

in the early days of *Pax Romana* in the late twenties and early thirties, when the present writer's own father (President of *Pax Romana* in 1928) was much concerned with the movement. But it is obvious that the majority of undergraduates after their graduation leave the university centres and scatter into the various professions and at that time it had hardly been possible to do more than make connection with those graduates who remained within the university. The plan, however, was gradually maturing and it was finally in 1947 that it came to fruition at the meeting of which the present volume is the record.

The volume includes seven discourses by eminent speakers, all dealing with particular aspects of international collaboration among Catholics on the intellectual plane, and is introduced by a preface outlining the ideal of the movement and explaining the nature of the meeting, by M. Millot of Fribourg in Switzerland, at the time president of *Pax Romana*. The book is presented in French and printed in Italy, but the various speeches are given in their original languages, with, however, a *résumé* in French of the discourses not given in that tongue.

The first address is that of Mgr Bernareggi giving in French the principles of the particular form of Catholic Action that is represented by the intellectual movement. The second is that of the Italian minister of public instruction, Guido Gonella (in Italian), dealing with the relation of national culture to international cooperation. The third, in Spanish, is by no less an authority than Fr Emmanuel Suárez, Master General of the Dominicans and one of the greatest living canon lawyers, on the historical development of the idea of the community of nations. This is a particularly important paper. The fourth lecture is on Christian Humanism by M. Maritain (in French), and the fifth is a study of the economic aspects of cooperation by Fr Gundlach, S.J. (in German). The sixth paper, in English, by the Irish ambassador to the Holy See, Joseph Walshe, emphasises the spiritual unity achieved by Catholicism, and the last discourse is that of M. Gilson (in French) in which he outlines the history and present state of cultural development within the Catholic Church.

SEBASTIAN BULLOUGH, O.P.

CATHOLICISME. Encyclopédie dirigée par G. Jacquemet. (Letouzy et Ané, Paris, 1949; n.p.)

It was Leo XIII who gave the impulse to the great modern Catholic intellectual renaissance, which in spite of two devastating world wars has continued to gather momentum. The three great Leonine encyclicals, *Aeterni Patris*, *Providentissimus*, and *Rerum Novarum*, have been the fruitful sources of the energetic revival of philosophy, theology, scripture and sociology.

In this work of intellectual revival the French Catholic *savants*, both clerical and lay, have played a very important part. In every

field of ecclesiastical science they have given us scholars of outstanding merit and renown. But when all the fields have been fruitfully cultivated, it is necessary to garner the harvest and store it. One practical way to do this is to assess the best results and arrange them in the convenient alphabetical form of a dictionary or encyclopedia which becomes both the epitome of a library and a guide to it.

Between 1907 and 1912 the great American work the *Catholic Encyclopedia* appeared in which 1,342 specialists from many countries collaborated. Though many of the articles still retain their value, it must be said that the net was too wide and the time too short to gather the best. The French have proceeded in a different way. They began by taking separate fields instead of the whole vast estate of Catholic thought. First came the *Dictionnaire de la Bible* of Vigourouse, followed during the last forty years by the *Dictionnaires de Théologie, d'Apologetique, d'Archéologie et Liturgie, de Spiritualité, de Droit Canonique, d'Histoire et Géographie Ecclésiastique* and lately the supplement to the *Dictionnaire de la Bible*—a vast output of specialised knowledge by really competent and accurate scholars.

But these learned tomes can only be used by the privileged few. Professors and students studying for doctorate theses can find in them excellent tools for work and study. But what of the busy priest and intelligent layman, who desire access to the latest and best researches in Catholic thought and to accurate information on practical questions? It was to meet this need that the new encyclopedia, *Catholicisme*, has been undertaken. It is to be published in seven volumes of handy size in the usual French way of fascicules. What will one find in it? On the biographical side we have the saints and the popes. In each case there is a succinct sketch with a short bibliography giving the latest books. A pleasing feature is the notice given to living and recently dead prominent Catholics, e.g. Canon Cardijn, the founder of the *Jocistes*, Dom Bernard Capelle, Fr Felix Cappelle, S.J., Dom Bede Camm, etc. The articles on the Religious Orders and Congregations include not only the older ones but even those founded in 1948. All Catholic Societies are listed with a description of their aims and activities and the addresses of their secretaries. The Scripture articles were confided to H. Cazelles and J. Auvray and as one would expect they are well done and up-to-date. Greater space is given to some subjects which are of more vital interest to us today, especially the social and moral questions. In the fascicule we examined the article on Social Catholicism (20 columns) by J. Folliet is an outstanding contribution of precision and clarity. For anyone who wishes to keep himself abreast of the latest and most accurate results of French Catholic scholarship we highly commend the new *Encyclopédie*.

P. J. FLOOD.