

## NOTICES

present socialist "weltanschauung," although he is a staunch defender of democracy. In his view, however, socialism prevents the realisation of this, for it tends, inevitably, towards an absolutism which ends by denying to the individual and the societies formed within the framework of the state, that freedom which is theirs by the law of nature. He believes that the hope for the future lies in the Christian democratic corporative state, which could preserve the most valuable principles of both capitalism and socialism, while avoiding their defects. But he emphasises the fact that the form of the state must be adapted constantly to the changing needs of the time, and that the just balance between the individual and society, between freedom and authority, must be constantly reassessed, and will never be perfectly realised. Utopia is not, he thinks, of this world.

The book throws interesting light on social developments in Austria and Germany since the rise of capitalism, especially on the attitude of the Catholic Church towards problems of public life.

Its chief weakness probably lies in the underestimation of the material achievements of socialism in the Soviet Union. The assertion, that this experiment has been a failure from the economic standpoint, is one with which most people would hesitate to agree.

MARY MACDONALD.

## NOTICES

GOD, CREATION AND REVELATION. By the Rev. A. J. Macdonald, D.D. (John Heritage, The Unicorn Press; 3s. 6d.)

The substance of the first two series of Boyle Lectures delivered in London in 1935 and 1936. Jeans, Eddington, J. B. S. Haldane. The change in scientific temper after twenty years. Fleming and McDougall against Alexander and Lloyd Morgan. Mendel and De Vries and Fleming on "Divine Selection" (not very convincing). The anthropological evidence for the evolution of man to-day. Jeans, Barth and the act of "God's Speech" which supplied the existential moment of Creation: Biblical indications. An "*interim dualism*" of good and evil (obscure but interesting and realistic). The problem of Revelation and the immediate relevance of Christ. Methods of Barth and Brunner. "Antecedent probabilities" in favour of Christ's claims. Reason and the later "questioning of the heart." The Divine Response: The Old Testament as a record of its gradual unfolding. Messianic promises. "The Jesus of History" and the "Jesus of Experience" (Glover). Coming and Nature of Jesus. Schorrelmann and the Temptation. The Virgin-birth, sinlessness of

## BLACKFRIARS

Christ, Teaching, Atonement, Resurrection. Their significance for human destiny.

Some of the *obiter dicta* lack force. For example: "From the conditions of the primitive savage up to the successful graduate in 'Greats,' man requires something more and something other than human life can ever supply"! How, exactly, is the reader expected to react?  
N. D.

FENELON. By J. Lewis May. (Burns Oates; 10s. 6d.)

This is not a formal full-dress biography of Fénelon, but a study—a series of essays in which the Archbishop of Cambray is considered from various aspects and view-points. He is shown sometimes as preacher missionary or catechist, then as author and royal preceptor, again as mystic and spiritual director, finally as scholar and humanist. And running all through the book is a striking parallel between Fénelon and Newman, very exquisitely worked out. They are shown to be singularly alike in their intellectual power, their extreme sensitiveness and deep spirituality, and in the cloud of misunderstanding which darkened their lives and paralysed their aims.

The author writes with the greatest distinction of style, and with all the culture his previous works have led us to expect. He has saturated himself in the period, though here and there are some small historical inaccuracies. For example, we are told of a siege of the town of Sarlat in 1587, which succeeded in keeping at bay the redoubtable Turenne. But Turenne was not born until nearly a quarter of a century after the date here given.

And we very much regret that the author, like too many of his predecessors, has found it necessary to exalt Fénelon by depreciating Bossuet. Fénelon's greatness does not in the least stand in need of this. It is painful (and a little absurd) to be told that Bossuet, whom generations of men have agreed to place almost on a level with St. Augustine, "stands for mediocrity" and "is the apotheosis of the ordinary"!  
R. B.

THE ENGLISH RECUSANTS. By Brian Magee. (Burns, Oates; 10s. 6d.)

This is primarily a work of statistics on the operation of the recusancy laws and on the number of Recusants in late Tudor and early Stuart England. It contains material of value and the sections on the sporadic application of the penal code are in many ways admirable. There is a detailed attempt to calculate the strength of the Old Religion among the greater landowners in the 17th century but the argument "that it is reasonable to suppose that a similar proportion of the whole nation was Catholic" would

## NOTICES

seem to be fallacious. Catholicism was notably weak in the rising middle class of the towns, and it is now impossible to estimate the extent to which tenant farmers in the south would follow the religious opinions of their landlords. Mr. Belloc has provided a characteristic preface. G. M.

### BOOKS RECEIVED

- BLACKWELL (Oxford): *The Philanthropic Motive in Christianity, An Analysis of the Relations between Theology and Social Service*, Frank Martin Hnik, Ph.D. (16s.)
- BLES: *True Humanism*, Jacques Maritain, tr. Margot Adamson (10s. 6d.); *Solitude and Society*, Nicolas Berdyaev (8s. 6d.)
- BUTZON & BERCKER (Kevelaer): *1. Beiträge zur Geschichte Jordans v. Sachsen*, J. Scheeben (n.p.)
- BURNS OATES: *Fénélon*, J. Lewis May (10s. 6d.); *The Year's Liturgy*, Abbot Cabrol, O.S.B. (7s. 6d.); *Half Deck of the Bradstock*, Douglas V. Duck (3s. 6d.); *The Mystery Man in the Tower*, Hugh Chichester (3s. 6d.); *Father Tyrrell and the Modernist Movement*, J. Lewis May (2nd. edn.) (5s.); *You shall find Rest*, J. Kearney, C.S.Sp. (6s.); *Manual of the Children of Mary Immaculate*, tr. A Vincentian Father (2s. 6d.); *The Hidden Valley*, Eileen Marsh (3s. 6d.); *Tob and His Dog*, Guy Rawlence (3s. 6d.)
- DESCLEE DE BROUWER (Paris—Bruges): *La Soif (Pièce en trois actes)*, Gabriel Marcel, introduction par Gaston Fessard (24 frs.); *L'Évangile devant les Temps Présents*, F.-M. Braun, O.P. (12 frs.)
- EDITIONS SPES (Paris): *Apôtres du Christ et de Rome*, Georges Goyau (15 frs.)
- HEATH CRANTON: *The Sun of Justice, An Essay on the Social Teaching of the Catholic Church*, Harold Robbins (5s.); *Cæsar's Household*, Francis A. Evelyn (1s. 6d.)
- ISTITUTO STORICO DOMENICANO (S. Sabina, Roma): *Archivum Fratrum Praedicatorum*, Vol. viii, 1938 (pp. 338, n.p.); *Die Dominkäner in Livland im Mittelalter*, G. von Waltherr-Wittenheim, O.S.B. (pp. xi, 159; n.p.); *Giovanni di Montenero, O.P.: Difensore dei Mendicanti*, ed. G. Meersseman, O.P. (pp. xi, 167; n.p.)
- LONGMANS: *Cuthbert Tunstall, Churchman, Scholar, Statesman, Administrator*, Charles Sturge (21s.); *The Coming of the Monster*, Owen Francis Dudley (cheap edn. 4s. 6d.)
- MACMILLAN: *A Rabbinic Anthology*, selected by C. G. Montefiore and H. Loewe (18s.)
- OXFORD UNIVERSITY PRESS: *The Triple Thinkers*, Edmund Wilson (10s. 6d.)
- PSYCHOLOGIST (The): *How to Keep Well*, Mary Cardwell, M.D. (1s.)
- RAMGAL (Thullies, Belgium): *Essai sur le Problème Théologique*, L. Charlier, O.P. (32 B.fr.s.)
- WALKER (Hinckley): *Mother Margaret Hallahan, O.P.*, Fr. Walter Gumbley, O.P., F.R.Hist.S. (1s. 6d.)

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