

public as a whole, 'as large a body of information as possible bearing on the Christian Church', then one would expect a much livelier awareness of the contemporary situation in which its work is to be achieved and, too, a far fuller treatment of the sociological and economic factors which it must take into account. Understandably, perhaps, the *Dictionary* is neutral on questions of morals (when they are considered at all), and the article 'Moral Theology' is simply a historical survey of the academic discipline of that name.

It would be ungenerous to complain of occasional inaccuracies or faults of emphasis in a work which contains on every one of its pages such manifest pitfalls. Where the bibliographies are so universally excellent and up to date (and this is perhaps the most notable feature of the book), one has a right to complain at the omission of Mgr Philip Hughes's magisterial work on the Reformation. And one is startled to find that Robert Hugh Benson's 'Life' is described as having been written in two volumes by his son! It seems unfair to dismiss Belloc's writings as being 'seldom contributions to serious knowledge'. And it is an incomplete account of the unhappy history of Arnold Harris Mathew to omit the fact that he was finally reconciled to the Catholic Church.

A nice distinction is made throughout between the 'Western' and the 'Roman Catholic' Church. This intriguing difference is reflected in such details as 'Humeral Veil' ('used in the W. Church') and 'Indulgences' ('Modern RC practice', etc.) The point seems to be that 'Western' is what is acceptable in Catholic belief and practice to modern Anglo-Catholics, while 'Roman Catholic' is the term of differentiation. But all things considered, one cannot imagine a more adroit handling of material that is so often intractable, and it is rare to find any evidence of a desire to be other than wholly fair and informative. With this *Dictionary* the familiar Oxford series acquires a notable addition. Admirably planned, beautifully printed, and—in a time of inflation—reasonably priced, it deserves, and will certainly receive, an enthusiastic welcome.

ILLTUD EVANS, O.P.

THE RED BOOK OF THE PERSECUTED CHURCH. By Albert Galter.
(Gill; 30s.)

This is a valuable summary account of the persecution of the Church in all Communist countries since 1917. Communist tactics have varied according to time, place and expediency; but the ultimate aim of all sincere Communists is the total elimination of religion. In this sphere, as in others, 'co-existence' can only be temporary, unless—as is historically possible—Communism in practice outgrows its

theoretical basis. But we must beware of interpreting such relaxations as have occurred in some countries as signs of a more adult attitude on the part of Communists. Marxist theory recognizes the extreme difficulty of the struggle against religion, and fully allows for temporary set-backs.

'Associations of Patriotic Priests', under various names, have played a considerable part in the struggle. One understands the anxiety of parish clergy to find some means of accommodation within the régime that will allow them to carry on pastoral work, even to a limited extent. No doubt, such Associations contain many sincere and earnest men, as well as a proportion of self-seekers. But the members of such bodies have separated themselves from their Bishops and from the Holy See; and their fruit must wither.

The book is practical, not speculative, and does not touch on the problem of how the Church can survive in a Communist country. Thanks to Hitler—and we must add too the statesmen of Yalta—Communism is firmly entrenched in Eastern Europe and the Balkans. Western intervention is ruled out. Poland shows a ray of hope for countries in which the Church has been strong, and we cannot doubt that Cardinal Wyszynski, if anyone, is capable of achieving a *modus vivendi* that may even last as long as Communism. For the Catholic minorities in other lands (and certainly in countries where the hatred of the 'Orthodox' has to be faced) there seems humanly little hope—save of the crown of martyrdom.

LDDESLEIGH

MAY MORNING. By Rémy. (Arthur Barker; 15s.)

Everyone is familiar with the story of Helen Keller, the American blind deaf-mute, who with the devoted help of her teachers succeeded in overcoming her disabilities in such a marvellous fashion. But it must come as a revelation to most people to be told that from as early as the middle of the eighteenth century two French Congregations of Religious have been achieving almost equally wonderful results with large numbers of such unfortunate children under their care. One case, indeed, that of Marie Heurtin, roughly contemporary of Helen Keller, is even more extraordinary. Helen Keller did have sight and hearing for the first nineteen months of her life, whereas Marie Heurtin never saw and never heard anything; yet the Daughters of Wisdom at Larnay succeeded in educating her.

This book by Rémy—Colonel Renault Roulier, a hero of the French Resistance—gives a short history of the work of the Daughters of Wisdom and the Brothers of St Gabriel who devote their lives to 'the silent world of the deaf-mutes, the nocturnal world of the blind'.