

year that he made full amends for his scandalous time-serving under Henry VIII.

His biographer, whilst admitting his weakness, does not make anything like enough of it, but we cannot expect a non-Catholic fully to appreciate the crime of schism. Tunstal had all the requisite learning and knowledge to lead him along the same glorious road as traversed by his greatest friend and intimate Saint Thomas More, but not the courage. Dr. Sturge suggests, with some plausibility, that Tunstal was taken in by Henry's protestations that his assumed supremacy in ecclesiastical matters involved in no sense any encroachments on the rights of the clergy in matters relating to sacerdotalism. He is also careful to set forth Henry's suspicions of Tunstal, and his estimation of the bishop's value to his cause. For this reason he employed him elsewhere when Parliament or Convocation were debating on these points, or otherwise prevented his attendance. But it is not possible to live long in had company without being contaminated, and Tunstal finished up as a firm adherent of the Royal Supremacy, even to the length of writing in its favour and making rather feeble answers to Pole's pointed questions in *De unitate ecclesiae*.

Dr. Sturge is unconvincing in his views concerning Tunstal's theories on Transubstantiation. The bishop was no heretic, and his alleged objection to the use of that word comes from the poor authority of Bishop Carleton of Chichester, a pupil of Tunstal's Protestant nephew, Bernard Gilpin. That Tunstal was blameworthy in shielding his nephew and frowning down those of his entourage who objected to Gilpin we can readily accept.

In spite of the author's statement that Tunstal was leniently treated, we still remain convinced that Father Phillips' proofs to the contrary are sound, and that Dr. Sturge has not successfully rebutted them. He would, we venture to think, have been more successful had he taken a Protestant prelate, Parker for example, as his subject, rather than a Catholic bishop forced by fear into schism but resolute not to accept the tenets of Protestantism.

WALTER GUMBLEY, O.P.

NOTICES

PIE XI CONTRE LES IDOLES. Par André Saint-Denis. (Plon; 18 frs.)

The 'idols' are Bolshevism, Racism, and 'Etatisme' in the form of Italian Fascism. Depending almost entirely on the

Pope's own words, this book relates dispassionately and briefly the story of Pius XI's heroic struggle with these three totalitarianisms. It should serve particularly to counteract the fast growing legend that the late Holy Father was exclusively obsessed with an almost fanatical fear of Communism. While it tells the whole story of his struggle with Communism, it also relates much of his less well-known love for Communists and their victims. It also tells, incidentally, the moving story of a Communist girl's heroic self-sacrifice for a Catholic priest when Father Roussaint was in the Nazi dock. But the last section, that which deals with the relations of the Pope with Italian Fascism, is perhaps the least familiar.

V.W.

CHARLES I AND HIS EARLIER PARLIAMENTS. By Harold P. Cooke, M.A. (Sheldon Press, 7s. 6d.)

This is one of many similar recent attempts to challenge the Whig historians of the seventeenth century in their view and interpretation of facts; and in particular to re-adjust the balances in favour of Charles I, and to the detriment of so-called Patriots. The argument is a close one, its points are hammered out step by step, and amply documented. But it is all so very meticulous, and one is bewildered by the mass of detail; while the broad points at issue are not indicated with sufficient clearness. Only well-equipped students of the period will draw profit from this book; for ordinary readers it will be just one of those cases where one cannot see the wood for the trees.

F.R.B.

L'EPÉE DU FEU. Par Daniel-Rops. (Plon; 30 frs.)

In his dual capacity of sociologist and novelist, M. Daniel-Rops has once again drawn our attention to those

' Two worlds, one dead
The other powerless to be born '

between which many to-day are wandering as in a spiritual ' no-man's land.' L'Épée du Feu treats of but one definite episode in the history of an already divided family, but that episode has such powerful repercussions that, in the space of twenty-four hours, consciences have been awakened and souls laid bare.

This psychological study provides valuable data for the moralist and the politician.

In spite of its sombre contents, it ends on what must be considered a note of hope, for Daniel-Rops would have us realise that where there is anguish and spiritual discontent, there is

promise, though indeed that dim-sighted unrest requires polarizing by a deep and wide vision. 'The sin of sins is to be conscious that one is in darkness and to be indifferent to the fact.'

We are left to conjecture the direction of the path along which the individual members of the Deaucourt family will henceforth travel, but we feel that for most of them the 'flaming sword' has not flashed across their eyes in vain.

E.P.

PROPOS D'ASCÈSE. Par Francis Hermans. (Bloud et Gay; 15 frs.)

'Aujourd'hui, seuls les aveugles et les sourds volontaires ne voient ni entendent les fissures et les éclatements d'un monde qui se défait. Une fureur presse combien de baptisés vers les dernières jouissances. Ils n'imaginent pas leur tâche qui est, à partir de cette heure, de reconstruire selon le Christ, comme *Quadragesimo Anno*, plus formidable que les lettres de saint Jérôme, les y entraîne . . . Il s'agit de déloger le paganisme de la demeure des chrétiens d'abord, comme s'y appliquèrent nos maîtres Augustin, Jérôme et Ambroise, en rétablissant dans un monde repaganisé la régence du spirituel.' Hence this return to the teaching which the Fathers gave to a flock placed in similar circumstances. M. Hermans knows his authors thoroughly; and has done his work admirably. This is no time, if indeed there ever is a time, for a comfortable, central-heated catholicism: that is the burden of the book, and of the patristic texts which it quotes so well. One criticism: there is a far deeper difference between the acosmist and the humanist trends in Christian thought, between, for example, the *Imitation*, the Peter Damians and the Bernards on the one hand, the Thomist or the Salesian schools on the other, than the author seems to allow for; so that many of his quotations cause an embarrassment which will not be overcome by a passing phrase. For while in practice indeed both equally teach the need of asceticism, and there may be little difference between them, yet the outlooks behind the practice are fundamentally different, and cannot be reconciled so readily.

M. Hermans should really see more in Ausonius than a 'joli poète bordelais.'

G.V.

LETTRE DE NUIT—LA VIE DONNÉ. (Poèmes.) Par Raïssa Maritain. (Desclée de Brouwer; 10 frs.)

This small volume contains the most recent collection of Mme. Maritain's poetry, *Lettre de Nuit*, together with her earlier