

instance, though it was not printed until 1882, belongs to a quite early period, and is surely one of the great sonnets in the English language. The pang of the conscience-compelled parting which is the subject of that poem was, however, soon assuaged, and it is fortunately her happy married life that forms the background of the greater part of her literary work. She has left us neither many nor long poems, but not even the shortest of them is trivial, for all are the expression of a spirit at once metaphysical and deeply religious. There is, moreover, a strength and a robustness about her lines which surprise us in a woman's work, yet feminine grace and charm are not wanting.

Whether she will be remembered more for her verse or for her prose writings, the future alone will show. It is unlikely, however, that either branch of her work will ever wholly lack admirers, and we have positive proof of the continued appeal at any rate of her poetry in the appearance in these hazardous times of two complete editions of it. To say 'two editions' is perhaps misleading, for while they have different bindings, frontispiece and title-pages, they are otherwise identical. Coming as they do from the University Press, Oxford, they are typographically excellent, and we are grateful to both publishers for giving us at so moderate a price attractive volumes, which contain several hitherto unprinted poems, as well as some now collected for the first time.

A.L'E.

MISCELLANEOUS

THE SPIRIT OF THE SOCIETY OF ST. VINCENT DE PAUL. By Charles K. Murphy. (Longmans, Green & Co. ; 5s.)

If a member of the Society of St. Vincent de Paul needs something in addition to the Manual of the Society he could have nothing better than this book. Any temptation to personal or corporate pride aroused by the first part will be counteracted by the fourth chapter. What is said there and in succeeding chapters ought to receive the attention of all who are engaged in Catholic Action. The question of corporate humility gives much food for thought; and the statement that 'More young men will be lost to the Society through inactivity than will ever abandon it because of overwork' inclines one to ask whether many of our failures have not arisen from asking too little of our people, especially of the young.

Priests and others who have occasion to speak to the Brothers or to members of other Catholic Societies will find the book a great help.

It is a pity that the titles of the chapters do not appear at the head of the pages, thereby facilitating reference.

D.G.D.

THE GESTAPO DEFIED, being the Last Twenty-eight Sermons by Martin Niemöller, Vicar of Berlin-Dahlem. (Hodge; 6s.)

The sensational, catchpenny title is singularly inept for these quiet, brave sermons; pardonable, nevertheless, if it succeeds in bringing them to the notice of the sermon-proof. But the sermons themselves cry out in protest against the indecency of exploiting Niemöller in political interests, and it would be unpardonable to utilise his sufferings as propaganda against the country and the people he loves so dearly. The Gestapo is defied indeed, and with a courage and persistence that is truly superhuman; but that is implicit rather than expressed in a quiet, untheatrical, sober vindication of the freedom of the preacher of the Gospel. These sermons are permeated by a faith which refuses to be side-tracked into secondary issues, a hope which recks nothing of human failure or success, a love which admits of no rancour and no sentimentality. The issue between essential Christianity (as distinct from any human conception of 'Christian civilization') and totalitarianism could not be more clearly stated, and all the more forcefully because only incidentally to the preacher's real task, the bearing of testimony to the meaning of the written Word of God to his parishioners. As we write, the rumour is reported that Niemöller in his concentration-camp has found his home in communion with the Holy See. It is a homecoming of what is purest and best in the Evangelical tradition, and he brings with him riches too long lost to some among us and of which we should do well to avail ourselves. There is light and courage to be had from these last public utterances of his, which should illuminate and fortify us for whatever dark days may lie ahead.

V.W.

THE PSYCHOLOGIST TURNS TO GOD. By Ashley Sampson. (Dacre Press; 6d.)

A plea for a more vigorous apologetic against those arguments used by some modern psychologists and psycho-analysts to discredit the Christian Faith. It is suggested that up to now the Christian treatment of such arguments has been too timid, too accommodating, and has served only to encourage the psychologist in his pretensions. There is need of a new and more direct attack, in the psychologist's own field and with the psychologist's own weapons. This will consist in showing that the truths about man's psychological make-up which the psychologist trium-