



Summa Theologica of St. Thomas Aquinas, Ia and Ia-IIae Partes, Vol. I.
 Translated by Fathers of the English Dominican Province. pp. 1161.
 Benziger Bros. 1947. 3 Volumes \$38.

The first volume of the eagerly awaited Benziger edition of the *Summa* has at length appeared on the Catholic book mart. The publishers are to be congratulated upon their very competent performance of a difficult task. What had been published previously in a twenty-two volume set is soon to be available in a large (7½" x 10¼") but infinitely handier three volume edition. The complete text, including supplement, appendices, general and classified indices are contained in the three volumes of the new edition. The translation of the English Dominicans has not been revised or corrected. The short but magnificent prologue of St. Thomas has been excluded. To the text have been added analytical charts preceding each major tract, and in the last volume a series of articles on principal points of doctrine by excellent and authoritative Thomistic writers has been appended.

The binding is attractive and seems to be strong and durable. The format is both pleasing and practical. Each page contains two columns of text. Page headings give question, article, and Pars of the *Summa* and the title of the principal point of doctrine treated on each page. The print is large (12 point), standard and read easily.

A set of the Benziger English *Summa* is an indispensable adjunct to every Catholic College Library. It is recommended without reservation to men of learning and to all who wish to learn the doctrine of the Catholic Church and the mind of St. Thomas.

T.L.F.

The First Two Dominican Priories in the United States. By the Very Reverend Victor F. O'Daniel, O.P., S.T.M., and Reverend James R. Coffey, O.P. pp. 290 with index. National Headquarters of the Holy Name Society, New York, N. Y. 1947.

Although Father O'Daniel has written a history of the Dominican Province of St. Joseph and other valuable works on the

lives of some of the founding fathers, yet it was thought desirable to have an historical study concerning the first two Dominican establishments in the United States. This latest volume of Father O'Daniel's, in which Father Coffey has collaborated, contains a complete and reliable history of St. Rose's Priory, Springfield, Kentucky, and St. Joseph's Priory, Somerset, Ohio. Each section is complete in itself, containing, besides a history of each Church and Priory, biographical sketches of the Fathers who have labored in these two religious houses from the pioneer days down to our own times. At the end of each part there is a collection of full-page photographs of past and present St. Rose's and St. Joseph's. Thanks to Fathers O'Daniel and Coffey, the Province now has an accurate history of its first two priories. Historians have a record of these two churches, which played an important part in the beginnings of Catholicity in Kentucky and Ohio.

L.L.B.

Catholic Library Practice. Edited by David Martin, C.S.C. Pp. x, 244 with bibliographies. University of Portland Press, Portland, Oregon. 1947. \$2.25.

This symposium is bound to be of immense value to librarians whether Catholic or not. It gives the answers to many questions that are asked by Catholic and non-Catholic librarians and readers. Experts have given us chapters on the various fields of Catholic library practice. After an introductory chapter on the library in Catholic education, the work treats of problems met in elementary and secondary school libraries. Sister Mary Reparata, O.P. has given us the results of her experience in a chapter on acquisition and the college library. Other chapters by specialists deal with such subjects as the major seminary library, the diocesan bookshop and library, and adult education and the Catholic reader.

Bibliography, library administration, Catholic library schools and censorship are included in the volume. Sister Mary Albertina, O.P. has written an interesting account of early contributions to librarianship and Sister Mary Luella, O.P. gives an analysis of Catholic commercial publishing in the U.S. The history of the Catholic Library Association, its officers and publications are presented by William A. Fitzgerald. In all, eighteen specialists give a complete picture of Catholic librarianship and its relationship to the library world. It is a welcome addition to library literature.

R.A.

The Works of John Henry Newman. Edited by Charles Frederick Harrold. **Apologia Pro Vita Sua.** Pp. xxii, 400 with index. **A Grammar of Assent.** Pp. xxii, 394 with index. **The Idea of a University.** Pp. xxxviii, 413 with index. Longmans, Green and Co., New York. 1947. \$3.50 per volume.

During the bombings of London in 1940-41, the entire stock of Newman's books in the Longmans, Green publishing house were destroyed. The publishers have decided to put out a new, selected edition, planning three or four volumes a season until a set of about twenty volumes, or half the original number, is completed. Dr. Charles F. Harrold, Professor of English at Ohio State University, a sound Newman scholar, has been given the task of selecting and preparing the books for press. His intention is "to present a balanced and representative set, useful alike to Catholic and non-Catholic, to students and readers and scholars of various points of view."

Evaluation of the set cannot, of course, come before the set comes, yet in the three volumes already out, and in the prospectus of the dust-jacket, the prediction can safely be made that Dr. Harrold's aim will be achieved. The set is attractively bound, the print is good, and a select bibliography with an index to each volume helps in reference work. Dr. Harrold has also contributed a preface to each dealing with differences in the new text from that of other editions, and an introduction giving an historical setting with some observations on the subject, style, and thought of each volume.

That Cardinal Newman is still being read is apparent from the staggering list of books, essays, and articles about him which have appeared in a steady stream since his death. That he will continue to be read seems secure with the issuing of this attractive edition.

R.H.

The Fathers of the Church. A New Translation. **The Apostolic Fathers.** Translated by Francis X Glimm, S.T.L., Joseph M. F. Marique, S.J., Ph.D., and Gerald G. Walsh, S.J., M.A. (Oxon), Ph.D., S.T.D. Pp. 401, with special introductions, notes, bibliographies, and index. Cima Publishing Co., Inc., New York. 1947. \$4.00.

New translations into the vernacular are at least signs of vitality. The impetus here comes from Dr. Ludwig Schopp and his collaborators who have initiated with this present volume a

rather gigantic project—the presentation in one edition of all the works of the Fathers, newly translated into English. The editors' wish that the fruit of their labor may be a monument to Christian scholarship in America harkens well for fulfillment. Eighty-three American scholars are engaged in the translation of the proposed seventy-two volume work.

A diversity of talent, approach, and intent on the part of the translators will naturally give issue to a parallel variance in both what is essential to any translation, i.e., conformity with the original, and in the important accidental aspect—the moulding of the vernacular to the style of the author. Happily there are in this initial volume generous footnotes, references, and even brief commentaries which clarify much possible ambiguity and dispel all fears of infidelity. As for the English, it is graceful, and there is avoided that clumsiness of language which relegates many a translator to dust-gathering on a reference shelf.

Nineteen centuries is a long, long time and many Christians may well read these primitive Christian classics with a sense of discovery. They may find themselves joyously like the hero of Chesterton's "Manalive" whose adventures culminated (because the world was round) in the most magical of them all—the re-discovery of home. These writings leave no doubt as to how lucidly the Christians of the second and third centuries understood the teachings of Christ. In the face of St. Clement's "Letter to the Corinthians," for instance, one would be hard put to deny that the successor of Peter was always acknowledged as the Vicar of Christ.

The echo of tradition is on every page. vigorous and hallowed. As antidote against our apathy there are the tumultuous letters of Ignatius of Antioch, written partly out of fear that the Church at Rome would interfere with his martyrdom.

Perhaps a true concept of Christianity is as alien to the modern mind as it ever was to the Pagans who watched amazed over its infancy. The questions of the anonymous Diognetus about the Christians would not surprise them: "In what God do they trust? How does their worship of Him help them, all of them, to care so little for the world and to despise death? And what is the character of love that links them one with another?" The answer of centuries ago is the answer today. It can be found in the charity and wisdom which stirs beneath the tranquil logic of the beautiful "Letter to Diognetus."

W.H.

Faith, Hope and Charity. By St. Augustine. Translated and annotated by the Very Rev. Louis A. Arand, S.S., S.T.D. No. 3 in the **Ancient Christian Writers** series. Pp. 165, with notes and index. The Newman Bookshop, Westminster, Maryland. 1947. \$2.50.

This handbook of theology is St. Augustine's response to a certain Laurentius, who had requested an explanation of the principal points of the Christian faith. After St. Augustine penned this short work, he sent it off to his friend with this wish: "May its usefulness be equal to its length." The great doctor's desire will certainly be fulfilled, if the sublime doctrine contained in its few pages are learned and lived; for there is nothing of greater utility to man than gaining heaven, and eternal happiness is the infallible reward of the life outlined by St. Augustine.

Since "God is to be worshipped by faith, hope, and charity," this simple formula is the basis of the treatise. The primary and secondary objects of these theological virtues are to be found in the Creed and the Lord's Prayer, and, thus, these prayers become the media for St. Augustine's explanations. The work, usually referred to as the *Enchiridion*, bears the title *Faith Hope and Charity*, as the Saint himself calls it in the *Retractions*. However, the greater portion (30 chapters) is a discussion of faith, while a relatively short section (3 chapters) is devoted to hope and charity. Creation, the Fall, the Incarnation, the angels, the Church and the Sacraments, Purgatory, the resurrection of the body—these are a few of the topics on which the light of Augustine's great mind is focused. Nearly every page demonstrates the Saint's keen awareness of the absolute gratuity of grace on the part of God and the dire necessity of this gift on the part of men. Nearly every page, too, bears testimony of his phenomenal familiarity with the Sacred Scriptures. Catholics are grateful to the holy doctor for this handbook of theology; to Laurentius at whose request the work was undertaken; finally, to the Very Rev. Louis A. Arand, SS. whose introduction, translation, and notes are evidence of painstaking thoroughness and superior scholarship.

H.M.M.

Existentialism. By Jean-Paul Sartre. Translated, with an introduction by Bernard Frechtman. pp. 92 with index. Philosophical Library, New York. 1947. \$2.75.

Of the present day Existentialist philosophers some are Christians, such as Jaspers and Gabriel Marcel (both of whom

are Catholics), while others are complete atheists, such as Heidegger, the French Existentialists and Jean-Paul Sartre. During the recent World War, Sartre sponsored a special brand of Existentialism amongst a coterie of Parisian intellectuals that is now enjoying a wide popularity in the French capital, especially in the bohemian quarter. Classing his philosophy as a "theory of involvement," he believes that it ought to be lived in order to be truly sincere. But in order to have it really involved in action he finds it necessary to give an account of it to the people who discuss it on the political or moral level. This he does by giving public lectures, writing novels and plays, whose plots are woven and whose characters are drawn in terms of existentialist notions. The book under review is the text of a lecture given by Sartre to defend his philosophy against charges brought against it by Catholics and Communists, so that it emphasizes certain aspects of the theory without stating in full its fundamental principles. For this reason it is not a good key to the understanding of Sartre's ideas.

However, one can gather from it some of his leading ideas. He maintains that there is only one truth from which we can begin: *I think; therefore, I exist*. In the Cartesian *Cogito* we have the absolute truth of consciousness becoming aware of itself. Outside of it all views are only probable, he says; in fact, "the world of the object is the world of the probable." (p. 86) There is no human nature, because there is no God to conceive it. So we have the central theme of Existentialism, that existence precedes essence; which means that human reality appears on the scene and only afterwards defines itself:

"Man is at the start a plan which is aware of itself . . . man will be what he will have planned to be, not what he will want to be." (pp. 18-19). Each age develops according to dialectical laws, and what men are depends upon the age and not on a human nature." (p. 87)

Through the *cogito* man not only becomes aware of himself, but he also perceives all others, and he perceives them as the condition of his own existence. He cannot be anything unless others recognize him as such. In order to get any truth about himself he has to have contact with other persons. Thus is discovered the world of "inter-subjectivity," in which man decides what he is and what others are. But in making his choice of what he is, each man also chooses all men:

"In fact, in creating the man that we want to be, there is not a single

one of our acts which does not at the same time create an image of man as we think he ought to be." (p. 20)

For this reason man is in anguish, or, rather, "man is anguish." Sartre realizes that in rejecting God and a stable human nature, he has thrown out an objective moral law, and has to give to each man the task of "inventing values." But when each man chooses himself, plans what he will be, he thereby involves not only himself but all humanity. Thus man is anguish: he cannot escape the feeling of his deep and total responsibility resident in his choice. This leads to forlornness. For, without God, man has no support in his life, no moral law to guide his conduct:

"So, in the bright realm of values, we have no excuse behind us, nor justification before us. We are alone, with no excuses." (p. 27)

For Sartre despair has a special meaning. He restricts it to the sense that man confines himself to reckoning with what depends upon his will, or on the ensemble of probabilities that make his action possible. Sartre accuses Christians of plain dishonesty in making "no distinction between their own despair and ours and then (calling) us despairing." (p. 61) But it seems to us that in placing on human weakness what is the work of God's strength, Existentialism inevitably leads to what Christians call despair, and this statement has a meaning, no matter what sense Sartre may attach to the word "despair."

He claims that his philosophy is more coherent than the atheistic philosophies of the nineteenth century, which discarded the idea of God, but recognized a human nature and retained the notion that essence precedes existence. But he is not a jot more coherent than they, for he postulates a world and human existences which have no creator. He removes from the universe the idea and reality of God. But a world without God is mere nothingness, a chaotic dream world; and a philosophy based on such a conception of things is as coherent as a wild nightmare.

Existentialism is a difficult philosophy to understand; its terminology and its conceptions are strange and abstruse. Sartre says that it is intended strictly for specialists and philosophers, but, like all present day philosophy, must be brought to the marketplace. However, if he is to have any success in this, he will have to express it for us a little more clearly. We offer the following sentence as an example of how difficult his expression can be:

Man is constantly outside of himself; in projecting himself, in losing himself outside of himself, he makes for man's existing; and, on the

other hand, it is by pursuing transcendent goals that he is able to exist; man being this state of passing-beyond, and seizing upon things only as they bear upon this passing beyond, is at the heart, at the center of this passing-beyond." (pp. 59-60)

We need hardly mention that Sartre's Existentialism, in denying the existence of God and any supernatural order, in refusing to recognize the fact of Original Sin and its consequences, and in rejecting an objective moral law, is a system of thought obnoxious to the Catholic Faith.

L.R.D.

The Correspondence of Sir Thomas More. Edited by Elizabeth Frances Rogers. pp. xxii, 584 with bibliography and index. Princeton University Press, Princeton, N. J. 1947. \$7.50.

Elizabeth Frances Rogers has done historians, both religious and secular, a priceless service in presenting the correspondence of St. Thomas More, as he is known to Catholics. By many years of painstaking work she has succeeded in compiling all of St. Thomas More's extant correspondence into one volume. In it we have a sane and truthful view of religion and politics during the hectic days of Renaissance England. Throughout, the text is embellished with interesting and instructive notes on persons and places mentioned in the various letters. Nothing is left undone to interest the serious reader in one of the foremost figures of the period.

The letters, written for the most part in late Middle English and Renaissance Latin, are beautiful examples of this stage in the development of these two languages. The Latin has that tendency to return to the classical form that is even more manifest in the Fine Arts of the Renaissance. Thus it requires close attention and the precise meaning is often very difficult to cull. It stands in striking contrast to the clear and flowing latinity of St. Thomas Aquinas who wrote but a few centuries earlier and whose meaning is never obscured with the affected stylistic devices evident in these letters. The thoughts of a great saint, family man, statesman, and intellectual are there, however, and students willing to take the time to penetrate them will be amply rewarded.

H.E.P.

The Intellectual Life. By A. D. Sertillanges, O.P. Translated by Mary Ryan, M.A. Pp. 182. The New Bookshop, Westminster, Maryland. 1947. \$3.00.

St. Thomas Aquinas answered the request of one of his

younger Dominican confreres for a guide to the pursuit of truth with sixteen precepts. It may seem strange that most of these precepts deal with the moral life, and apparently have but an indirect relation to the intellectual life. But as Père Sertillanges points out in this book, which is but an extended commentary on these sixteen precepts, there is no true intellectual life without a well-ordered moral life. There is no real distinction between the good and the true. One who does not live in conformity to the truth may possess a small part of the truth; he cannot possess the whole truth. A man can have science, i.e. the knowledge of a certain body of truth, but he cannot have wisdom which is the whole truth unless his own life is part of the truth.

This is the entire burden of the author's message. It is a message which has far wider application than "a certain Brother John." It is a message which is especially needed in our age of specialization, when analysis is too often preferred to synthesis.

This book supplies the needed corrective in that it is chiefly concerned with the actual work of the intellectual life. What the intellectual is to aim at is not specialization in any particular field, but comparative study. For by specialization alone, we separate that part of truth from the whole truth. Thus we falsify the position of the truth we have by losing sight of its importance in relation to the whole of things. The true intellectual, then, must study all the sciences, or at least their relationship to one another.

This book should be read by everyone who aspires to lead the intellectual life. Unlike the majority of works on this subject which remain in the realm of pure speculation, Père Sertillanges in his admirable treatment descends to the practical order, and tells his readers how to put the speculative principles he enunciates into operation in their own life and work. R.D.D.

The Priest: His Dignity and Obligations. By St. John Eudes. Translated by Rev. W. Leo Murphy. pp. 301, with index. P. J. Kenedy & Sons, New York. 1947. \$3.00.

This book sets forth briefly the reflections of a Saint on the worth and duties of the Priesthood. It is a compilation of three of his works which considers in turn the dignity and obligations of the priesthood; the apostolic life of the preacher, with helpful hints for his preaching; and practical advice to confessors. Added to these is a series of concise meditations on the priestly life and the annual retreat. The whole treatise is very simple and clear in

style and will engender a greater appreciation in the hearts of priests and seminarians for the priestly life. W.D.M.

Any Saint To Any Nun. By a Benedictine of Stanbrook. Pp. 144, xxxi, with sources. P. J. Kenedy and Sons, New York. 1946. \$2.50.

The aim of the author of this book is to point out the ways and to teach others the knowledge that God imparted to His Saints. To do this, she has chosen excerpts from correspondence written by the Saints to nuns and other holy women which pertain to the life of perfection.

The scope of the selections is the breadth, the height, and the depth of the religious life itself. From her very decision to enter the convent, the nun is followed and advised on almost all matters that pertain to perfection, until she has made her dying prayer and has entered upon her eternal reward. The heights of contemplation and the depths of spiritual desolation, fasting and its practical use in spiritual advancement and the proper attitude towards sickness and other sufferings—all these topics and many others of equal interest and importance to nuns and sisters are treated by the Saints in this small book. They are discussed with a direct and forceful simplicity that goes right to the heart of problems, yet leaves nothing wanting in the way of sympathetic understanding of the many difficulties that striving for perfection entails. The deep insight of the Saints, their sympathy for troubled souls and their outspoken love for God make their advice compelling. If you place a high value on true and sound advice, this is a book that you will find worth having. G.M.

The Spiritual Doctrine of Sister Elizabeth of the Trinity. By M. M. Philipon, O. P. Pp. xxiii, 255 with appendices. The Newman Bookshop, Westminster, Md. 1947. \$3.75.

Sister Elizabeth of the Trinity was a Carmelite nun for only five years. Yet at the time of her death in 1906, when she was twenty-six years old, she had approached the lofty heights of sanctity. Father Philipon, by a careful study of her letters and life, has followed her in her gradual ascent to God; and has shown how, step by step, her constant guides were the solid principles of Catholic Faith and Theology.

We witness no ecstasies or miracles or revelations in this new flower of Carmel. However, we do see the application of the Church's doctrine concerning the indwelling of the Holy Ghost. From her earli-

est days at the convent at Dijon, Sister Elizabeth of the Trinity had become deeply aware of the presence of the Gifts of the Holy Spirit within her soul. Consequently, she made it her life's work—or joy—to become docile in every daily activity to the promptings of the Spirit of Wisdom. Thus we find her writing: "The Trinity! there is our dwelling, our home, our father's house that we must never leave. . . ." She made her entrance to this secret shelter through the gate of inner silence and through the door of self-forgetfulness. As a contemplative in union with God she prayed especially for the cultivation of Christ-like souls among priests.

After revealing these and other features of this strong lover's journey to sanctity, the author isolates each Gift of the Holy Ghost and points out its specific influence upon Sister Elizabeth of the Trinity. The chapter in which this analysis is made is perhaps the best in the book, since it is prefaced by an explanation of the nature and operations of the Gifts themselves. In the final chapter the mission of this humble Carmelite, as indicated in her last messages, is described as "the Praise of Glory of the Most Holy Trinity" in the Church Triumphant. Hence, what she began so well upon earth, she will continue in heaven. Her parting spiritual counsels and two retreats she composed are included in the appendices for the benefit of those who wish to read the plan of her life in her own words.

For his thoroughness, clarity and objectivity in presenting this study of the working of God's grace in one of our own century, Father Philipon deserves praise. More important, the Catholic doctrine exposed so accurately merits serious consideration and should clarify for the attentive reader the role and importance of the Blessed Trinity in the personal lives of the Faithful.

M.M.

The Song of the Church. By Marie Pierik. pp. 274. Longmans, Green and Co., New York. 1947. \$3.00.

If you are interested in a scientific history of the technical development of Gregorian Chant, you will do well to read this volume written by one of the foremost authorities on Plainchant in this country. The book has little appeal for the general reading public, or for those who have only a slight understanding of the song of the Church. Rather its appeal is to teachers and advanced students of the Chant, to those who know the theory of music and the Chant, but who are still guessing about many of the problems of its origin, primitive development and later vicissitudes during the dark ages, medieval times and

the Renaissance, up until the restoration of its pristine splendor in the late nineteenth century.

The author first examines the roots of the Chant in the music and choral works of the Greeks; then, the circumstances surrounding the first Christians which left a definite character in their songs to God. Finally, she takes different phases of the Chant, namely, melody and form, Latin hymnody, the modes, and three elements of song, viz., the word, melody and rhythm, and follows their evolution down through the centuries, devoting a separate chapter to the division in the Chant between the East and the West.

The book on the whole is far from being an original work; nor was it intended to be so. It is the result of a great deal of research in the writings of other eminent authorities on Plainchant, from St. Gregory to Vincent d'Indy and the Monks of Solemnes. In this way, it has placed the best opinions on certain difficult problems side by side, with the result that the reader will not be forced to accept unqualified, the seemingly *ex cathedra* teachings of some authorities.

E.F.

The Confraternity of Christian Doctrine in the United States: Addresses and Letters. By Most Reverend Amleto Giovanni Cicognani. pp. 90 with index. St. Anthony's Guild Press, Paterson, N. J. 1947. \$1.00.

This collection places clearly before all Catholics in this country the purpose of the Confraternity of Christian Doctrine and the duty they have of carrying it to completion. The final end of the Confraternity is to educate the members of the Church in the truths of the Faith. Priests and laymen can work for this end in four ways: "the religious training of children not attending Catholic schools; religious instruction of Catholic high-school children not attending Catholic schools; religious discussion groups for adults and inquiry classes for non-Catholics; religious education of children by parents in the home."

The purpose of the Confraternity of Christian Doctrine is to form better instructed Catholics through the study of the Catechism. It embraces all Catholics, young and old, those well schooled in the Catechism and those less schooled in it. In view of the divine command, "Go therefore, and make disciples of all nations" (Matt. 28: 19), the Confraternity invites all to a deeper knowledge of their Faith. Archbishop Cicognani appeals to priests and laymen, families and sodalities to encourage the study of the Catechism.

"When properly organized, the Confraternity of Christian Doctrine opens up and offers to its members immense fields of Catholic Action." These words spoken by Archbishop Cicognani in Boston in 1946 indicate the far reaching influence of the Confraternity. All Catholics have the obligation of knowing the truths of their Faith and of offering them to others. A well instructed laity is the chosen means of restoring all things unto Christ.

If priests, religious, and seminarians, as well as the laity, read this collection they will find that they have an excellent handbook for the apostolate of religious instruction and Catholic Action.

R.McC.

An Army in Battle Array. By Sister Mary Jean Dorcy, O.P. pp. 112 with bibliography. The Bruce Publishing Co., Milwaukee. 1947. \$2.25.

Recent years have witnessed a steady increase in the publication of the lives of the saints for children. Among such authors Sister Jean Dorcy, O.P., needs no introduction, for she ranks with the best of storytellers who understand a child's mind. Nor is an introduction necessary to *An Army in Battle Array*. It is the culmination of a three-volume series begun last year to acquaint old and young alike with sixteen saints and fourteen blessed of our Dominican family. *Hunters of Souls* appeared first; *Truth was their Star* second; and now *An Army in Battle Array* completes the author's undertaking.

All the Dominican saints and blessed had a tender devotion to our Lady's Rosary. *An Army in Battle Array* contains the lives of five saints and five blessed among those thousands of Rosary lovers. Following the same pattern of her other two works, Sister Jean introduces most of her stories with a childhood incident of the saint, designed to captivate the attention of the young for whom she has written.

The saints include Saint Pius, the boy shepherd who became a great sixteenth century Pope, St. John of Cologne and his martyr companions of Gorkum, the recently canonized St. Louis de Montfort, St. Rose and St. Catherine de Ricci. Blessed James, the glass-maker of Ulm, Blessed Martin de Porres, the colored laybrother of Lima, Blessed Peter, Blessed Alphonsus and Blessed Margaret complete the Rosary heroes of Sister Jean's latest effort.

These stories accompanied by the author's illustrating silhouettes will appeal to the younger children who delight in curling up in a corner of the house to read about the saints. Teaching sisters will wel-

come this volume just as they have the other two. Indeed it is an excellent tool for acquainting their charges with the lives of these Dominican blessed and instructing them in devotion to that priceless weapon, Mary's Rosary. W.F.K.

Miracles, A Preliminary Study. Clive Staples Lewis. pp. 216 with index. The Macmillan Company, New York. 1947. \$2.50.

Mr. C. S. Lewis has presented us with another of his well-written books of theology for the amateur. The style is simple with striking examples. There is no doubt about the type of reader to whom the book is addressed. There is no doubt, likewise, that Mr. Lewis has succeeded in reaching the reader as well in this book as in his others in spite of the depth of the subject.

Miracles is not a factual study of miracles nor a history of the miraculous, but, as the author prologues, it is a preliminary to historical inquiry. The modern who omits the supernatural examines the evidences of miracles by begging the question whether miracles can really happen in the first place. The aim of this book is to give some valid proof for the possibility and probability of the miraculous.

The author proceeds in true logical style, lining up the opponents on the question, the naturalists and the supernaturalists. Naturalists hold for the sufficiency of the world without outside influences either in its beginning or in its progress. This world comprises only the material nature. Nothing exists outside of it. Thought, will, truth, morality are the various arrangements of atoms or of any other element which science declares to be the basis of matter.

The argument is resolved against the Naturalists by reducing their principles to contradiction, and their whole argument to absurdity. By establishing the validity of rational thought the author also begins the "softening-up process" for the supernatural invasion of truth, God and the miraculous. The question of metaphor, possibility, religion and Christianity enter into the argument also. Under the heading of miracles Mr. Lewis lists only the miracles proper to the life of Christ here on earth. The Incarnation and the Resurrection, the principle and the end of Christ's life, are the essential miracles of all Christianity without which the others are of no importance.

With all admiration for lucid, popular exposition of theology, the book cannot be recommended for Catholics because of the several errors it proposes. If theology and philosophy of today can be accused of excessive precision in the use of words, equally blameworthy is Mr. Lewis for the practice of too loose terminology. Such terminology

more easily leads to error and confusion. The division between Naturalism and Supernaturalism is not adequate. The antagonism exists rather between the Realists and the Materialists. Hence, the author's burden of argument should lie with the Realists in order to prove the real existence of the spiritual. The Realists must also prove the real part that spiritual thought has in the essential nature of man. To exclude spiritual thought from the nature of man is to destroy the nature of man itself. The Materialists do this by the denial of all spirituality. Mr. Lewis also does the same thing by declaring spiritual faculties to be so alien to man as to be supernatural. Another failure noted is the too natural explanation of the chief miracles of Christianity, the Incarnation and the Resurrection. They are more than the superlative attempt of God Himself to enter into the order of nature. They are not the continuance, on a grander scale, of the creating activity of God in the world.

With his orthodox leanings, Mr. C. S. Lewis needs someone to hand him a good treatise on Catholic Apologetics. Then we might have the middle twentieth century Chesterton to whom Mr. Lewis is often fondly compared by his Catholic admirers. A.S.

The Questing Spirit. Religion in the Literature of Our Time. Selected and edited by Halford E. Luccock and Frances Brentano. Pp. 717 with first line index. Coward-McCann, Inc., New York. 1947. \$5.00.

An anthology is always difficult to evaluate for it has by nature as much inner unity as a random pile of stones. This collection of 400 short stories, poems, plays and "affirmations," however, sets out to be something more. The editors, a professor of homiletics at Yale Divinity School and a professional writer, believe that this assortment of capsules from modern literature manifests an increasing hunger for the things of the spirit. This is somewhat akin to St. Augustine's thought: "The heart cannot rest, O Lord, until it rests in Thee." In the words of Dr. Luccock's introduction: "*The Questing Spirit* serves to record the growing conviction that man must believe, that the only alternative to chaos is faith." (p. 49) This "faith" which is the alternative to chaos is purposely left vague; the editors take their stand with Coleridge: "Make any truth too definite and you make it too small." Thus all religions are presented, for, the editors inform us: "Their very diversity is a bond of unity . . . all are facets of the same jewel . . . they show that religion is not confined to any particular church or to any particular group. It has not been the prisoner of an institution or a building, like the chained Bible in the cathedrals of the

Middle Ages." (p. 54) This "tolerance" is extended even to anti-religious writings, for the anthologists feel in general what they say about Eugene O'Neill in particular: "Many may feel that O'Neill sees religion through a glass darkly, but, at least, he has been looking at it." (p. 475)

It should be immediately obvious to any thinking Catholic that such a thesis superimposed on the anthology itself is absolutely untenable. Still, a unity certainly not intended by the editors can be found in this collection. The selections from Catholic literature are representative; this can be accounted for by the guidance of Father Nagle, O.P., Father Gardiner, S.J., and John Brunini. The outstanding Protestants presented—C. S. Lewis, Dorothy Sayers, W. H. Auden, T. S. Eliot—are not protesting against Catholicism but against materialism, indifferentism, and pseudo-scientism. Their contribution is by no means negative; it amounts to a positive belief in traditional Christianity. The Jewish writings are in general poignantly beautiful; they have the deep and passionate melancholy of Jewish song. Yet they too testify to a Promise, a Promise which they do not yet believe has been fulfilled. The scoffers—Thomas Hardy who conducts a rather premature funeral for God, Will Durant who pleads for universal doubt, Bertrand Russell who counsels "a firm foundation of unyielding despair" (p. 592)—by the very vigor of their denials in some way testify to the reality of what they deny.

But to say that truth *can* be found in this volume is quite different from saying that it *will* be found. What effect will this book have on its readers? Some perhaps will embrace the editors' own rosy glow of a comfortably vague syncretism. Others, with more acumen if less nobility, will make their own the sentiment of Van Dyke's *Hermas*: "I do not know whether I believe in anything. This is not a day on which I care to make professions of faith. I believe in what I see. I want what will give me pleasure." (p. 98) The Catholic reader will be gladdened by the manifest turning to God, by the interest in the quest. But he will be saddened at seeing so many not only far from the object of the quest, but refusing to believe that quest has any object beyond the quest itself. The Catholic knows that God has implanted the questing spirit in the human heart that He in His goodness might give us the answer to the quest. The Catholic knows that He has given the answer, that religion is not built by human hands, but came down from heaven. "Unless the Lord build the house, they labor in vain who build it."

This will, you may be sure, seem not only arrogant but downright

ridiculous to the broad-minded editors of this anthology. But, as Maxwell Anderson's *Masters* puts it (p. 575): "Every faith looks ridiculous to those who don't have it." It is the old story of St. Francis and the Sultan told from another point of view by Lawrence Housman in this volume. The old story says that St. Francis proposed that the Sultan become a Christian. The Sultan countered by a proposal that Francis become a Mohammedan. At this, the gentle little man laughed full merrily. He laughed because he knew the Sultan was wrong, and he knew that Christ was right. Housman's Francis speaks to the Mohammedan Sultan the way the Catholic must speak to these broad-minded editors (p. 518): "His (Christ's) way is most sweet, and easy, and comforting." And if it be any comfort to the editors and writers who point out the failings of such narrow dogmatists, Francis added: "And yet I stray."

U.V.

Unpopular Opinions. By Dorothy L. Sayers. pp. 236. Harcourt, Brace and Company, New York. 1947. \$3.00.

Miss Sayers, or more properly Mrs. Fleming, has interrupted the sleuthing activities of her Lord Peter Wimsey long enough to serve up to the public at large this tasty little collection of exactly what Miss Sayers thinks on certain subjects. The helpful little blurb on the jacket of the book tells us that: "These essays comment upon a wide range of subjects . . . from Christian morality to the effect of the Gulf Stream upon the English character; from manly men to Aristotle on Detective Fiction." One is tempted to think that the Stagyrte would probably retort on all this that: "the wider the extension, the less the comprehension." The publisher's advertisement goes on to aver that these witty and urbane comments will delight anyone who has ever questioned the validity of established institutions. That would seem to cut down the intellectual appeal of any book, though it would probably raise its sales. However, despite the enthusiasm of the publisher, Miss Sayers' aims do not appear to be quite that radical.

The essays are divided into the three general headings of Theological, Political and Critical. The first section deals with various subjects as art and work in their order to the Supreme Being. Much of what is said here is true, while some things may be questioned; but what is indeed praiseworthy is her approach to these problems. It is a heartening portent of the future to see that people, such as the author, are not content to bask in the soft glow of religious feeling but are striving toward an active, theological concept of being.

The second part deals mostly with England and things English.

The authoress has some very learned and authoritative remarks to make on the present use of the English language. Then she indulges in some rather naive effusions on the glories of England that tend to bore or irritate the underprivileged who labor under the misfortune of un-English heritage. Also, under the Political segment are contained her comments on the place of women in the modern world. Here the argumentation seems to be of wit and polish rather than of sound reasoning; for example, her choice of "good Queen Bess" as a model of the successful career woman is hardly a happy one, when one looks beyond politics.

The third division is comprised mainly of the new game of applying "Higher Criticism" to the canon of Sherlock Holmes, a pleasant pastime which the author demonstrates for us with (so the publisher avows) solemn and irresistible humor. She says that the game was begun many years ago by Monsignor Ronald Knox, with the aim of showing that, by those methods, one could disintegrate a modern classic as speciously as a certain school of critics have endeavored to disintegrate the Bible. The last chapter of this section is an analysis of detective fiction according to the principles of tragedy in the Poetics. Here Miss Sayers surely speaks with authority, considering the due popularity of her own detective fiction. Most of her more sensational fellow-craftsmen would do well to follow her advice.

On the whole, this is an interesting book.

T.K.C.

The Game Cock and Other Stories. By Michael McLaverty. pp. 192. The Devin-Adair Company, New York. 1947. \$2.75.

One of the most prevalent of literary pet peeves is the dislike held by many readers, and not a few critics, for the plotless short story. They firmly subscribe to the dictum of Somerset Maugham that the plotless short story which describes a mood, draws a character, or relates an incident, does not satisfy the reader and, in fact, is not a story at all. It requires no imagination, and little ingenuity, to write; the author, they point out, doesn't have to worry about plot, climax, conflict, or denouement.

While all this is true of the average plotless short story, it is not true of these stories of McLaverty. For McLaverty is a master of the story of mood, character, or impression, and when this type of short story is written by one who has mastered the subtle technique essential to such stories, they can and do satisfy. But it requires a first rate writer to do this, for there is no absorbing or ingenious plot to sustain interest, or to cover up weak writing.

If realism in literature is fidelity to nature or life, then these short stories of McLaverty are realism at its best. Faithfully and truthfully he depicts the Ireland that is; the Ireland of the countryside, of the mountains, of the small towns, and always there is the omnipresent sea. Unlike our American realists, McLaverty loves the characters that people his pages. He is never bitter but always understanding and sympathetic. He knows the people of Ireland, knows their language, their heart, and their soul. It is a Catholic Ireland that he writes about, where the tragedy and sadness of the present life is leavened and made endurable by the hope of the life to come. Aside from their entertainment and literary value, (which is by no means negligible), these stories may serve as a very fine introduction to the people of Ireland, and to the Ireland of the people. H.K.

The Short Story. By Kenneth Payson Kempton. pp. 267 with bibliography. Harvard University Press, Cambridge, Mass. \$3.00.

Short story writing can be an art, a craft, or a very good business. This professor and popular writer treats the subject under all three aspects.

He is at his best in the consideration of the Short Story as an art form. In the history of its development, Dr. Kempton displays a keen and thorough analysis. His illustrations are well chosen, always to the point; his criticisms are aptly set forth in a pungent mixture of technical and homely phrases.

But Dr. Kempton is a better critic than he is a teacher. His treatment of the Short Story as a craft will be rather confusing for the aspirant author. At times his enthusiasm for writing will provoke an author's itch; at other times he pushes his apprentices to what was his own position in regard to another Author's Aid: "This doubtless well-meant work put me off writing for a week." At times he thinks he can teach his craft (he did write the book); then again he sighs that writing must be done alone. Nor is Dr. Kempton merely cantankerous; there is truth on both sides of the paradox. He hits on the crux of the difficulty when he remarks on a particular matter what might well be applied to the entire subject: "Methods of approach constitute such a vast diversity of material that the list would be as long as the total number . . . (of short stories)." (p. 218) The solution for the apprentice craftsman would seem to lie in his viewing the directions of the master as suggestions, not laws. And the novice should be wary of too many suggestions; the beginner is bound to be confused and discouraged by a plethora of fine points.

It is difficult for one not actually engaged in the business of marketing Short Stories to evaluate Mr. Kempton's advice on such matters as editors and agents. He is quite honest and quite unblushing about the business. He carefully distinguishes between what might be good artistically and what is financially profitable on the general market. Still, he is neither a snob nor a mercenary. The addition or subtraction of elements from a work of art to make a salable article he regards not so much a prostitution of art as a necessary compromise. His particular criterion is the *Saturday Evening Post* with which he has had more than passing success.

The professor's dialectic approach to his entire subject is at once pleasing and irritating. He argues along with his students in a humorous and agreeable fashion, acting as a somewhat amused referee between two contenders for the title. Then with ruthless, professorial pontification he knocks their heads together, leaving himself the victor in the center of the ring. This denouement leaves the spectator wondering whether to laugh or to weep. Still, all spectators—readers and writers—can learn a great deal from one who knows his genre as well as Dr. Kempton.

U.V.

The Saving Sense. By Rev. Walter Dwight, S.J. Edited and with an introduction by the Very Rev. W. Coleman Nevils, S.J. Pp. 240. The Declan X. McMullen Co., New York. 1947. \$2.75.

Here is a refreshing collection of essays by the former editor of *America*. The title indicates the sense of humor, a quality with which the author was amply endowed. Yet the humor is the sort that provokes a smile or chuckle rather than a laugh. Fr. Dwight's style is excellent; classic, yet free of sophistication; clear and readable, and sprinkled throughout with the saving sense.

These essays were written two decades ago, but Fr. Dwight's treatment of the good and true in life and literature gives them a vital freshness. Not all the essays are of equal merit, in fact a few omissions would have increased the quality of the book. The mediocrity of a few, however, is more than counterbalanced by the excellence of many others. The best section of the book is the group of essays concerning literature and criticism. Appreciative essays of individuals treat such diverse personalities as St. Teresa, Izaak Walton, and Charles Lamb and attain a high standard which some of the author's homiletic essays are unable to maintain. Fr. Nevils' Introduction is a well written combination of biography and critical evaluation.

R.A.M.

Bolshevism and Religion. By Wladyslaw Kania. Translated by R. M. Dowdall, O.P. pp. xvi, 96. Polish Library, New York. 1946.

In *Bolshevism and Religion*, we are given a view of Soviet Russia's theory and practice toward religion. The picture is not the beautiful roseate one painted by some writers and statesmen who are given a specially conducted tour of the so-called Utopian Russia. It is rather the appalling picture of cruel treatment, of the persecution of millions of people deported, imprisoned, driven insane, starved to death in the prison and labor camps of the Soviet. The author treats of Soviet Laws and Theory, and the Soviet Reality, and their relation to religion. From the various chapters one can observe that true religion has no place in the Bolshevik scheme of life, and that religion is still the opium of the people as far as the Communists are concerned.

In part two, *The Soviet Reality*, the author, through the written accounts of prisoners, deportees, soldiers, and working men under Soviet domination, shows us the horrible treatment and living conditions of those who were so unfortunate as to fall into the clutches of the Communists. *Bolshevism and Religion* is a book that should illumine those who are still deceived by Communist propaganda and who still believe in the glorious life in the U.S.S.R. The reader will find it worth his while reading this short work, especially at this time when there are still too many extolling the Bolshevik State and claim that there is freedom of religion there.

B.J.

Report on the Germans. By W. L. White. pp. 260. Harcourt Brace and Co., New York. \$3.00.

Writing in the breezy style of an experienced newspaperman, W. L. White undertakes in this book to present a vivid picture of the German nation as it stands today, defeated, disillusioned, and at the mercy of its conquerors, in whose hands the fate of this once great power rests. At the outset Mr. White makes a sharp distinction between the German people and their Nazi masters and disclaims the fact that Germans as a whole are a naturally nationalistic and militaristic race, but rather blames the recent conflict as much on the failure of England and France to carry out the terms of the Versailles treaty as on the Napoleonic ambitions of Adolf Hitler.

During the course of the book the author brings to life typical Germans whom he has met in the war-torn Reich. Their thoughts and opinions serve to support his contention that the German people want only to return to normalcy and become free citizens of a peaceful central-European democracy.

To the peace of the world and the future of the German nation. America holds the key. If we continue to yield to the territorial demands of the Russians and repeat the mistake of the twenties by putting Germany in chains, then future Germans will look back at the Third Reich as their Golden Age. If, on the other hand, we permit a free and democratic Germany to emerge from this present chaos, then World War II will not have been in vain, and the threat of World War III will have been taken away. Such is the opinion of this seasoned observer who bases his solution to the problem of lasting peace, not upon the pragmatic policies of world diplomacy, but upon the Christian principles of justice and charity. J.B.

The Virgin's Land. Stories and Essays. pp. 96. The Grail, St. Meinrad, Ind. 1947. \$0.50.

The occasion for this booklet is the centenary of the patronage of the Blessed Virgin Mary, under the title of the Immaculate Conception, for the United States. There are selections pointed at every age-group. But of interest to all will be: *Your Year With Mary*, which takes note of the important feasts of Mary throughout the year, and *Sing Softly Sweet Lady*, which sings of her joys.

Each contribution breathes its own personal fragrance of love for our Immaculate Mother Mary. Many are old themes, but appropriately adapted to the conditions of our day, placing before us the object of our devotion and gratitude. It is a song of love well sung. F.M.

Science and Freedom. By Lyman Bryson. Pp. 191 with index. Columbia University Press, New York, N. Y. 1947.

It is often said that a stable society thrives on social change. This theory, proposed by Karl Marx, is upheld by many social scientists today. Yet it has always been difficult to see just how social change effects stability in society, especially if that change is completely out of man's control and is the result of "economic determinism," as Marx postulated. Mr. Bryson in his latest publication offers a solution to the Marxian problem. He proposes a method of controlling social change by intelligence and experience, so that man may scientifically predict the result of his every action and its effect upon society. Thus equipped, scientific man will direct, by social engineering, education, etc., the attainment of a "good" society, i.e., a society of his own free creation.

Bryson's experimental philosophy of "scientific humanism" is not a new solution to the problems of social science. His is an established philosophy which studies and masters human behavior and seeks to utilize this data for the material and cultural betterment of man. In its origin it is both behavioristic and utilitarian.

It is utilitarian because it considers only operational truth, i.e., "the practical." A thing is true if it works. Utility, then, is the criterion of operational truth, and its certitude depends more upon the recorded facts of man's past actions than upon the objective judgment of the intellect.

It is behavioristic, i.e., it considers man as wholly material. Man is the "supreme animal" and differs from the brutes only in the degree of his intelligence. Although human knowledge never escapes the realm of sense experience, still, unlike other animals, man is conscious of his experience and has the superior power of being able to communicate the data of his experience to others. Thus, man alone "rationally controls his own behavior."

For the scientific humanist, human society becomes nothing more than a glorified anthill. Mr. Bryson suggests this when he says: "The chief difference between animal societies, the anthills for example, and human groups, is that ants have not changed for thousands on thousands of years." From this fact he concludes that, while animal actions are determined, human action is variable and free. Human freedom then is nothing more than diversity of action, and it may be defined as the state in which "... there are enough normal choices of behavior patterns open to every person to allow for experiment, and change, and diversity, both in the successive experiences of individual persons and also among different persons in the group."

Obviously the author is only concerned with the material aspect of freedom which he completely divorces from its formal consideration, namely, the freedom of the will. And since freedom materially considered depends upon the diverse objects of our action, Mr. Bryson erroneously concludes that an increase in the number of possible objects of human action ultimately increases human freedom. For example, suppose that an American housewife wishes to buy a new kitchen range for cooking. Years ago she had only two possible objects for her action—a coal or a gas range. Today she may choose an electric range. Thus according to Mr. Bryson, because of the increase of the number of possible objects of this action, Mrs. Housewife has now attained a

greater amount of freedom. It is obvious that this freedom falls within the creative power of man for even today it can be scientifically predicted that by 1960 Americans will be eating food cooked by radar.

Thus a free society which offers the greater number of outlets for human action. One might conclude from this that industrial development is the most important cog in the machinery of man-made freedom. Yet this is not all that is needed. We cannot free the Russians by lend lease alone. Mr. Bryson urges education for social change, loyalty to institutions and a somewhat flexible moral code, which might be summed up in the virtue of "sportsmanship," since, as he says, "The doctrine of love is much too hard to live by."

J.D.S.

Ethics: With Special Application to the Nursing Profession. By Joseph B. McAllister, S.S., Ph.D. Pp. xii, 442 with bibliography and index. W. B. Saunders Co., Philadelphia. 1947. \$2.75.

Dr. McAllister, Assistant Professor of Philosophy at Catholic University, has written a superb and timely book on ethics. His purpose is "... to give the nurse some understanding of the speculative basis behind the principles. . . ." of good moral living. In the first part of the volume Fr. McAllister achieves a masterful synthesis of the Thomistic doctrine on the ultimate end of man and the means whereby to attain that end. At the conclusion of each chapter there is a list of suggested reading.

The second portion of Dr. McAllister's work comes down to a more practical plane. He treats such items as the nurse's attitude towards drink, smoking, dancing, dress, as well as her larger scale duties to God, her neighbor, and particularly her patients. The book is characterized by solid doctrine, sound advice, and lucid exposition. Every nurse, Catholic and non-Catholic, can learn so much from this volume that we cannot recommend it too highly. For the Catholic nurse who has had the benefit of a good Catholic education *Ethics: With Special Application to the Nursing Profession* will serve as a valuable reference; for all others it is an essential text book. Fr. McAllister deserves the highest praise for this excellent work.

R.S.

The Man on Joss Stick Alley. By Bishop James E. Walsh, M.M. pp. 146, with glossary. Longmans, Green & Company, New York. 1947. \$2.75.

The Man on Joss Stick Alley is the second edition, somewhat

revised, of a book published some years ago under the plain title, *Father McShane of Maryknoll*. For many reasons it was a distinct pleasure to find that this older book had been republished in a more attractive format.

The first and greatest reason is, of course, the character of the man about whom the book is written, Father Daniel McShane, first priest to be ordained a Maryknoll Missioner. The book tells of his seminary life at old St. Mary's, Baltimore, of the early days at Maryknoll in New York, and finally of his missionary labors in China. Throughout his whole life Fr. McShane was ever the missionary priest of Pope Pius XI, "the pioneer of faith and love." In spite of the havoc wreaked on his naturally frail constitution by the climate and food of South China, he gave himself wholly and without cease to the conversion of the pagans in Loting and its environs, the section of Kwangtung Province allotted to his care. His was primarily the apostolate of Chinese foundlings, and in the seven short years of his life in China, he was to send the souls of 2,483 of these abandoned waifs winging to their Creator from his "House on Joss Stick Alley." From the last of these children he contracted smallpox and in a few days he had followed his little charges to God.

This biography vividly depicts the difficulties encountered by missionaries in China in general and by Fr. McShane in particular. The author, himself a missionary, speaks with authority of things Chinese, of the language, customs, religion and other phases of China. His style, humorous at times, at times serious, but always most readable and interesting, contributes much to making the book one of the best of its kind.

H.E.P.

Jefferson: War and Peace, 1776 to 1784. By Marie Kimball. pp. 398 with index. Coward-McCann, inc., New York. 1947. \$6.00.

"His complete loyalty to the larger aims of the war, even at the sacrifice of his own reputation" (p. 236) was the most important contribution of Jefferson as governor of Virginia. To substantiate this tribute of Washington and to vindicate Jefferson's conduct as a war-time executive is the aim of Mrs. Kimball, curator of the Thomas Jefferson Memorial Foundation and author of *Jefferson: The Road to Glory, 1743-1776*.

The author covers events from the Declaration of Independence to Jefferson's departure for Paris in 1784 as Minister Plenipotentiary, a period of his life that is rather obscure, yet often blotted by the infamous charges of personal cowardice and inefficiency in affairs of

state. Though the major portion of the book is devoted to his two year governorship, a first section deals with his activities in the Virginia Assembly where he was engaged in revising the laws of the state, while the concluding part treats of his term in Congress where he was occupied with the ratification of the peace treaty, the organization of the Northwest Territory, the selection of a national capital, and the stabilization of the monetary system of the new nation.

Upon becoming governor of Virginia in 1779 Jefferson faced a difficult situation. The English had just shifted operations from the northern colonies to the South. Virginia found herself exhausted and unable to cope with the successive invasions. Having given generously to the Continental Army, her treasury was empty, the currency depreciated, the military situation chaotic—deficient in men, organization and supplies. At the end of his term Jefferson was charged with carelessness and incompetence. Though he was exonerated by the Assembly, the unfortunate incident remained a cloud over his later career and became a rich source of vituperation for his political opponents and enemies. "Few men have had the ability subsequently to build a brilliant career upon a foundation once so shattered." (p. 97) That Thomas Jefferson did so is a memorial to his greatness.

Mrs. Kimball clearly exculpates Jefferson, relying entirely on historical evidence. Heavy documentation is necessarily required for such a method, and, though excellently blended and well arranged, it burdens the style and subtracts from facile reading. For one not interested in a thorough and minute coverage of Jefferson's life the book will be tedious, but for the historical student it cannot fail to be highly satisfactory.

F.H.

The Comforting of Christ. By Caryll Houselander. pp. 210. Sheed & Ward, New York. \$2.50.

A Christian cannot be a healthy, happy member of the Mystical Body of Christ unless he becomes more and more like the Head of that Body. He must become Christlike. This is the theme of Caryll Houselander's estimable book, the *Comforting of Christ*. Therein the author has combined her rich literary talents with a keen observation of today's problems and an understanding of the sublime doctrine of the Mystical Body of Christ. As a result, persuasively does she show how Christians can expand to the size of Christ instead of shrinking to the size of self. They must exchange the values of this world for the values of Christ—humility, truth, and love.

In the first chapter, the author treats of the intimate union that

should exist between Christ and every individual redeemed by Him. Particularly good is the section entitled "Christ and Unreality." "The virtuosa of the spiritual life" and the "expert in spirituality with her network of rules and mortifications, her notebooks and hieroglyphics and all the rest" are scored, (p. 17) for, "Christ wants to be at home in your soul." (p. 18).

Three enemies of the mind, today, keep many members of the Mystical Body at a distance from the Head. These enemies are "fatigue, restlessness, and fear of truth." Against these usurpers, the author suggests and explains a threefold defense, namely, prayer, an attitude to suffering, and a technique for fear. When a man has begun to develop these defences in his own soul, he will begin to have and see Christ in himself, and to see Him in others. V.F.

The Family In Christ. Edited and published under the auspices of the Liturgical Conference, Inc. Pp. vii, 179 with index. Highland Park, Illinois. 1947.

As a partial answer to the subtle heresy of secularism, the National Liturgical Conference carries on its work. Yearly it conducts a Liturgical Week during which the problems of Catholic America are discussed. It attempts to answer these problems by looking to Christ, to His Church, to the means of sanctification in His Church; it seeks to integrate into the lives of men a constant awareness of God, of His way with them, and to re-establish all men in Christ.

Last year the Conference discussed a problem which has existed for some time but which the war has made acute and frightful, the disintegration of the family. All of us know the statistics; what to do about them? How can a Christian family, beset on all fronts by the self-seeking doctrine of the world, be re-established in the self-sacrificing doctrine of the Church?

The Family in Christ, the published record of talks given during the 1946 Liturgical Week, is a good attempt at some of the answers. Remembering that the liturgy is not a matter of correct cruets, the various papers combine to give the reader a feeling of being in the presence of common sense, of courageous common sense.

While some of the papers reach too high (Fr. Mathis' *Family Life and Prayer*) others, and notably Monsignor Hellriegels's very beautiful sketch of sacramental family life, bring out some of the casual poetry awaiting the family that seeks to integrate God in all of its endeavors. Our encouragement is extended to the Liturgical Conference. R.H.

The Family, Church and Environment. By Monsignor L. G. Ligutti and Reverend A. J. Adams, S.J. Pp. 120 with bibliography. National Catholic Rural Life Conference, Des Moines, Iowa. 1947. \$1.00.

What the Atom Bomb might do in a constructive way, this handbook on the rural revolution can do in a constructive sense. It can re-make the face of America. For a change a book has appeared that clearly sets forth what must be done, and leaves no doubts that it means hard work. *The Family, Church and Environment* is a study-discussion outline intended for seminarians, teaching Sisters, priests, and lay leaders. Every conceivable phase of rural life is treated and references are cited so that papers can be prepared on the topic indicated in the outline. If this challenge for social reform is accepted by enough Catholics, the long awaited Papal program will become a reality. Definitely, the time is now, and *The Family, Church and Environment* can be a valuable tool in the new world. R.C.

The Rosary, the Crown of Mary. By a Dominican Father. Pp. 150, xxxiii with appendix. The Apostolate of the Rosary, New York. \$0.25.

This new and revised edition will prove to be a valuable handbook for everyone devoted to Mary's Rosary. The author relates the origin of the Rosary and the perennial devotion of the faithful to it. He explains well the twofold character of the Rosary, a vocal and mental prayer. The various illustrations and topics suggested for meditation on the mysteries will help to lighten the effort required for mental prayer. Other important features of the book are: encyclical letters of Pope Pius XI and Pope Leo XIII on the Rosary; a list of Rosary indulgences; an explanation of the Rosary Confraternity, the Society of the Living Rosary, and the Perpetual Rosary; the promises made to Blessed Alan, O.P., and those made by Our Lady at Fatima. V.F.

Twelve Tales of the Life and Adventures of Saint Imagenus. By Frances Margaret McGuire. pp. viii, 71. Sheed and Ward, New York. 1947. \$1.50.

The subject of this collection is Saint Imagenus, who was a monk of the Order of Saint Simplicitas and a character in every sense of the word. That he is at his best when admired rather than imitated is brought to light when the unusual tales of this unusual saint are read and enjoyed. Ordinarily saints do not make it a habit of inventing games like cricket when the empty hours of wicked men must be oc-

cupied; nor do they take time out to solve the problems of perplexed guardian angels. But Saint Imagus did. Saints love animals but few, if any, have been known to invite a lion into the rectory for lunch or to preach penance to an obstinate cow. Saint Imagus did that too.

These are a few of the twelve tales Frances McGuire has written about Saint Imagus in her highly entertaining style. Add the accompanying illustrations and we have a book which will amuse everyone, especially children who delight in fascinating stories about saints such as these *Twelve Tales of Saint Imagus*. W.F.K.

Abraham Lincoln: His Life, Work, and Character. An Anthology edited by Edward Wagenknecht. Pp. xvii, 661. Creative Age Press, New York. 1947. \$4.00.

This anthology explains many of the qualities that have made Abraham Lincoln one of the mightiest figures in American History. The collection is a cross-section of every type of literature dedicated to that war president. History, drama, poetry, verse and fiction are all included. The selection, with a few exceptions, is fairly representative. In purpose the editor was both unique and modest. The successful result is this single volume in which the imaginative and the historical are given prominent places. However, as far as possible, there has been a sharp delineation between fact and fancy. Its chief value is that for the first time in a handy volume we have the imaginative Lincoln face to face with the actual Lincoln. C.P.F.

Portrait of Edith Wharton. By Percy Lubbock. Pp. 249. D. Appleton-Century Co., New York. 1947. \$3.00.

Here is a bit of mid-Victorian china from the ivory tower of the inner circle of the "best" people of New York, Newport, and London of fifty years ago. According to Mr. Lubbock's account, Mrs. Wharton was the apogee of that society, choosing here a worthy, there a grande dame to grace her very, very correct retinue, yet "always full of charity." What the nature of that charity was the author leaves us free to wonder.

The style is florid and the encomiums of Mr. Lubbock for the author of *Ethan Frome* and the *House of Mirth* have the faintest suggestion of something close to idolatry.

Of interest to the Catholic reader is Mr. Lubbock's account of Edith Wharton's flirtation with the Church. The brief account of the silent apostolate of two of Mrs. Wharton's maid servants should give food for thought to the Catholic laywoman. No matter what society

she finds herself in, the Catholic woman of any station can always be an instrument in God's hands sowing the seed of salvation in the souls of those about her, thus giving reality to the Holy Father's recent plea to the women of the Catholic world. T.O'B.

White's Political Dictionary. By Wilbur W. White. pp. 378. The World Publishing Company, Cleveland, Ohio. 1947. \$3.50.

This work places before the reading public an authoritative and exhaustive treatment of the many terms used today in the field of national and world affairs. It also contains appendices of the Charter of the United Nations and the Covenant of the League of Nations. The author is well qualified to compose such a work, since he has long teaching experience in the field of Political Science at Western Reserve University. The general reader will commend Professor White on his valuable contribution toward a better understanding of the field of political affairs. R.M.

Les Homines du Moyen Age. Preface by Pere Chence, O.P.; photography by Jean Ronhier; commentary by Gaston Poinlain. Pp. 55. Editions du Cerf, Paris. 1946.

This small anthology of medieval humanistic art indicates the genius of unnamed French artists. The sculptures, photographed by Jean Ronhier and here reproduced, are to be found within and without the Cathedrals of France. For the most part these works of art date back to the twelfth and thirteenth centuries. The volume is a masterpiece of beauty and truly bears out Père Chence's observation: Christian humanism "does not restrict itself to the heritage of ancient forms, it is an altogether new discovery of nature and of men."

A.L.D.

Brother to Brother. By Henry Brenner, O.S.B. pp. 92 with index. The Grail Press, St. Meinrad, Ind. 1947. \$1.25.

Men desire peace today but they can never obtain it as long as they are satisfied with a mere toleration for one another. The only bond that can unite men together in a lasting manner is the bond of love. Nor will a tepid love be sufficient. It must be a love in accord with the words of Christ: "This is My commandment, that you love one another as I have loved you." (John 15:12) This book was written to enkindle in the hearts of men a sincere love for one another.

Father Brenner gives the purpose of his book when he says: "It

will be the object of these pages to show this Christian charity as it is living today in the Catholic Church, both as to teaching and practice, and to impress ever and again how profitable a thing it is for our souls to stir up a zeal for it within us." He treats of the virtues connected with charity in a practical manner. Living examples of present day acts of charity and the words of Sacred Scripture are used quite frequently to make more real for the reader the doctrine on each virtue.

The compactness of this work should not detract from its worth for the ordinary reader. On the contrary the practical treatment of a virtue of such importance for all men today ought to recommend the book. Among the many quotations from Sacred Scripture there is one that is misquoted. The words: "And the Word was made flesh and dwelt among us. . ." are not from the Apocalypse, but from the Gospel of St. John, 1:14-16. R.McC.

The Nun in German Literature. By Sister Mary Gretchen Hessler, O.P. pp. 28. The University of Illinois, Urbana, Ill.

This brochure is an abstract of a thesis written for a doctorate, a fact which should immediately put it into that class of literature we all read only when we have to. Actually it is remarkably free from the dryness we are so accustomed to and displeased with in academic writings. Of course, it is of special interest to the nuns and sisters of the country. They could have more than one laugh and, perhaps, more than one tear, from the weird, comical notions about themselves that are found in German folklore. E.F.

Da Guglielmo D'Auvergne A S. Tommaso D' Aquino, in three volumes. By Amato Masnovo. Vol. I, pp. vii, 200; Vol. II, pp. v, 150; Vol. III, pp. 230. Societa Editrice "Vita e Pensiero," Milan. 1947.

These volumes form numbers eight, nine, and ten in the New Series of "Publications of the Catholic University of the Sacred Heart" in Milan, Italy. The matter treated is the history of "philosophical" thought from William of Auvergne, Bishop of Paris from 1228 until 1249, to St. Thomas Aquinas (although St. Thomas was living during William's episcopate).

The choice of William as a focal point in this study is very opportune, for the problem of the rôle of philosophy in theology raged at this time. Between 1229 and 1231 there was a crisis on this point at the University of Paris, where the Averroists had a very strong influence because of the restricted manner in which the faculties other than philosophy considered their own fields—a crisis which would be

resolved only by showing that philosophy is, in the present order of things, a handmaid of theology. Fundamentally, then, the problem was theological, since it was a matter of defending the faith against the apparent "wisdom" of the Averroists. Although St. Thomas played a very important part in the solution of this problem by affording a more or less complete alignment of philosophy with the true faith, he had some very notable helpers, among these being the prelate, William of Auvergne. This is noteworthy because the office of theologian is, by Sacred Orders, an office reserved to a Bishop. Indeed, the extension of this office to non-Bishops was a precious heritage first gained by the Order of Preachers.

To show the development of philosophy as a handmaid of theology, the author considers William's work in the following three problems: "The Ascent towards God" (Volume I), "The Origin of Things from God" or Creation, (Volume II), and "Man" (Volume III), or, in short, the matter of the First Part of the *Summa Theologica* of St. Thomas Aquinas, excepting the section of the Angels. Monsignor Masnovo's text is well documented with citations from William's own works, as well as from the works of St. Thomas Aquinas, St. Augustine, Alexander of Hales, Ulrich of Strassbourg, and Medieval and modern authors who have a bearing on the matter at hand.

F.C.L.

De Sanctificatione Sacerdotum. By Reginald Garrigou-Lagrange, O.P. Pp. 170 with index. Marietti, Turino. 1947.

Convinced of the great demands being made on all priests because of the tragic spiritual sterility of our day, Fr. Garrigou-Lagrange has written a book on the sanctification of priests according to the needs of our time. Forcefully the eminent theologian condemns modern errors and stresses the requirement of a deeper supernatural faith. In order to point out to his readers the absolute necessity of sacerdotal perfection, Fr. Lagrange shows the obligation of all the faithful to tend to perfection and the special duty for religious and priests to do so.

There are excellent chapters on the interior life. False notions of it are exposed and the proper approach to a genuine spirituality is explained at length. This is a book for priests and those studying to become priests. It is simple, clear, and inspiring.

R.S.

A Rosary Chain. By Sister Mary Dominic, O.P. Pp. 40. Blackfriars, Oxford, England. 1947. 5s. 6d.

This thin and very attractively arranged volume contains thoughts on the Rosary in general and each mystery in particular. Quotations from Sacred Scripture and the Dominican Breviary with original verses by Sister M. Dominic comprise each chapter. Simplicity is the keynote of the book as one citation from the text will show. For the Fifth Joyful Mystery, the authoress writes:

Sorrowing I sought Thee many a day:
(The day was night when we were far apart).
I knew not sorrow was Thy Wisdom's way
To lead me to Thy Temple in my heart.

The Very Reverend Aelwin Tindal-Atkinson, O.P. has written an instructive Preface. The Nativity scene of Neri de Bicci adorns the frontispiece. L.E.

The Existence of God, A Thomist Essay. By Dom Mark Pontifex. Pp. ix, 181. Longmans, Green and Co., New York. 1947. \$2.25.

The Existence of God, A Thomist Essay is a small but comprehensive book on Thomistic Philosophy. It touches logic, physics, ontology, theodicy, and ethics. Through its simplicity and clarity, it attempts to appeal not only to Catholics but also to non-Catholics and those with no religion. Not delving too deeply into any one problem, it touches all sufficiently.

The simplicity of Dom Mark's book is always evident, but the clarity is not. This is not necessarily because of any defect on the part of the author. Whenever it is put into English, Scholastic terminology inevitably suffers the loss of its preciseness and clearness. Then, too, the author's procedure might cause the student of Philosophy to pause and wonder. It should be said that his method, though correct, is that of a theologian rather than a philosopher. He begins with God and goes down to creatures; whereas the philosopher begins with those things about him, creatures, and from these arrives at God.

These criticisms, however, should not detract from the real worth of Dom Mark's book, which consists in this: it presents Thomism as a living and desirable philosophy. N.B.J.

Mary of Nazareth, A True Portrait. By Igino Giordani. Translated from Italian by Mother Celia Maranzana, R.C., and Mother Mary Paula Williamson, R.C. Foreword by Fr. Demetrius B. Zema, S.J. Pp. 185. The Macmillan Company, New York. 1947. \$2.75.

Again Mary. Her grace, her dignity, her intercessory power are greater than that of any other being; some say greater than all created beings put together. She is too much for our minds to comprehend. Theologians have not added up all of her prerogatives as yet. Indeed there are copious motives for writing more books about her.

Mary of Nazareth, A True Portrait is a layman's studies and reflections on the Mother of God. He also brings to our attention many examples of what other sons of Mary have written about the Queen of Heaven. Not very many of them match the fervor of Igino Giordani. It is unfortunate that the language weakness of American readers necessitates the translation of so many excellent poems about Mary into English. They do suffer in the process. Technical books undergo translation more easily than others. Yet the prose style of the book is as flowing as can be expected of the original, beautiful, almost poetic, Italian.

Many people, as they progress in the book will question the title *A True Portrait*, for frequently descriptive passages about Mary are gleaned from either apocryphal writings or the author's fertile imaginative powers. For example, there is the story of the brigand's son who, during the flight into Egypt, nourished at Mary's breast, and later became the good thief on Calvary. The description of the Holy Family's neighbors is harsh: "The people of Nazareth were industrious and shrewd, somewhat stupid, and they sneered with knowing airs at the three absorbed in work and prayer. Those who lorded it over the rest were quite willing to annoy and lay snares for Joseph. . . . In the village factions were continually forming of the irritable, the discontented and the avaricious people against those three. . . ." These and other subjective, Latin-temperament, recordings of incidents may not appeal to North American readers. Evidently the author has no love for the northern countries and their culture. Yet the fact is that the people of this country are a great deal like northern Europeans and may not always appreciate the Italian outlook. Nor will trained theologians enjoy the apocryphal stories used. Scripture scholars will be positively annoyed.

The first line of page 52 has a juxtaposition: "Daughter of

the Son and Mother of the Father." This is patently false. This and the Latin footnote on page 154 should be revised for the next edition.

Despite our criticism, the book has much for which it may be recommended. The author clearly recognizes the unique place of Our Lady in the world today. The saints have told us that we can never say enough about Mary. If Igino Giordani has not said everything he has indeed written a great deal worth reading.

M.S.W.

Francisco de Vitoria. By Ruben C. Gonzalez, O.P. Pp. 227 with index. Institucion Cultural Espanola. Buenos Aires. 1946.

This work was first presented in 1942 as a doctorate thesis at the Angelicum in Rome. The present improved edition was occasioned by the celebration of the Fourth Centenary of the death of Francisco de Vitoria, O.P., the father of modern international law.

After a brief sketch of Vitoria's life and an appraisal of his genius, the book devotes itself to the analysis of Vitorian bibliography. The result of this analysis is a comprehensive listing of all the works of Vitoria and an indication of where they can now be found.

Because of the unusual orderly presentation and clarity of language, this book should appeal to historians as a useful reference to the works of this great Dominican theologian.

T.O'S.

BOOKS RECEIVED

ARCHBISHOP STEPINAC, THE MAN AND HIS CASE. By Anthony H. Count O'Brien of Thomond. Foreword by the Most Rev. John C. McQuaid, D.D., Archbishop of Dublin. Pp. x, 100 with index. The Newman Bookshop, Westminster, Maryland. 1947. \$1.75 (cloth), \$0.60 (paper) and special rates in volume.

THE ART OF HAPPY MARRIAGE. By James A. Magner. Pp. viii, 273 with index. The Bruce Publishing Company, Milwaukee. 1947. \$2.75.

BEHOLD THIS HEART. By H. J. Heagney. Pp. 347. P. J. Kenedy & Sons, New York. 1947. \$3.50.

BEHOLD THE SPIRIT. By Alan W. Watts. Pp. 254 with bibliography. Pantheon, New York. 1947. \$2.75.

BLESSED MARGARET CLITHEROW. By Margaret T. Monro. Pp. 108. Longmans, Green and Co., New York. 1947. \$2.00.

- CATHOLICISM. By Gerald G. Walsh, S.J. Pp. 94. The Declan X. McMullen Co., New York. 1947. \$1.25.
- THE COURSE OF IRISH VERSE. By Robert Farren. Pp. xii, 171. Sheed & Ward, New York. 1947. \$2.50.
- DEAR BISHOP. By Catherine de Hueck. Pp. 96. Sheed & Ward, New York. 1947. \$1.75.
- FISHERS OF MEN. By Maxence van der Meersch. Translated from the French. With an Introduction by Rev. John Fitzsimons. Pp. xii, 272. Sheed & Ward, New York. 1947. \$3.00.
- FOR THEE ALONE. By Rev. H. J. Beutler, C.M. Pp. viii, 227 with index. B. Herder Co., St. Louis, Mo. 1947. \$2.50.
- GOD'S HOUR IN THE NURSERY. By Mother Bolton, Religious of the Cenacle. Foreword by the Most Rev. Thomas E. Molloy, Bishop of Brooklyn. Two parts. *Guidance Book*. Pp: 91. *Activity Book*. Pp. 55. St. Anthony Guild Press, Paterson, N. J. 1947. *Guidance Book*. \$1.25. *Activity Book*. \$2.00.
- GOSPEL RHYMES. By various authors. Illustrations by Jeanyee Wong. Pp. 60. Sheed & Ward, New York. 1947. \$1.50.
- DE GRATIS. By Petrus Lumbrebias, O.P. Pp. xi, 190 with index. Pontif. Ateneo "Angelicum," Rome, Italy. 1947. (A commentary on the *Summa* 1a 2ae, 109-114).
- HUNTER OF SOULS. By Rev. Fr. Edmund, C.P. Pp. xi, 228 with index. The Newman Bookshop, Westminster, Md. 1947. \$2.75. (Life and spirit of St. Paul of the Cross).
- DIE KRISIS DES FORTSCHRITTSGLAUBENS. Bei Aleis Dempf. Pp. 40. Verlag Herder, Wien. 1947. Preis S 3.
- LIGHT OVER FATIMA. By Charles C. O'Connell. Pp. 163. The Mercier Press, Cork. 1947. \$2.00. (A novel on Fátima).
- MADAME ELIZABETH OF FRANCE. By Yvenne de la Vergne. Translated by Cornelis C. Craigie. Pp. xiii, 416 with index. B. Herder Book Co., St. Louis, Mo. 1947. \$4.00.
- THE MANIFELD MASS AND THE INVISIBLE CHILD. By C. C. Martindale, S.J. Pp. 79. Sheed and Ward, New York. 1947. \$1.50.
- OUR NEIGHBORS THE JAPANESE. By F. D. David. Pp. vi, 90. Field Afar Press, New York. 1947. \$0.50.
- THE PEWS TALK BACK. By Rev. Luke Missett, C.P. Pp. viii, 83. The Newman Bookshop, Westminster, Md. 1947. \$1.50.
- Rudolf Otto's INTERPRETATION OF RELIGION. By Robert F. Davidson. Pp. 213. Princeton University Press, Princeton, New Jersey. 1947. \$2.50.
- THE MASS AND THE SEVEN SACRAMENTS. By Rev. Dr. Rumble, M.S.C. Pp. 156. Radio Replies Press, Saint Paul 1, Minn. 1947. \$1.00.
- SAINT THOMAS AQUINAS. By Gerald Vann, O.P. Foreword by Rev. Charles A. Hart, Ph.D. Pp. xxvii, 185. Benziger Brothers, New York. 1947. \$3.00.
- THOSE TERRIBLE TEENS. By Vincent McCorry, S.J. Pp. 184. The Declan X. McMullen Co., New York. 1947. \$2.25.
- WHEN THE WORLD IS HUSHED. By Rosalina Cowan. Pp. 139. Frederick Pustet Co., New York. 1947. \$2.00.

WINDOWS WESTWARD, ROME, RUSSIA, REUNION. By Stephen C. Gulevich. Pp. x, 208 with bibliography and index. The Declan McMullen Company, New York. 1947. \$2.50.

THE WOMAN WHO WAS POOR. By Leon Bloy. Pp. 356. Sheed & Ward, 63 Fifth Avenue, New York, N. Y. 1947. \$3.00.

Grail Publications, St. Meinrad, Indiana:

CHRIST IN OUR BRETHREN. By Raoul Plus, S.J. Part II. Pp. 112. 1947. \$0.75.

THE PARISH PRIEST OF ARS. By Mary Fabyan Windeatt. Pp. 164. \$2.00.

REFLECTIONS ON THE SUNDAY COLLECTS. By Sr. Gonzaga Haessly, O.S.U. Pp. 132. \$2.00.

The Works of Archbishop Alban Goodier, S.J.:

THE MEANING OF LIFE. Pp. 147. 1946. \$1.25.

THE PRINCE OF PEACE. Pp. 152. 1947. \$1.25.

JESUS CHRIST THE SON OF GOD. Pp. 143. \$1.25.

THE SCHOOL OF LOVE. Pp. 142. 1947. \$1.50.

PAMPHLETS RECEIVED

BLESSED MOTHER HELP ME. Compiled by Brother Cyril Robert, F.M.S. Pp. 148. St. Ann's Hermitage, Poughkeepsie, N. Y. 1947. \$0.35.

HOW TO STUDY. *Letter of St. Thomas Aquinas with commentary by Victor White, O.P.* Pp. 43. Blackfriars, Oxford, England. 1947. \$0.30.

LOVE, SEX, AND THE TEEN-AGERS. By Daniel A. Lord, S.J. Pp. 48. The Queen's Work, St. Louis, Mo. 1947. \$0.25.

MAKING MARRIAGE CLICK. By Father Lawrence G. Lovasik, S.V.D. Pp. 33. Radio Replies Press, St. Paul 1, Minn. 1947. \$0.10.

MATT TALBOT AND ALCOHOLICS ANONYMOUS. By a member of AA. Pp. 46. The Sons of Matt Talbot, Indianapolis. 1947. \$0.10.

NO WALL BETWEEN GOD AND THE CHILD. By John T. McNicholas, Archbishop of Cincinnati. Pp. 14. N.C.W.C., Washington, D.C. 1947. \$0.10.

THE POPE SPEAKS ON RURAL LIFE. Pp. 16. The National Catholic Rural Life Conference, Des Moines, Iowa. 1947. \$0.10.

WHAT SHOULD WE THINK OF THE BROTHER'S VOCATION? By Rev. Edward F. Garesche, S.J., M.A., LL.B. Pp. 30. The Vista Maria Press, New York. 1947. \$0.15.

WITH FR. VINCENT AT MARBLE ARCH. By E. A. Siderman. Pp. 46. Blackfriars, Oxford. 1947. \$0.25.

Grail Publications, St. Meinrad's Abbey, St. Meinrad, Indiana:

BLESS YOUR CHILDREN. By Abbot Ignatius Esser, O.S.B. Pp. 15. 1947. \$0.05.

FREQUENT AND EARLY COMMUNION. Decrees of Pope Pius X. Pp. 30. 1947. \$0.10.

THE GLORIES OF DIVINE GRACE. Part Two. Union with God. By Matthias Scheeben. Translated by Patrick Shaughnessy, O.S.B., S.T.D. Pp. 154. 1947. \$0.30.

- THIS SIDE OF HEAVEN. By Paschal Boland, O.S.B. Pp. 32. 1947. \$0.10.
 A PRAYER FROM HARLEY GAOL. Psalm Pamphlet. Pp. 32. 1947. \$0.10.
 THOU ART MY STRENGTH. By Norbert Engels. Pp. 10. 1947. \$0.10.
 (Five poems on the Mass).
 THE PASSING WORLD. By Paschal Boland, O.S.B. Pp. 31. 1947. \$0.10.
 THUS SAITH A ROBIN. By Fr. Jerome, O.S.B. Pp. 30. 1947. \$0.25.

The Liguorian Pamphlet Office, Oconomowoc, Wisconsin:

- MESSAGE TO NEGROES. By D. J. Corrigan, C.S.S.R. Pp. 32. 1947.
 VISITS TO THE MOST BLESSED SACRAMENT AND THE BLESSED VIRGIN MARY. By St. Alphonsus Liguori. Pp. 91. 1947.
 WHAT ABOUT YOUR VOCATION? By D. J. Corrigan, C.S.S.R. and D. F. Miller, C.S.S.R. Pp. 60. 1947.

Marystall, Maryfarm, RR4, Easton, Penn.:

- THE ALTERNATIVE. By H. Belloc. Pp. 15. \$0.10.
 ST. FRANCIS XAVIER ON PROFITEERS. By Fr. Vincent McNabb, O.P. Penny leaflet.
 FR. VINCENT McNABB, O.P. By Fr. Donald Proudman, O.P., and R. P. Walsh. Pp. 8. \$0.10.
 REJECTION, THOUGHTS FOR MEDITATION. Compiled by Stanley Vischer. 1947. \$0.25.
 WOULD YOU RATHER OWN THAN BE OWNED? Penny Leaflet on Distributism.

St. Anthony Guild Press, Paterson, N. J.:

- ST. BERNARDINE'S SERMON ON ST. JOSEPH. Translated by Eric May, O.F.M., Cap., S.T.L. With an Introduction and notes. Pp. 51. 1947. \$0.25.
 MARRIAGE LEGISLATION OF THE CATHOLIC CHURCH. Pp. 32. 1947. \$0.05.

Our Sunday Visitor Press, Huntington, Indiana:

- THE FAMILY IN FOCUS. By Rev. Joseph Manton, C.S.S.R. Pp. 32. 1947. \$0.20.
 THE CATHOLIC STUDENT MAKES THE HOLY HOUR. By Very Rev. Leo E. Griffin. Pp. 32. 1947. \$0.05.
 FATHER QUIZ ANSWERS LUTHERAN SLURS. By Lon Francis. Pp. 28. 1947. \$0.05.
 SHORT PRAYERS AND BUSY PEOPLE. By Rev. Richard Ginder. Pp. 20. \$0.10.
 WHAT! PUBLIC FUNDS FOR A CATHOLIC SCHOOL? By Rev. John A. O'Brien. Pp. 35. 1947. \$0.25.
 THE WOMAN IN THE HOME. By Rev. Hugh Calkins, O.S.M. Pp. 48. 1947. \$0.20.