

Blackfriars

suppress the entire Order the issue was looked on almost as a miracle. Since that anxious day they prospered and spread abroad to establish provinces and missions which have made them one of the most powerful forces in the Church. How this was achieved will be easily gathered from the second volume, the first being concerned with their foundation and initial trials. It is unnecessary to praise lavishly this great work, as the name of its author is sufficient guarantee of the learning and charm contained in it, we would merely state that its perusal is necessary (Father Cuthbert thinks only useful) to grasp clearly the complex history of Church and State in the changing of Europe during the Reformation and Counter Reformation.

G.S.W.G.

THE CHURCH ON EARTH (Treasury of the Faith Series No. 20).
By Rev. R. A. Knox, M.A. (Burns, Oates & Washbourne).

In considering a single figure in a picture we are apt to forget the significance of the whole. So in dealing with the Church on earth the tendency is to lose sight of the whole Church, militant, purgative and triumphant. The Church on earth by itself becomes a little earthy, a little more human than divine. For example, in studying the hierarchy just as it is on earth we begin to forget the connection between it and the hierarchy of the Trinity, which makes this hierarchy on earth a living thing. This book is a clear exposition of the Catholic doctrine on this subject, the Church on earth. It shows how the Church is a supernatural body, not a group, and in what senses she is faultless and one. This is in the first part which deals with the nature of the earthly Church. The second part deals with her authority as teacher and ruler. It also treats of coercion, the obsolete but good physical coercion, and the moral coercion of the Church. In the ninety pages there are also sections on the Church and the State, and the authority of Bishops, Councils, and Popes. Once or twice there are misleading passages, especially in the chapter on the teaching authority of the Church. In one place (p. 34) we are told 'we believe it (*i.e.* the revelation of the Scriptures) even apart from anything which the Church may have said in affirmation or explanation of it. We distinguish it from the doctrines actually defined by the Church as being the object of "divine" (not of "divine-Catholic") faith.' This distinction between 'divine' and 'divine-Catholic' faith is confusing and unnecessary. It is difficult to see what is really meant. (*Cf.* St. Thomas Ia, Iae, 1. 1.. 'Those things

Book Reviews

which pertain to the Humanity of Christ, and to the Sacraments of the Church . . . fall under faith in so far as through them we are ordained to God, and to those also we assent on account of the divine truth . . . And similarly to all those things which are handed down in Holy Scripture').

C.P.

TOWARDS CITIZENSHIP. A Handbook of Women's Emancipation. Compiled by Phyllis C. Challoner, M.A., and Vera Matthews, M.B.E. With Foreword by Millicent Garrett Fawcett, G.B.E., LL.D. and the Rt. Rev. W. F. Brown, Bishop of Pella. (P. S. King and Son, Ltd.; 96 pp.; 2s. net).

This well printed handbook, issued by that indefatigable and devoted society of Catholic women, St. John's Social and Political Alliance, is bound to help the fulfilment of the Bishop of Pella's injunction that women 'must not be the minority of the voters' at the coming elections. Miss Challoner has managed in a remarkably short space to outline the position of women in the ancient civilizations of Babylon, Egypt, Greece and Rome; in the 'dark ages'; in the middle ages; and in England since the Reformation. Mrs. Mathews takes up the tale of the movement for women's suffrage in the days of John Stuart Mill, and brings it down, through the stormy years of the 'militant' agitation, to the passing of the Equal Franchise Act in 1928. We are a political people, traditionally disinclined from revolution and dictatorship, and therefore we make much of voting; which, after all, is a 'much more humane' thing (as Macaulay said of the philosophic radicalism) than either bomb or bayonet for the settlement of disputes. 'Nothing universal can be rationally affirmed on any political subject,' Burke declared. It is certain nothing universal can be rationally affirmed on the relations of men and women. In that eighteenth century England, for instance, when Miss Challoner finds 'the position of women was at its lowest' Angelica Kauffmann and another woman (Mrs. Moser?) become members of the Royal Academy at its foundation. A hundred years later and the Victorians would have been shocked at the idea of a woman R.A. Again the common occupations of women in earlier times—recalled by the words spinster, brewster, baxter, webster—have passed away with the passing of home industries, the male is now the brewer and baker. (Nevertheless a preference still lingers for the presence of a woman in the kitchen. The male cook is distrusted except in the kitchens of expensive