: scientific, political and religious. *Racial Myths* will tell you why.

M.M.

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**Spiritual Powerhouse.** By Francis N. Wendell, O.P. pp. 96. Third Order of St. Dominic, New York. 1946. Single copy, 25¢.

Fr. Wendell's latest booklet explains the origin, nature, and function of the Third Order of St. Dominic. *Spiritual Powerhouse* is a splendid and forceful treatment of the place and need of this organization in the world today. The work of the lay apostle can be easily vitiated by a lack of spiritual training. To avoid this tragic disaster,

Fr. Wendell points out the value of the Third Order as a powerhouse generating spiritual strength.

The author exhaustively explains his subject. Chapters are included on the technical set-up of the Third Order as well as excellent sections on the rôles of the Mass, meditation, devotion to Mary, and spiritual reading. Concerning the last mentioned, the Dominican apostle of Catholic Action lists books of permanent interest to those of the Dominican family. Veteran members of the Third Order will take new life from a reading of *Spiritual Powerhouse*; prospective members will be more anxious to join; all will reap much fruit from a careful consideration of its contents.

R.S.

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**The Epistles and Gospels for Sundays and Holy Days.** Translated with a commentary by Msgr. Ronald Knox. Sheed & Ward, New York. 1946. \$2.50.

While this book will not have the same value in the United States as in England, where Msgr. Knox's translation has been accepted for public reading in church, still, those who liked Msgr. Knox's translation will be glad to get the Sunday Epistles and Gospels in handy form.

Though it should be noted that Msgr. Knox's interpretations of Scripture are by no means universally accepted in scholarly circles, still the laity seeking a deeper appreciation of the Sunday Gospels will find considerable profit in his commentary, and the priest who must preach on the Gospels or Epistles will find an aid here.

L.E.

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**The Darkness is Passed.** By Thomas H. Moore, S.J. pp. 176. Declan X. McMullen Company, New York. 1946. \$2.00.

In the foreword of this book of twenty-six meditations, Father Moore has characterized the whole of it as a call to live a life of virtue for Christ—to be men in the true sense of the word. "The darkness is passed and the true light now shineth." For man the darkness passed away when he became regenerated in Baptism and was henceforth pledged to follow the True Light which gives meaning to everything in life. Because men have been afraid to live in this brilliance, Father Moore has written this spiritual book to show them how to practice their religion in every-day life.

Written in a popular style, these meditations do not follow one set pattern. Some take the form of conversations with Christ; others are reflections on Scripture, daily living and the like. All are expressed in compelling language and fertile imagery. Especially by his

knowledge of the Bible and of the land of Christ's birth and by his ability to interpret these in terms of modern living, the author has shown his readers how to make practical application of Biblical teachings and events.

It seems pertinent to criticize a general failure to capitalize pronominal references to God and to Christ in the book. No doubt, this is the fault of the publisher. But since this mistake has been noted in other books of Catholic interest lately, it seems to indicate a new trend which is not consonant with the established usage of the English language.

For anyone who wants a spiritual book that is "different," Father Moore's book is highly recommended. J.J.C.

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**Roses For Mexico.** By Ethel Cook Eliot. pp. 119. The Macmillan Company, New York. 1946. \$1.75.

This short book is about the appearances of Our Lady of Guadalupe to the Aztec Indian, Juan Diego. These occurred on the rocky summit of the hill Tepeyac, near Mexico City, in 1531. The novel records the trials the Indian had in trying to convince the Bishop, Juan de Zumarraga, of the supernaturality of his visions and of Our Lady's wish to have a church built in her honor on Tepeyac.

Writing in a pleasing, womanly style, which at times however, tends to be overly pious, Mrs. Eliot has portrayed a deep faith in the reality of what some have called a "quaint and gracious Mexican legend." For those who have never heard the story of the shrine of Guadalupe or for those who want to re-learn it in the colorful language of fiction, this book will have an appeal. Mrs. Eliot's explanations of the faith are orthodox and thought-provoking. But some, such as the Communion of Saints, coming from the mind or the mouth of an unlettered Indian converted only six years previous to the apparitions, do not seem true to life. J.J.C.

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**"Pastoral in Blue."** By Sister Mary Charitas, I.H.M. pp. 108. The Scapular Press, New York. \$2.75.

*Pastoral in Blue* is the biography of Mother M. Casmir, Superior-General of the Sisters Servants of the Immaculate Heart of Mary. It is well written, simple and without detail. In its pages you see a spirit of common sense, "of simplicity, of humility and of sound, unpretentious piety"—virtues which Mother Casmir possessed to perfection—influencing and even forming the lives of those around her.

The apostolate of the Sisters of the Immaculate Heart is not wholly the product of Mother Casmir. However, during her ten years

of prudent guidance it was directed not only to higher education, The College of Marywood in Scranton, Pennsylvania, but more especially to the "little ones," five mission schools for the colored children of North Carolina. Through these and other channels which she established, the spirit of Mother Casmir continues to animate the young hearts of Catholic America. J.D.S.

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**Are Catholic Schools Progressive?** By Rev. Lawrence J. O'Connell. pp. ix, 167 with index. B. Herder Co., St. Louis. 1946. \$1.75.

The proponents and opponents of "progressive education" have been loud in their respective commendation or denunciation of the new type of education. Father O'Connell injects a new note into the discussion in this evaluation of naturalistic trends in education in the light of traditional Catholic teaching and practice.

While pointing out the evils underlying many of the principles of progressive education, the author shows how many of the techniques can be and have been used in Catholic schools to promote a better educational system.

Progressive education has been berated by many as a system of "brat-breeding," boomed by others as the burgeoning of a rosy new horizon in the educational sphere. This book makes no pretense at answering all the questions regarding the relationship of Catholic and progressive education. Yet the author does point out the challenge made in the field of education by the introduction of this system, as he points out the errors and flaws in the philosophy underlying such an educative process. Indicating that moral and spiritual values must be uppermost in any sound system of education, the author does point out that many procedures and practices of this system might be incorporated into the Catholic field in developing a thorough and sound methodological approach to the educational process. B.G.H.

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**Keystones and Theories of Philosophy.** By Rev. William D. Bruckmann, S.T.L. pp. viii, 230. Benziger Brothers, Inc., New York. 1946. \$2.50.

Beginners in philosophy as well as advanced students should find *Keystones and Theories of Philosophy* helpful and enlightening. Here the beginner has a source from which to learn the definitions of terms which he meets for the first time in his study of philosophy. Here also he can find briefly treated various theories of philosophy as well as short biographical notes on philosophers from the very beginning of philosophy to the present time. Besides these, there is a list of Latin terms explained, terms that must be known for an understand-



ing of philosophy, terms that almost defy translation, and as the saying goes "are clearer in the Latin."

The skilled philosopher too can find this book an aid in his studies. It can serve him in recalling definitions that he has forgotten. It will prove helpful also as a review of many theories of past and present times, too numerous to keep clearly in mind.

The beginner can use *Keystones and Theories of Philosophy* as a companion to the text book that he is studying. The more advanced student can use it for reference and review. This book on the whole can be recommended to those who study and are interested in philosophy.

B.J.

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**Joy.** By Georges Bernanos. Translated by Louise Verese. pp. 297. Pantheon Books, Inc., New York. 1946. \$2.75.

The noted fictional works of Bernanos form a triptych designed to penetrate the mystery of mysticism. The two side panels, *The Star of Satan* and *The Diary of a Country Priest* have been received with unbounded enthusiasm by some, and with unmitigated scorn by others. The translation of *Joy* which is the center panel connecting the two, will certainly cause similar controversy.

Chantal de Clergerie is a young girl, seemingly the rather ordinary mistress of her father's somewhat deranged household. In reality, she has been blessed with a high degree of contemplation, although she and some of those around her suspect her "ecstasies" as symptoms of an hereditary nervous disease. The real struggle, however, takes place in those who learn of her condition, and are brought face to face with the great realities of God and a human soul. The one most affected is the Abbé Chévance, a priest who has lost his faith. The crisis in the Abbé's struggle with God comes when Chantal is murdered by an evil servant who cannot bear her exquisite holiness.

The main flaw in the book is the description of the states of ecstasy. That is not to say that there is not depth of psychological observation and brilliant reporting, but that there is an air of unreality and a tendency to Quietism which theologians and genuine mystics have always avoided. Such a defect, however, is almost inevitable on such high and difficult matters. Still this does not completely explain the predominance of the esoteric and the high flown dialogues. Here it might be said that Bernanos, in attempting the extraordinary, has succeeded only in being strange. As a literary artist, Bernanos makes one rather peculiar error. He lavishes a wealth of sympathy on his main characters, good and bad, but lashes out against his menagerie of mediocrities not only without sympathy

but with positive and savage hatred. The neurotic grandmother clutching keys that open nothing, the hypochondriac father helpless without his half-mad psychiatrist—these are not characters but caricatures.

Yet withal, Americans are not in a position to judge what is a criticism of M. Bernanos' own countrymen. Perhaps the most eloquent commentary on them is that they are said to laugh at Bernanos. Laughter is a strange reaction when in the midst of a dreary and desolate fog, some one lifts the torch of faith from which wavers a flame of charity. And this is the value of Bernanos. For though many Americans may find his psychological probing morbid, and though aesthetes may rave without any comprehension of the theme, the theme remains a great one, the only one that matters. Whether the theme has been treated awkwardly or well remains a controverted question.

U.V.

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**For One Sweet Grape.** By Kate O'Brien. pp. 340. Doubleday & Co., New York. 1946. \$2.75.

"What follows is not a historical novel, it is an invention arising from reflection on the curious external story of Ana de Mendoza and Philip II of Spain—all the personages in this book lived—but everything which they say or write in my pages is invented, and naturally-so are their thoughts and emotions. . . ."

It is a curious and brave task which Kate O'Brien set for herself in the forward of her latest book. Whether she has accomplished what she set to do, whether this is really "not a historical novel" is a rather difficult question to decide. Where fact ends and where fancy begins in the telling of the tale of the one-eyed princess of Eboli is a question for debate. What is certain is that she has succeeded in writing an intensely interesting novel. She is to be congratulated on the vividness of her character studies and the brilliant picture she paints of life at the court during the reign of Philip II, Catholic King of Spain. It is refreshing to read a novel of our day which does not drown itself in its own filth. *For One Sweet Grape*, it is true, treats of the sins of the flesh but the author manages to preserve a certain dignity and delicacy of expression which should cause offense to no one.

Unfortunately there are one or two points which mar this otherwise well-balanced work. First of all, there is an impression given that sin is not so bad after all. The remorse felt by Ana seems to be only a compromising thing. She is willing to abstain from her sin as long as it is practically impossible to sin anyway. She is forever arguing

that her sin is unique, something different, which must be treated in her own painless way. The reader is left with an Ana who is a heroine, but heroic in her sin. And there is nothing heroic about adultery. One could wish too that the author had not been so insistent on the supposed incompetence on the part of the "theologians" to help Ana in her distress of soul. These "theologians" are always "thinking in ones" while the world "sins in twos." The men of God with their answer of prayer and penance go unheeded by this sinner who has "ideals" to uphold. And the reader is inclined to side with her and pity the poor clerics who do not know life.

However these two points are merely unfortunate impressions which strike the reader of this otherwise excellent book. It is recommended to mature readers as definitely worthwhile and entertaining.

T.O'S.

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**The Miracle of the Bells.** By Russell Janney. pp. 497. Prentice Hall, Inc., New York. 1946. \$3.00.

With this, his first novel, Mr. Janney has accomplished no mean feat in bringing to the "best-seller" list, a story made conspicuous by its absence of filth and sordidness. We wish that we might be able to go on and recommend *The Miracle of the Bells* to one and all but its insipid and erratic content renders this fond desire impossible.

Mechanically speaking, the story is puerile and one is led to think that Mr. Janney had his eye on a future motion-picture script when he wrote. Even Horatio Alger never conceived of as many happy endings as does Mr. Janney in his book. Climax upon climax tends to weary the reader instead of stimulating his interest.

The novel tells the story of a young motion-picture actress who died after finishing her first picture. Her press-agent, the hero, brings her body back to her mining-town home and has the bells of the churches there rung in accordance with her last request. These bells have the effect of inducing various characters to lead better lives. The story is laid in a Catholic setting by the author who patently has only the most superficial grasp of the Catholic religion.

It is a principle of art to know one's subject; when that subject is concerned with the most sacred endeavor of man, viz., his religion, any ignorance of the subject is unexcusable and condemnable. And yet, we have here a novelist who speaks of "the Immaculate Conception of the crucified Saviour of their Church," and a host of similar errors and inaccuracies. Then too, Mr. Janney's conception of life after death, is to say the least fantastic and founded solely on the tenuous ground of the imagination.

All this proves that Mr. Janney has taken his theology, not from the orthodox doctrines of the Catholic Church, of which he is writing, but from the emotionalism of the Reformation. His notion of faith is a sentient voluntarism and his idea of charity, a pragmatic humanitarianism. K.C.

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**Yellow Tapers For Paris.** By Bruce Marshall. pp. 294. Houghton Mifflin Co., Boston. 1946. \$2.50.

The tapers are for the wake of France, crushed under the conqueror's heel. There is no after life for nations, their sins are punished by God in this world. It is the sins of France that are probed by Mr. Marshall in his latest novel, yet they are the sins of modern men of all countries. The author has drawn in vivid colors a harshly realistic picture of life among the lower classes in prewar France. The story, though powerfully told, is dreary and disheartening. The mood is set in the beginning, and maintained dismally to the end, with few overtones, like a wedged note on an organ. It is a baring of the blind, spiritual mediocrity of modern men, the insensibility of Christians to the breathtaking gifts which Christ has showered upon them. Here we meet a spiritually weak, underpaid accountant, Jean Bigou, the sorry hero of our story, who sins because it is conventional, not daring to live by what he knows to be true for fear of the ridicule of his fellows. We meet his employers, with their Sunday and weekday moralities, greedy, grasping men, who squeeze as much as they can from their employees, their customers, the government. We meet his friends, those whom this modern life has spawned, the ardent revolutionary, the broken, embittered veteran, the anticlerical, the stupid, brutish men who measure all things on the level of the senses. They are congenial, though not always pleasant companions. These are the persons whom the abbé Pècher tries to lead back to the bosom of Holy Church, yet they are all busy in the work of existing and sinning, while events about them are moving to their cataclysmic climax in the outbreak of the second World War.

The temptations and falls of Bigou do not make pleasant reading. There are some bright spots, however, such as the description of the confession of Bigou and his daughter, and the conversion of the "yellow tart," but these are like sunshine breaking through for a moment in the overcast sky. The book ends on a note of hope as Bigou, fleeing before the advancing Germans, with his daughter and with his friends, at last realizes his miserable state, seeing that the greatness of a nation is the sum total of the invisible goodness of its inhabitants. F.M.C.



**The Book of Job.** By Edward D. Kissane. pp. lxiv, 298. Sheed & Ward, New York. 1946. \$4.00.

Though it must always be remembered that it is a matter of faith that the Vulgate, the official Latin translation of the Bible, is an authentic version, and so contains substantially the word of God as the Holy Ghost inspired it, still it is admitted by Catholic scholars that there is a possibility of improving the Vulgate reading in places, particularly in the Old Testament. Such an improvement was recently attempted when the Church gave us the new translation of the Psalter. Father Kissane's book is an attempt to give a reconstructed text of the *Book of Job*, together with an introductory sketch and a critical commentary.

In his introduction Father Kissane discusses the theological problem of the *Book of Job* as well as the problem of its historicity and the date of its composition. In the latter matter he concurs in the best Catholic opinion which admits that Job was an actual historical person, but that the purpose of the book is didactic rather than historical. He fixes a date for its composition sometime between 530 and 200 B.C., preferring a time nearer the earlier term.

The most valuable section of the introduction, however, is the part on the metrical structure of Job. The strophic arrangement of the verses has always puzzled the critics. Dhorme, for example, confessed that he could not find any regular pattern, while other critics have adopted systems that either call for a great deal of emendation, omission, and transposition, or are so highly complicated as to be also highly improbable. Father Kissane's system is founded on the basic principle that a strophe is a thought unit. Dividing the poems of the book of Job in accordance with this principle, he gets the following results:

1. A Strophe may consist of three, four, five, six or seven verses.
2. Each poem (or speech) has a regular strophic arrangement which may be different from that of the preceding or the following.
3. The strophic arrangement of a poem follows either of two patterns: either a) the strophes are all of the same length; or b) the strophes are "odd and even," that is, the alternate strophes are one verse longer or shorter.

Though he admits that this alternation of odd and even strophes is a bit unusual, he claims to have found an example of it in the poem in Isaiah li, 1-8.

It is to be noted that this strophic arrangement calls for the rejection of only four verses as glosses. Of these, one, xxxi, 11, was also rejected by Dhorme on the basis of internal criticism.

In his translation and commentary, Father Kissane includes critical notes indicating the reconstructions he has made in the Hebrew text. In this portion of the work he has differed from Dhorme on a number of points. These differences among scholars are to be expected, however, and it is evidently impossible to decide matters of this sort with any certitude. It must be said, however, that Father Kissane has made a most worthwhile contribution to Scriptural studies. Serious students of the Scriptures cannot afford to be ignorant of it.

P.M.S.

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**Treatise on Purgatory, and The Dialogue.** By St. Catherine of Genoa. Translated by Charlotte Balfour and Helen Douglas Irvine. pp. 142 with a short sketch. Sheed and Ward, New York. 1946. \$2.00.

This is the first time that *The Dialogue* of St. Catherine of Genoa has appeared in English, and although *The Treatise on Purgatory* has been translated into English three times, the latest edition was in 1909. This translation of both these works was made from the original version published by Giovanni Battista de Caporali in 1737.

No one has contested St. Catherine's authorship of *The Treatise on Purgatory*, but Baron Von Hügel has shown that *The Dialogue* is the work of Battista Vernazza, godchild and intimate disciple of St. Catherine; hence in this latter work we see not only the spiritual life of the saint but also its reflection in the soul of another mystic.

Although these works are written in prose form, the words flame with the love and devotion of a soul for its God, creating an atmosphere of lyrical poetry which holds a sympathetic soul enraptured and enthralled, heedless of time, conscious only of an eternity filled with the loving goodness of God.

J.H.S.

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**Plato's Theory of Man:** An Introduction to the Realistic Philosophy of Culture. By John Wild. pp. vii, 311 with index. Harvard University Press. Cambridge, Mass. 1946. \$5.00.

The large scope of the title of this book, the great attention to critical apparatus found in it, and the fact of a non-Catholic university press publisher might indicate to a Catholic student that this book was another misinterpretation of Platonic philosophy in the light of a modern philosophical school. For this reason, perhaps, it has not to date been received and discussed by Catholic journals. Whatever the reason for its quiet birth and cloistered life, this book ought to be

brought forcibly to the attention of Catholic theologians, philosophers, students of culture, and schools and colleges, for it is the finest work published in English on the philosophy of Plato in the last several years. It may be the finest in any language for a long time.

The author's thesis begins in this: that Plato and Aristotle stand as the founts of the traditional philosophy; neither one nor the other exclusively, but both. This philosophical tradition, carried through the ages, found its perfect statement in St. Thomas Aquinas and the medieval doctors, although there at the service of theology; and finds, today, not without some imperfections, its chief custodians in contemporary Thomists and scholastics.

The thesis of the book is a statement of the philosophy of culture, or the moral philosophy of Plato so that it can be seen as part of the great philosophical tradition—as molding it and giving it one part of its special character.

Beginning with a modern problem which would attack his thesis, Mr. Wild insists that a complete philosophy must include Plato and Aristotle (his quotations from medieval doctors and saints help his cause immensely). They do not conflict or contradict one another essentially, as many moderns and some scholastics contend; but, on the other hand, one without the other is not philosophy but only part of it. The burden of this book, then (it is philosophy, however and not history) is to show in detail the Platonic contribution.

Plato, Mr. Wild states, was the practical philosopher, and Aristotle the theoretic. And just as the two orders must be distinguished in order to be understood and united to form a complete picture of reality and life, so the thought of the two philosophers combine to form one truth. The complete philosophy is both theoretic or speculative, and practical or moral; and the traditional philosophy is both Aristotelean and Platonic.

Plato's contribution, Mr. Wild insists and proves, is in the moral order, the order of all things to their end, the motion of the mind and will toward the good, and the stages which must be followed in pursuing this end or good. Mr. Wild's book, then is concerned with the basic moral or kinetic structures of human life or thought, as taught by Plato in the dialogues.

The book is well divided. The first chapter, both historical and philosophical, describes the tradition in classical philosophy. Here the historical development of the tradition is shown: the unity of Plato and Aristotle, was taken for granted in the middle ages, and the subsequent division which was placed between them was one great fruit of Decartes. Mr. Wild then gives a speculative consideration of the

two parts of philosophy, theoretic and practical, and the contributions made to each by the two great philosophers.

Beginning the Platonic analysis proper, the second chapter concerns the human arts and their inversion, that is, the basic forms of human activity, and the misunderstanding which man possibly can, and actually does in contemporary culture, make of them. The third chapter treats of life or movement to an end, as distinguished from art; and here the positive or ordered life is explained in detail, and the errors of perversions shown, as they fit into the pattern which Plato erected. Political or social life is treated first, and then individual life. This concludes the general consideration of the Platonic study.

Turning next to specific sections of the Platonic dialogues, Mr. Wild gives an interpretation of the text in the light of traditional philosophy. The first is the image of the cave and the moving shadows in Book VII of the *Republic*. Here the ascent of the mind from base sense knowledge of externals to a knowledge of God, accomplished through proper education, is explained in detail against the background of the dialogue. In the next chapter the dialogue *Parmenides* is analysed and its dialectic is shown as the foundation of any fruitful ontology. Here also the necessity for a sound ontology as the foundation for understanding and moral life is exposed. Turning to the *Theaetetus*, Mr. Wild analyses the stages of knowing: sensation, opinion, and knowledge, accompanying this with a treatment of the inversions which are found in these types of knowledge among men of all times, including our own. The *Sophist*, finally, is interpreted, and its teaching explained as the process of perverted philosophy. In sophistry, which Mr. Wild says is essentially intellectual pride, we see the archetype of all philosophical error and the beginning of all inversions, the substitution of lower faculties for higher, the turning of human life into a life of vice, of social life into tyranny.

Possible points of criticism of the book are two: is it faithful to Plato and is it faithful to the tradition. To the first, as far as this reviewer can judge, it is. To the second, it is, although those accustomed to the analytic mode of thought of St. Thomas and Aristotle will find the synthetic mode strange at first. For while St. Thomas and Aristotle talk of virtues, potencies, and objects, Mr. Wild, presenting Plato, speaks of motions, of ascents, descents and the like. But time must pass, and more profound and painstaking criticism of the book must be made before it will receive its place, and its contribution be sufficiently analysed. For the present, it is a book which Catholic libraries, schools and philosophical faculties should have on



hand. And philosophers and theologians should endeavor to read and discuss it. At any rate this can be said: who would ignore it is little a friend to Socrates; and less a friend to truth. M.H.

**Money is Sterile.** By G. Jansen, O.P. pp. 59. Blackfriars, Oxford. The Newman Bookshop, Westminster, Maryland, American distributors. 1946. 1/-net.

Originally printed in the *Catholic Times* of South Africa, this series of articles applying Thomistic ethical principles to the economic institutions of the Empire constitute Father Jansen's protest against an inhuman system and his contribution to the elaboration of a morally sound, workable, and fruitful system of economic relations and a science of economics subordinated to ethics.

The first four essays analyze the techniques and postulates of modern banking, the gold standard, commerce, and investment, apply to each the principle that money is sterile and should be limited to the good which it represents, and conclude in each instance that the system under examination is inherently usurious. The argument developed by the author permits lawful interest only on two titles, *productive use* (which, it seems necessary to point out, may have been condemned in Pope Benedict XIV's *Vix Pervenit*) and *damnum emergens*; both of which titles the author claims are no longer warranted by economic facts. As a matter of fact, Father Jansen is convinced that modern systems necessarily limit production and that those who control them seem always to show a profit, come what may.

Granting the cogency of his argument and the accuracy of his analysis—and it must be admitted that he is one of the few Catholic moralists who can match his abundance of principles with a wealth of concrete fact and detail—still it is difficult to see that he can conclude to anything more than an abuse in the use of the system that should be corrected. The argument presupposes that profit accruing under these systems falls into the category of interest and hence must be justified on some extrinsic titles. It is possible, however, to consider the profits as charges for services rendered, and then the problem shifts to the field of the just price requiring the determination of whether the prices are set by a monopoly or are established by the common estimation of man as a market price, etc. Again, he has failed to consider the possibility of other titles intervening, some definitely valid, others of questionable value, admitted by modern moralists. Finally, it seems too that some consideration should have been given to the type of contract involved, for the moral principles governing a *mutuum* are distinct from those concerned with a *societas*, and it may

well be that many modern business transactions fall into the latter category. All things considered then, it seems to this reviewer that Fr. Jansen has overdrawn his premises, and possibly may have overstepped the bounds of prudence in attempting a popular exposition of a highly debatable, technical problem.

The fifth essay on the "Philosophy of Economics" merits serious consideration by students of this discipline. Moreover, it is definitely a challenge to Thomists to evolve that science, both practical and speculative, mentioned in passing by St. Thomas in the course of his consideration of economics as household prudence. P.F.

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**Australia: The Catholic Chapter.** By James G. Murtagh. pp. cviii, 261, with bibliography and index. Sheed and Ward, New York. 1946. \$3.00.

One of the most pleasing features of this book is the orderly arrangement and treatment of the matter. A good introduction, unlike the blind alley approaches of many books nowadays, states clearly the author's aim, what he is going to write about and what is his particular approach to the subject. He says on page xiv:

"This book attempts to tell the story of Australia in terms of liberalism as seen through the eyes of an Australian Catholic. It traces the broad movements of the nation's history, with special reference to the role of the minority, which has made the most sustained and united impact in terms of values. It points the contrasts, agreements and conflicts between two ideas: the evolving liberal idea of the majority and the integral Christian idea of the Catholics, who form one-fifth of the Commonwealth. This helps to bring out the true nature of Australia's coming of age, which is fundamentally a crisis in liberalism."

The reader will find all the ideas that are expressed here, unfolded and worked out in the course of the book. The conclusion rounds off the whole with an enlightening survey of Australia's present economic and social position.

Father Murtagh proceeds with an historian's care and exactness. But the history is told in broad outline, so that the ordinary reader is saved the heavier reading of documented details and critical discussion of disputed points. There is a touch of romance, too, in the story of Australia's rapid rise from the despair and depression of a penal colony to the hope and vitality of a self-governing nation, in the course of a little over a century.

The role of the Catholic minority makes up a saga, for the most part, of determined, individual effort. The pioneer priests and laymen battled against great odds for religious liberty and the abolition of penal slavery and the convict system. Catherine Chisholm, a married woman with two children, braved the dangers of a vast, unexplored country as wild as the Wild West of American pioneering days, to become in Australia the first apostle of the family and the domestic virtues. "Without wealth or rank and with very meagre support she settled eleven thousand women in security and independence." Peter Lalor, who led the diggers in the Eureka Stockade rebellion, is a colorful figure. From leader of the rebel miners he rose to become a legislator in the government of the country. These and others, such as the scholarly Cardinal Moran of Sydney, built up a strong Catholic tradition in the fight for freedom and social justice in Australia.

The book is well written and should interest a wide variety of readers. Father George Higgins, of the NCWC Social Action Department, in a recent article in *The Michigan Catholic*, pointed out the interest it will have for Americans concerned with the Catholic social program in the United States. We think it not too much to expect that, after reading the book, Americans will have a better understanding of why Australia has become the champion of the smaller nations in U.N. and whence Mr. H. V. Evatt inherited his indomitable courage to speak out against the crimes and abuses of Soviet Russia, in the cause of justice and freedom.

L.R.D.

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- THE INDEX TO AMERICAN CATHOLIC PAMPHLETS. Vol. Three. Compiled by Eugene F. Willging. pp. 107. University of Scranton, Scranton, Pa. 1946. \$1.25.
- KEY TO THE DOCTRINE OF THE EUCHARIST. By Dom Anscar Vonier, O.S.B. pp. 269. The Newman Book Shop, Westminster, Md. 1946. \$2.50. (A reprint of a highly treasured work.)
- THE LIFE OF JESUS FOR HIS LITTLE ONES. By Grace Keon. Illustrated by Vincent Summers. pp. 70. St. Anthony Guild Press, Paterson, N. J. 1946. \$1.00.
- THE LOVE OF GOD. By Rev. Andrew Green, O.S.B. pp. 225 with index. B. Herder Book Co., St. Louis. 1946. \$2.50. (Spiritual conferences for religious.)
- THE MARIANIST YEAR. By Rev. Peter A. Resch, S.M. Translated by Rev. Henri Lebon, S.M. pp. 233. The Grail, St. Meinrad, Ind. 1946. \$2.00. (Feastday meditations in the Society of Mary.)
- MARYKNOLL MISSION LETTERS. Vol. I. 1946. pp. 63. The Field Afar Press, New York. 1946. \$0.50.
- MEDITATIONS FOR SEMINARIANS. By Rev. Carlton A. Prindeville, C.M. pp. 403. B. Herder Book Co., St. Louis. 1946. \$4.00.

- NATIONAL LITURGICAL WEEK, 1945. pp. 202. The Liturgical Conference, Inc., Peotone, Ill. 1946.
- OUR LADY OF SORROWS. By Hilary Morris, O.S.M. pp. 101. The Newman Book Shop, Westminster, Md., 1946. \$1.75. (Meditations on the Sorrows of Mary.)
- THE ROMAN MARTYROLOGY. Translated by Rev. Raphael Collins and Rev. Joseph B. Collins, S.S. The Newman Book Shop, Westminster, Md. 1946. \$4.00. (A complete translation of this official liturgical book.)
- SEND FORTH THY LIGHT. By Rev. Robert Nash, S.J. pp. 199. The Newman Book Shop, Westminster, Md. 1946. \$2.00. (A book of meditations.)
- THE SYSTEMATIC TEACHING OF RELIGION. Vol. II. Method and Matter in Religion Teaching. By Rev. A. N. Fuerst. pp. 526. Benziger Bros., New York. 1946. \$5.00.
- PROCEEDINGS OF GROUP MEETINGS AND OFFICIAL STATEMENTS ON THE CONFRATERNITY OF CHRISTIAN DOCTRINE. Wartime Volume. 1942-1944. pp. xix, 356, with index. Publications Dept. Confraternity of Christian Doctrine, Paterson, N. J. 1946.

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- MONTHLY RECOLLECTION WITH EXAMINATION OF CONSCIENCE FOR SISTERS. By Rev. Fr. Victor, C.P. Newman Book Shop, Westminster, Md. 1946. \$0.30.
- THE WORLD WE WANT. By J. J. Walsh, S.J. and L. F. Cervantes, S.J. Catechetical Guild, St. Paul, Minn. 1946. \$0.35.
- HOW TO PRAY THE MASS. By Fr. James, O.F.M.Cap. Mercier Press, Cork, Ire. 1946. 1s.

### From The Grail, St. Meinrad, Ind

- A MORE EXCELLENT WAY. By Archbishop Goodier, S.J. 1946. \$0.15.
- THE CHARITY OF JESUS CHRIST. By Archbishop Goodier, S.J. 1946. \$0.15.
- HINTS ON PRAYER. By Archbishop Goodier, S.J. 1946. \$0.15.
- POINTS FOR MEDITATION. By Archbishop Goodier, S.J. 1946. \$0.15.
- DIGEST OF THE LITURGICAL SEASON. By Bernard Beck, O.S.B. 1946. \$0.25.
- FRUITFUL DAYS. By Placidus Kempf, O.S.B. 1946. \$0.25.
- LITURGICAL ESSAYS. By Benedictine Monks. 1946. \$0.25.
- ROUSE THY MIGHT. By Sister M. Gonzaga Haessly, O.S.U. 1946. \$0.25.
- NEWNESS OF LIFE. By Placidus Kempf, O.S.B. 1946. \$0.25.
- WHAT IS THE ANSWER? By Theodore McDonald. 1946. \$0.10.
- IMITATE YOUR BLESSED MOTHER. By Peter Resch, S.M. 1946. \$0.25.
- GLORY OF DIVINE GRACE. By M. J. Sheeben. Translated by Patrick Shaughnessy, O.S.B. 1946. \$0.25.

### From Radio Replies Press, St. Paul, Minn.

- FIRST FRIDAY AND JUNE DEVOTIONS TO THE SACRED HEART. 1946. \$0.15.
- QUIZZES ON HOSPITAL ETHICS. By Rev. Dr. L. Rumble, M.S.C. 1946. \$0.35.



THE THREE HOURS AND ALL FRIDAYS OF THE YEAR. 1946. \$0.35.  
WHY A MISSION SISTER. By Rev. M. D. Forrest, M.S.C. 1946. \$0.15.

**From Our Sunday Visitor, Huntington, Ind.**

A WHITE COURTSHIP. By John O'Brien. 1946. \$0.20.  
AMERICAN MYTHOLOGY. By Urban Nagle, O.P. 1946. \$0.20.  
ACCORDING TO THE HOLY GOSPEL. By John J. Reilly. 1946. \$0.15.  
THE CHURCH AND THE WORKING MAN. By Rev. Chas. O. Rice. 1946. \$0.15.  
HAPPINESS AND ORDER. By Robert J. Slavin, O.P. 1946. \$0.20.  
LOVE ON PILGRIMAGE. By Msgr. Fulton J. Sheen. 1946. \$0.25.  
MAN AND THE MYSTERY OF LIFE. By Vincent Holden, C.S.P. 1946. \$0.15.  
UNITY OCTAVE SERMONS. pp. 80. Graymoor Press, Peekskill, N. Y. 1946.