

as we knew it, into oblivion, and meditates upon the hopes which suggests its resurrection. The book includes a commentary on "representative ideas and personalities of modern European thought and life." Thus the publishers' blurb, and the introduction promises the reader contact with ideas . . . "that have been representative of the major trends in European thought and life in the period of the Continent's greatest tragedy. Here appears Stefan Zweig, the exiled man of letters, who in Rio de Janeiro, the earth's loveliest city, takes his own life because years of homeless and uprooted wandering have deprived him of the necessary spiritual resources to make a completely new start. An introduction is given to the thought and significance of the great Dostoyevski. This Russian novelist sensed the oncoming of the Russian Revolution at a time when Europe basked in the sweetness and light of romantic idealism. He diagnosed the sinister subterranean forces which were on the eve of disrupting the crust of Western Civilisation."

After which the reader must be prepared for the typical western estimate of Dostoyevski. He will find himself, in fact, engaged in studying the author's compatriot, Masaryk's reaction to the Russian novelist (and studying it at some length). And, unless he is already of the initiated, adding Radel, Sombart, Edgar Ansel Mowrer to his *Index Nominum*.

Here is a paragraph that gives some idea of the book's orientation. "How could we have understood it?" (The lack of prophetic sensitiveness and vision on the part of Protestant theology) "Pope Pius X wrestling in the years of 1907-1910 with Catholic modernism, was ahead of the main body of Protestant theology. The conservative groups fortified behind the Maginot Line of antique Orthodoxy, or isolated preachers and professors opposing the general trend of the so-called liberal theology, did not serve as the adequately powerful voice so badly needed exactly at the turning point of the nineteenth and twentieth centuries."

When all is said and done it seems that the way out of Dr Hromadka's scene of fog and disillusionment is to be by the road of Karl Barth's Theology of Crisis; and we watch unrewarded for the Flame that consumeth all things. There is a fashion that has us floundering wordily between the Ark and the Rock. This book does not belong wholly to the category; but we could wish for more appreciation of the Schools without which we could not so much as discuss the Resurrection that is to follow the Judgment.

J. F. T. PRINCE.

THE STUDY OF POLITICS. By D. W. Brogan. (Cambridge University Press; 1s. 6d.).

The atom bomb was scarcely needed as evidence that the progress of man's mastery over nature has been accompanied by a decline of certainty about her ways and moods. Being less confident in the exactitude of the sciences with which we thought ourselves familiar, we are more ready to accept Mr Brogan's justification of the science

of politics, based as it must be on the incalculable ways of man himself. We can approach the subject humbly, admitting our incapacity to fathom the depths of man's wickedness or to measure the infinite possibilities of the grace that may be in him, but still recognising a permanence and universality in the human type which renders possible the construction of a true science and gratefully acknowledging the contributions which other recently developed studies may make it. As may be expected this brief inaugural lecture (well worth giving after six years' occupancy of the chair) is thorough, allusive and witty; it is also deeply earnest and, with such a broad conception of the term as is here outlined, one may subscribe without reservation to the assertion: "In bad politics is our doom; in good politics is our only hope of salvation."

EDWARD QUINN.

NEWMAN

A TRIBUTE TO NEWMAN. Essays on Aspects of His Life and Thought. Edited by Professor Michael Tierney. (Browne and Nolan; 15s.).

If some of Eire's past scholars have been betrayed into a perverse misinterpretation of Newman's ideals and theories of university education, Professor Tierney's volume shows eloquently that her scholars of today are ready to make handsome amends. Of course Eire has never lacked Newman admirers and supporters. The first Catholic towards whom Newman felt any warm attraction was the Irish Dr. Russell of Maynooth. At the time of all the Modernist trouble it was the Irish Bishop O'Dwyer who wrote a spirited defence of Newman's orthodoxy, and won from Pius X a special letter of approbation. At no time of his Catholic life did he lack warm-hearted Irish support, and at no time since his death has he been without Irish disciples. It was the sad accident of history that on several occasions those who have been least sympathetic have held positions of the greatest influence. Professor Tierney has produced a large and pleasing volume, which has the high merit of being extremely readable. He has wished the work to be Irish, and eleven of the thirteen contributors are Irish scholars. The lecture of Mgr. Ryan, at Beaumont, and those of other scholars at Belfast, show that there must be many more scholars deeply interested in Newman than even this book would suggest.

The Englishman naturally turns to the chapters on Newman in Ireland by Mr. Roger McHugh, Professor Tierney himself, and Mr. C. T. Curran. In these chapters there is real understanding. We catch a glimpse of the ascetic figure passing from the university buildings to the university church in St Stephen's Green, to some an object of awe and reverence, to others a spirited companion, to all a leader loved and admired. We witness his organizing abilities, his unflagging efforts to get things going, his insistence on personal influence, his happy and far-seeing choice of professors. We are made to feel the infinite difficulties of his position, the tragedy of