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of sin.' What is this 'crisis' but the attaining of the use of reason which the Catholic Church recognises and at which she admits the child to First Confession?

M. Bovet is a Protestant, he tells us himself. For him the word 'Church' has, as 'historical' connotation, 'the society of disciples of Jesus Christ working for the coming of the Kingdom of God' (p. 182) or, translated into 'terms of ideas': 'a society looking towards an absolute or transcendent goal.' And his idea of spiritual unity is not ours. He considers 'equivocal and pernicious' the idea that spiritual unity depends on community of *belief* (p. 175). He prefers to define spiritual unity as 'a communion of souls tending to the same goal' (p. 178).

In a nebulous creed such as that, of course, 'injustice, unbelief, impurity, drunkenness, lying, usury, and oppression' may seem 'foes more dangerous than any heretics' (p. 180). For if you have no unity of belief what can the truth mean to you, and how can you call any denial a heresy?

It is, to say the least of it, a strange reading of history that classes Innocent III and Boniface VIII with the Pharaohs, the Roman Emperors and other 'Kings who claim divine right,' and towards whom sentiments of veneration 'develop naturally into dogmas of worship'! (pp. 49-50).

T.L.

THE CAPUCHINS. By Father Cuthbert, O.S.F.C. (London: Sheed & Ward; two vols.; 15/-.)

Father Cuthbert makes it clear that the Capuchin reform was not the outcome of a desire to defend the Church against the Protestant revolt of the sixteenth century, though, in common with other splendid movements of the period, its development was accelerated and its growth strengthened by the great menace. Actually it was the result of one of those continuous medieval strivings amongst the great Franciscan family to return to the manner of life of their Founder.

Early in the history of the Order efforts had been made to recapture the spirit of the Poor Man of Assisi, some of them so misdirected as to end in disobedience and apostasy. Thus we see many of the Spirituels ranging themselves on the side of the excommunicated Emperor Louis of Bavaria in his struggle with Pope John XXII. A more successful movement was made in the fifteenth century, when the Observant Franciscans received permission from the Holy See to separate from the Conventuals, and live without revenues. So happy

was the result of this movement that before long the Observants became the preponderating party in the Order, of which they received the headship by a decree of Pope Leo X in 1517. But they had to pay the price of that popularity which swelled their ranks. They abandoned in many cases their poor hermitages and built for themselves convents rivaling in magnificence those of the Conventuals. Naturally this led to discontent amongst their ranks, a discontent which finally resulted in the institution and widespread development of the Capuchin reform.

The first figure that comes into view is the simple saintly Matteo de Baschio, who quietly leaves his convent without any sort of permission, but in the most wonderful good faith, accosts the Pope in the corridors of the Vatican, throws himself at the feet of the annoyed Pontiff, and by his earnestness receives permission from Clement VII to observe the Rule to the letter as he desired, but with it an admonition to present himself once a year to his Minister Provincial.

Events marched rapidly following this episode, and on July 3rd, 1528, by the Bull *Religionis Zelus* Clement VII granted permission for the living of an eremitical life under the Rule of St. Francis, the wearing of the beard and the habit with the square hood sewn to it, and license to preach. Matteo was elected Principal Superior with the title of Vicar-General, but after ten days Matteo resigned his office, and handed over the government of the Order to Ludovico da Fossombrone. How this energetic friar increased the membership of the new company in the face of every obstacle, how he became an autocrat, how he was set aside by the Chapter in 1535, and covered the electors with abuse and threats, and withdrew from the Order which he had practically founded and now by his ambition he tried to destroy, all this is told with frankness and sympathy by Father Cuthbert. But the great and supreme tragedy was to come. The defection and treason of Ludovico, and the departure from the Order of its first and saintly superior, Matteo de Baschio, were serious blows, but insignificant in comparison with the apostasy of its fourth Vicar-General, Bernardino de Ochino, who in the height of his fame as the greatest Italian preacher of the day, abandoned all to join the Calvinists. Men who loved the Capuchins seemed certain of their doom, and even their friend Pope Paul III said in sorrow that their suppression seemed certain. The fearful cloud of suspicion hovered over all the Capuchins, so that when Paul III decided not to

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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