

Psichari's own personal reaction against his age. Something calmer is needed. Psichari stands for, proclaims and defends, a certain ideal of the Christian Soldier; an association of ideas less widely honoured to-day probably than in 1914, when he was killed in action. He died in mid-career, at the height of his powers, his ideas alive and developing. A full-length study of these ideas would have more than a historical interest for this generation. In the meantime, Mr. Fowlie has given us a vigorous and attractive introduction.

KENELM FOSTER, O.P.

CURRENT AFFAIRS

SPAIN, THE CHURCH AND THE ORDERS. By E. Allison Peers. (Eyre and Spottiswoode; 10s. 6d.)

'The book I had in mind,' Professor Peers tells us, 'would have been a great deal larger than this, and I still hope that in the future the publication of a fuller study will become practicable. But I am compelled to write something now by the mass of ill-informed statements which are being made about the Church in Spain with little or no first-hand knowledge of the subject, and the sometimes equally wild statements made in the Church's defence.' Yet when we read the book itself we cannot but admire the measure in which the author has succeeded within the narrow limits of its two hundred pages in doing justice to his vast subject.

The general thesis of the book may be reduced to two main heads. Firstly, to show the injustices which have been done to the Spanish Church by propaganda during the recent conflict. Secondly, to show that the forces responsible for the persecution were not those of liberalism and anti-clericalism as in the past, but forces wearing an 'anti-clerical mask to hide an anti-God face' (p. 95). Professor Peers' conclusion under this second head is summed up thus: 'Anti-clericalism obviously provides an excellent foundation for Anarchist and Communist doctrines, and it was because there were so many anti-clericals of this type that the Anti-God movement has made, especially since 1931, such rapid progress . . . The fuels heaped upon the fires which have burnt so fiercely may have consisted in large measure of anti-clericalism. But fuel alone does not make a fire—it needs a match to ignite it. And the match which has ignited the fuel . . . is nothing less than hatred of God.' (p. 168)

But Professor Peers has, as he tells us, refrained from 'all unnecessary controversy. 'It would have been easy to hold up

to ridicule criticism of the Church made in ignorance by persons in high positions whose opinions are readily credited, but it would not have made for charity. I have preferred to give the true facts and say as little about the critics as possible: they are best forgotten.'

As an example of the effectiveness with which he lets the facts speak for themselves we may cite his simple comparison of the stipends of Anglican clergy with those of Spanish bishops and priests, with which he, 'a convinced and loyal Anglican,' disposes of the charges that the Church in Spain was corrupted by wealth. He shows that the income of the Archbishop of Canterbury is just nine times as much as that of the Primate of Spain. Much the same proportions hold throughout the lower orders of clergy. In an appendix the author reports seven cases of definite accusations about the wealth of the Spanish clergy. When he himself challenged the accusers, in no case were they able to produce a shred of evidence for their charges.

But Professor Peers has not been content to retail the virtues of the Spanish Church while shutting his eyes to its defects. 'As an Anglican,' he writes (p. 1), 'I have been accustomed to regard the Church in Spain from a critical standpoint; and as a trained investigator I have learned to distinguish the essential from the non-essential.' Whether we would admit as defects some of the defects he sees, or whether we see yet others besides those he has observed, all of us who know Spain and the Spaniards will agree with his conclusion that 'the Church in Spain has been essentially Spanish, and that its defects are not so much those of the Catholic Church as of the Spaniards' (p. 39).

The greater part of the book is devoted to the relations that have existed between the Spanish people and the Church as represented by the great religious Orders. He pays them a splendid tribute in his efforts to convey 'some faint idea of the debt which Christianity owes to them' (p. 52). He asks, 'how many people know that St. Dominic was a Spaniard and that the Order of Preachers is one of our debts to Spain.' He recognises St. Teresa as 'one of the greatest women in the history not only of Spain, but of the entire world.' He shows how well these sons and daughters of Spain have deserved of their country, and contrasts what they have done for Spain with the treatment they have received from its successive anti-clerical governments, and, most of all, with the fiendish treatment that has been inflicted upon them in recent years. It is here that, though for a moment only (pp. 165-166), the author allows his personal feelings to escape from the admirable restraint he has imposed

upon them: 'If, for a moment, I dwell on these murders and atrocities . . . it is to express a wonder, which as yet has hardly been given adequate expression, that the performance of such deeds could have aroused so little comment . . . It is little more than two years since these thousands of our fellow Christians were tortured and killed—and our attitude to their sufferings is as remote as to those of the victims of the Emperor Nero . . . Surely Christian people, who put Christianity before politics, should long ago have made up their minds to one thing. They may not support General Franco or desire to see a totalitarian *régime* in Spain—that is a perfectly understandable position—but at least they will not, either by word or act, support the side that has abolished religious liberty and whose supporters have been responsible for crimes to which in modern history it would be difficult to find a parallel.'

ESMOND KLIMECK, O.P.

HISTORY

EUROPEAN CIVILIZATION. Edited by Edward Eyre. Vol. VII.
The Relations of Europe with Non-European Peoples. (Oxford University Press; 21s.)

It has been the primary function of this series to provide a supplement to more conventionally English histories. Perhaps this has never been better fulfilled than in this final volume. It contains at least one contribution of lasting and independent value; 'The European Frontier' by Douglas Woodruff, and although the other articles are not of the same scope, none of them fall below a definite level of achievement. Father Erris O'Brien naturally writes on Australia and New Zealand with an authoritative and objective clarity, while Portuguese, Italian, German and Belgian colonization are described by a Portuguese, an Italian, a German and a Belgian in detail and with a pleasant patriotism. Their articles, even through an occasional naïveté, form an admirable corrective to the inevitable insularity of outlook of so much English colonial history. The standpoints may often be divergent and the emphases contrasted. But it is an achievement of modern editing that the volume as a whole becomes a unity.

It is to be regretted that *The European Frontier* could not have appeared earlier in the series, for it is the most fundamental article provided by any contributor precisely since it does so much to clarify the meaning of the term 'European' in the phrase 'European civilization.' To Mr. Woodruff the period