

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

from men, but the remoteness of men from God, and that we can only evade the problem so long as we speak only of God as if the world did not exist, or of the world and its miseries as if God did not exist. 'La seule issue pratique pour qui veut percer le mystère du silence de Dieu est de se mettre à même d'écouter le message de Dieu et de l'incarner en ce monde à la suite et à l'exemple de Notre-Seigneur.' Impossible here to summarise the profound study which follows, with its insistence on the theocentricity which 'épargne au chrétien une idée puérole du silence de Dieu ; et, d'autre part, l'engage lui-même à savoir parfois se taire, par honnêteté intellectuelle, et à ne pas se croire toujours en mesure de donner des explications minutieuses sur les malheurs du monde.' In the same number is Maurice Blondel's 'La Passion rédemptrice,' another fine essay in the application of dogmatic theology to the spiritual and moral problems of a people at war.

Notwithstanding press and radio exhortations to concentrate on war-aims to the neglect of what are fallaciously contra-distinguished as 'peace-aims,' Catholics (among others) persist in recalling the conditions for a just peace and in discussing their application to possible post-war situations. And rightly so, for 'peace is the end of war,' and an unjust end must render the means unjust. The general principles regarding the 'Rights and Duties of a Conqueror' are usefully summarised by 'Christianus' in *La Vie Intellectuelle* (Feb. 25th). More detailed and concrete consideration to the problem is given by Mr. A. C. F. Beales in *The Clergy Review* (March). He records the considerable divergencies of views expressed on the subject by Catholics and non-Catholics alike, and draws attention to the urgency of Catholic responsibilities and opportunities in the matter. It is a possible weakness of this, as of so many treatments of the subject, that it is discussed almost exclusively in terms of political and inter-state ethics, and takes little account of the conflict of ideologies and of economic systems and interests which divide the belligerents, or of the revolutionary character of the conflict itself.

The war-aims pronouncement of the Labour Party Executive is commended by the *People and Freedom News Sheet* with qualifications (Austria is to have independence whether its people like it or not), and a gradualist Federationism is advocated. The *News Sheet* is indispensable for 'Catholic News' items suppressed or soft-pedalled elsewhere (e.g. regarding the Milan 'Congress of Mysticism' and the suppression of the Catholic workers' organisations in Spain), and we wish that

more space could be devoted to them. We could wish, too, for a fuller report of Fr. Gosling's 'informal talk' on politics and morality, which seems to have been excellent.

Other Catholic responsibilities and opportunities are discussed in *The Clergy Review*, this time by Denis Gwynn in connexion with evacuation. After a useful survey he concludes: 'Never before has there been the same opportunity that now arises for extending the Catholic revival into a new phase with temporary advantages that could produce lasting results.' A less optimistic picture of the background for that opportunity is suggested by Fr. Woodlock's 'diagnosis of the religious condition of the people in England' in *The Month* (March).

We have received for review a specimen copy of the March issue of *The Round Table* (published by Macmillan), 'a co-operative enterprise conducted by people who dwell in the different parts of the British Commonwealth, and whose aim is to publish once a quarter a comprehensive review of imperial politics, free from the bias of local party issues. To this is added a careful and impartial treatment of outstanding international problems that affect the nations of the Commonwealth.' This number is very informative, and the claim to impartiality appears to be fully justified. Articles on 'The Civilisation of Finland' and 'The War in Finland' will be read with special interest; the motives behind the Soviet attack are for once given a plausible explanation. Besides these, there are many instructive articles on the war in the West and its world-repercussions. Less expectedly there is the text of a fine sermon delivered by Dr. Emil Brunner on September 17th, at Zürich. *The Round Table* should provide an invaluable corrective to the tendency to political moralisings which are innocent of acquaintance with political realities.

Schweizerische Rundschau is now the only available Catholic review in the German language. In the current number is a fine tribute to Giuseppe Motta, and a good study of 'War, Peace and Revelation,' by Fr. Alfons Kemmer, O.S.B. J. Müller's 'The Meaning of England's Continental Policy' will be read with particular interest.

It is some time since we referred to *The New Review* of the Jesuits of Calcutta, which still continues its admirable work in the confrontation of Western and Indian culture. It can hardly be rivalled as a source of intelligent discussion of Indian affairs. It also enables us to appreciate more fully the Catholicity of Catholicism; and such 'outside' views of Western cultural products as will be found in W. Utarid's 'What Did Freud Dis-

cover?' and M. Jayaram's 'The New Spirit in English Poetry' are particularly enlightening.

Mr. C. S. Lewis's highly provocative but thoughtful 'Christianity and Culture' in the March *Theology* may be counted upon to start some lively controversy. This quarter's issue of the ever-stimulating *Christendom* arrives too late for detailed comment, and we must content ourselves with drawing attention to Brother Every's 'The Feet of the Young Men'—a portent of a revolt of the 'twenties' from the disillusioned catastrophism of the 'thirties.'

PENGUIN.

BOOKS RECEIVED

- BURNS, OATES AND WASHBOURNE: *The Sublime Shepherdess, Life of Bernadette*, Frances Parkinson Keyes (7s. 6d.); *Sketches and Studies in Theology*, Dom Anscar Vonier, O.S.B. (7s. 6d.); *The Benedictines of Caldy*, Peter Anson (7s. 6d.); *Claude de la Colombière*, Margaret Yeo (7s. 6d.).
- DENT: *Sacred and Secular*, Eric Gill (7s. 6d.).
- FABER AND FABER: *The Fourth Gospel*, Sir Edwyn Hoskyns, ed., Francis Noel Davey, 2 vols. (30s. set); *The Bride of Christ*, Claude Chevasse (8s. 6d.).
- FORDHAM UNIVERSITY PRESS (New York): *Eighteenth Century Literature, A Bibliography*, James E. Tobin, Ph.D. (\$2).
- GEOFFREY BLES: *Leontiev*, Nicolas Berdyaev (10s. 6d.).
- HIENEMANN: *The Power and the Glory*, Graham Greene (8s. 3d.).
- KEGAN PAUL: *History of the Popes*, Dr. L. Pastor, ed., Ernest Graf, vols. 20-23 (16s. each).
- MACMILLAN: *Roman Fountain*, Hugh Walpole (8s. 6d.).
- SANDS AND Co.: *Theresa Neuman of Konnersreuth*, Charles E. Roy and William A. Joyce (3s. 6d.).