

the first to see which new methods promise better results than the old ones gave; they will be the first to apply them, and other people will follow their lead.'

Dr. Federn is right to point out the quite mythical character of some of the fifteen propositions from Karl Marx's *Introduction to the Critique of Political Economy* upon which he bases his criticism, and to protest against the loose and confused language of several others. The passages from Marxist writers (Cunow and Labriola) which he cites, do in fact make confusion worse. But of what authority as Marxists are Cunow and Labriola? Lenin and Stalin are not once quoted, and a quite crude, dogmatic, fighting Bolshevist like T. Jackson has in fact cleared up in advance most of the confusions and contradictions of which Dr. Federn accuses Marxist theory.

In effect to criticise Marx at all thoroughly inevitably involves philosophy; and a historian who can say 'That a *past* event was *necessary* stands to reason,' however thorough his historical knowledge and effective his use of it, can hardly cope with a theory which translates the *contingent* in terms of *dialectical* necessity. The value of the present book is its witness to the violence Marxism does to facts.

BERNARD KELLY.

NOTICES

PARABLES AND ALEGORIES FROM THE BIBLE. Arranged by the Dominicans of Woodchester, with drawing by Sister Anscar, O.P. (The Bloomsbury Publishing Co., W.C.1; Paper 2s. 6d., Cloth 4s.)

It is not surprising to find that both the Cardinal and the Bishop of Clifton have given a warm approval to this volume, for everything about it is excellent. The stories from Holy Scripture, not all of them probably very familiar, especially those from the Old Testament, are admirably chosen and arranged. Their 'tranquil wisdom' provides a much-needed antidote to the clamour and folly of materialist ideologies, and this heavenly storytelling will help, as none of the modern 'storytelling' can, to transform the children of this generation into children of light. Sister Anscar's black-and-white drawings have an attraction all their own, being vigorous and truly illustrative, yet, as the Cardinal has well said of them, 'restrained and dignified.' We hope to see more of her work. Finally, we heartily commend the layout and printing, and we congratulate Messrs. Arthurs Press Ltd. upon the production of a work of printers' art.

H.J.C.

PIUS XII, PRIEST AND STATESMAN. By Kees van Hoek. (Burns Oates; 2s. 6d.)

LA PENSÉE SOCIALE DE S.S. PIE XII. By Albert Muller, S.J. (Editions Spes; 6 frs.)

These two slim works, each about a hundred pages, complement one another admirably. The first is a brightly written life in brief of the Holy Father, covering all the main facts of his ascent from *apprendista* to Mgr. Gasparri to the Chair of Peter. At times perhaps the journalist in Mr. van Hoek triumphs over the sober historian, and there are many minor inaccuracies. Thus, do monsignori even in Rome wear purple mantillas? (p. 10); and the aristocracy in Rome was divided from 1870 until the Lateran Treaty of 1929 (not 1928) into 'Black' and 'White,' not 'Black' and 'Red' (p. 25). But from this slight portrait there emerges the character of a man of great culture, well travelled, a good European, who commands the respect of all men in his uncompromising demands for justice for the weak and oppressed.

This is amply borne out by the compilation of Fr. Muller, in which the Pope's thoughts range over many fields, civil order, social order, international order. As Nuncio, as Secretary of State, and as Legate, Cardinal Pacelli in different countries and before different audiences dealt with most of the grave problems which distract the world of to-day. To all he brought the solution of justice, truth and love, applying it with the love of a father but the skill of a statesman. This book should be particularly valuable as a commentary on and interpretation of the recent pronouncements of the Holy Father. Now he speaks with the incomparable authority of the Vicar of Christ, but his theme is still the same: *truth* which makes men free; peace which is the work of *justice*; *charity* which contains all the Law.

J.F.

REVIEW OF PERIODICALS

'Pourquoi donc Dieu nous abandonne-t-il? Pourquoi reste-t-il silencieux?' Mankind's agonised 'Lama sabacthani?' amid the cruelties and injustices of war is too often evaded, or answered with more facility than honesty, even if the very question is not rebuked for its impiety. Seldom indeed is it faced so fearlessly as by Maurice Nédoncelle in his 'Le Silence de Dieu' in *La Vie Spirituelle* (March). He shows that the proper perspective of the problem must be, not the remoteness of God