

'In Cambridge the students are more and more imbibing Catholic opinions, but considering the constant changes in these universities this causes no surprise. Where before the masters were in the habit of reading the *Institutions* and other works of Calvin, as well as Zwingli, Bucer, Zanchi and other heretics, now they read the Master of the Sentences, St Thomas and the scholastics and other Catholic authors; so much so that if the booksellers were not allowed by the bishops to sell these books they might just as well shut up shop.'

There is room for a companion thesis on the Catholic reaction at Cambridge, but it will not be awarded the Cranmer Prize.

GODFREY ANSTRUTHER, O.P.

POPE JOHN XXIII. By Andrea Lazzarini. (Nelson; 12s. 6d.)

WE HAVE A POPE. By Mgr Albert Giovannetti. (Geoffrey Chapman; 10s. 6d.)

ENCYCLOPEDIA OF THE PAPACY. By Hans Kühner, PH.D. (Peter Owen; 35s.)

The first two works are slight in comparison with the solid scholarship of Dr Kühner's history of the Papacy. They, however, have an immediate, a contemporary interest, for all the world is interested in Pope John XXIII. Signor Lazzarini's brief life of the Pope is told against the evolving history of modern Italy; Mgr Giovannetti's is more a straightforward narration with many extracts from the Pope's addresses. They both serve their good purpose of telling us more about the present Pope.

Dr Kühner looks much further back. He is blunt, absolute, forthright in his judgments. Somehow, though, the disreputable Popes seem to loom larger in a short encyclopedia. Fortunately the reader can relax when reading of the more recent Popes. And it is reassuring to turn to these new biographies and read of *il Papa simpatico*, John XXIII.

KIERAN MULVEY, O.P.

A SECULAR JOURNAL. By Thomas Merton. (Hollis and Carter; 15s.)

These selections from a twenty-year-old diary are advertised by the publishers as 'private thoughts and reflections on art, literature and life of the young man who is now one of the greatest living spiritual writers'. The setting is the 'shifting and hectic background of New York intellectual life', and there is a 'finely observed episode in Cuba'. It ends, where one would expect, at the gates of Gethsemani. The book contains, we are told, the raw material which was eventually presented as *Elected Silence*, and so one is tempted to presume that the publishers, if not Merton himself, are presenting the Journal as if it were his *Jean*