

BLACKFRIARS

France for the struggle she had to face a little over a century later.

Yet perhaps more than anything else this brilliant edition of Professor Peers will be seized on by those who realize the 'actuality' of St. John of the Cross. Not only because he appeared on the election posters at the last Spanish elections; nor because his views on the value of contemplative orders in the mission field sound like a commentary on the Encyclical 'Rerum Ecclesiae,' and find their practical example in the contemplative native congregations in India and China founded within the last decade. But most of all because as St. Theresa said 'his doctrine is life and charity'; and this is vividly realized by those who whether in Berlin or Madrid, Buenos Aires or Tokyo, are striving to bring about a new Christian Revolution, knowing that more than a natural heroism is demanded of them and that, as Maritain says, 'une rénovation sociale chrétienne sera oeuvre de sainteté ou elle ne sera plus.' Those of them who have understood St. John's teaching on the apostolic nature of the contemplative life will echo the words of Rudolf Mdeck, the young German in *The Gates of Hell*, who joined the Carmelites at Lille: 'It comes to the same thing whether I deliver lectures like Fahsel or whether I pray in my cell at Lille. The results on the battle-front are the same—or aren't they?

A.R.B.

JUDAISM, CHRISTIANITY AND GERMANY. By Cardinal Faulhaber.
Translated by Rev. George D. Smith, D.D., Ph.D.
(Burns Oates & Washbourne ; 2/6.)

Though these sermons of the Cardinal Archbishop of Munich are described by the Publishers as 'a deliberate and courageous challenge to the race theories of the new German State,' with the possible exception of the fifth and last they deal with matter which is of the utmost importance for Catholics of any State. They examine in a forceful and masterly fashion the intimate relation between pre-Christian Judaism and Christianity with all the authority of one who is a Prince of the Church and, as his Eminence himself tells us, has lectured for many years on this question in the Universities of Würzburg and Strasburg. It is not his object precisely to champion the Jews, but 'when antagonism to the Jews of the present day is extended to the Sacred Books of the Old Testament and Christianity is condemned because it has relations of origin with pre-Christian Judaism . . . a bishop cannot remain silent.' The bishop has broken silence with notable effect. His thesis may be summed up in the following quotation : 'Why God should have chosen

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just this particular people of Israel, in this little comer of the earth called Palestine, to be the vehicle of His Revelation, remains a mystery of the dispensation of His Grace. But we give thanks to the Father of lights for having preserved their Holy Scriptures for us in texts and versions as the "book of life." The first four sermons are a splendid appreciation of the present value of the Old Testament. The preacher discusses in turn the religious, ethical and social values of that part of the written word of God that is by no means familiar enough to the modern Catholic. His penetrating observations on the Poor Law, Law of Property, Rights of Labour, Administration of Justice and Economics of the Old Testament are particularly valuable, while his elaboration of the doctrine of 'the Corner-Stone between Judaism and Christianity' is indeed 'strong meat for the fully-grown,' and not couched in the language of 'those childish, pious souls—whether they wear the nun's veil or not—who speak and sing in sugary tones of the little Jesus and the little angels.' Though the last sermon is largely a historical review of the growth of the German people and the coming of Christianity to make them a nation, there is much said that is applicable, in principle at least, to any European race. It will interest many because of the controversy it provoked; it should interest all because of the sound teaching on the principles of Christian nationalism and patriotism which it contains. Finally, one word must be said in praise of the translation, the highest word of praise; it does not read at all like a translation.

H.J.C.

WISDOM FROM ABOVE. Set forth in Sermons. By the late Right Rev. John Cuthbert Hedley, O.S.B., Bishop of Newport, (Sands & Co.; 6/-.)

The advice given by St. Paul not to be wise more than it becometh but unto sobriety, seems to have guided Bishop Hedley all through his life. Intellectually an inheritor rather than a creator, his writings are characterized by methodic sanity rather than by originality; his thought is solid rather than adventurous. Himself never apparently a prey to *l'inquiétude religieuse*, in his own generation he was one of the foremost defenders of tradition against those whom he calls 'the most intellectual of the clergy,' *i.e.*, the modernists. It is precisely in its constant preoccupation with Christian tradition that the value of this book for modern Catholics lies.

Practically every one of the Sermons is concerned with some aspect of traditional teaching: the office of the Bishop; the Christian priesthood; unity in doctrine, the Blessed Sacrament—