

ordained to exemplify. In practice, for the Baroness de Hueck, this means living among the poorest of American negroes, not with the patronising uplift of a social worker, but rather in the shared poverty of a fellow member of Christ.

The work of the various Friendship Houses—which is as various as human needs can be—is only possible because of the supreme faith of the Baroness and her fellow workers. In this country we are sometimes tempted to say hard things of American Catholicism, and especially of its attitude to the negro population. *Friendship House* is a corrective to rash judgment. As yet the movement it represents is small, but its inspiration is so firmly rooted in the Gospels, and in the life of St Francis and Blessed Martin de Porres, that no Christian can doubt its ultimate triumph. As ever, the transcendent truth of Catholicism is not a proposition to assent to merely: it is a life in which to be incorporated. And in Friendship House we see what is, in the end, the only answer to the reproaches of the unbeliever: the unity of the redeemed is a truth to be *lived*. And that imbues the whole story we are given in this most evangelical of books.

ILLTUD EVANS, O.P.

RELIGIOUS TEACHING OF YOUNG CHILDREN. For Parents and Teachers.

By S. N. D. (Sands; 5s.)

This is a new edition of a book that has already done good service. Originally intended for the Infant School, it has now been adapted, apparently with the Westminster Scheme in mind, for juniors or at any rate for lower junior classes. Each lesson begins with a scene from our Lord's life and concludes with a series of questions and suggestions for activity and practical work. Some of these seem to us a little advanced for infants but perhaps they are not meant for them. A second part gives lessons on a little more advanced doctrine, a third on prayer, the Mass and the liturgical year, and a fourth on First Confession and Communion.

The whole book is written with the freshness, inventiveness and simplicity that are characteristic of S. N. D.'s work and is an indispensable aid-book to any teacher (or parent) who takes her job seriously. A table of contents would facilitate quick reference.

J. D. C.

EVERY COMMON BUSH. By Hilary C. Boyle. (Sheed and Ward; 6s.)

The only satisfactory way in which a book for children can be judged, I think, is to read it to them and study their reactions.

When I told a class of boys and girls of various ages that I wanted their help to review *Every Common Bush* they were delighted, but their faces fell when they heard it was a collection of flower legends.

The collection contains fourteen stories; several old favourites and others little known this side of the Irish Sea. They are filled with the essence of a lively faith and possess the power of transmitting to

children a wonderful *joie d'esprit* with which the book is permeated.

The illustrations are worthy of this lovely book and Caryl House-lander earns our gratitude for giving us pictures which need no apology when showing them to children.

The 'Shining One' in the Snowdrop Legend is exceptionally fine and satisfying, which is seldom the case with 'holy picture' angels. It is a pity several less-known flowers are not illustrated.

The following comments of the children will do more than any words of mine to show their appreciation:

(1) . . . These stories make you love our Lord more.

(2) . . . Although legends they seem almost genuine (true).

(3) . . . They make our Lady more real.

(4) The lad of ten who 'hated' such stories wrote, 'If I tried for a hundred years I could never do what the editor has contrived in a day'.

SISTER M. WALBURGA, O.P.

SPIRITUAL PROBLEMS OF OUR TIMES. By Luigi Sturzo. (Longmans; 12s. 6d.)

Few men could have combined the active and intellectual lives to the same degree and with the same success as Don Sturzo. This book is a product of that combination and gives the reader much of the best of both worlds. It is not as if the author had been merely active as a politician and then spent the long period of retirement occupied exclusively with the things of the spirit. It is clear from this book alone, if we did not know it already, that his political activity was one expression of a deeply pondered and carefully constructed philosophy—a philosophy which is genuinely Catholic, stimulated and widened by contact with the best minds of our time of different faiths. Hardened by contact with life, mainly the turbulent life of politics, it has been further deepened and refined during the years of exile.

But even so versatile a personality has to be fitted into a groove by the reader, and it seems probable that the second half of this book will be preferred to the first: not only because it is easier, but because it more truly corresponds to the aims and talents of the author. He claims to have written a book of experiences, but while *The Quest of the Truth* is based on the writings and conversations of other men—critically examined indeed and reviewed in the light of the author's own philosophy, even to some extent re-lived—*The Quest of the Good* is more directly the fruit of personal contacts: with God in prayer, with men who have tried to live heroically according to God's will in the upheavals of modern times. Among the best of these essays is *The Spiritual Life of the Average Man*; the points he makes are familiar enough—the supreme importance of sanctifying grace as the beginning and end of perfection, with the consequent impossibility of *final* states in this world or *separate ways*—but they need to be repeated in this succinct and clear fashion.