

yet more revolting when those responsible for them invoke the cause of Christian civilization." And when, in spite of the protests of the Holy See, this coupling of Christianity and murder is boosted by Catholics, clergy, publicists, apologists, then indeed the Church is faced with a scandal, the effect of which may have to be measured in decades or centuries, a scandal of the twentieth century comparable with the loss of the masses in the nineteenth.

Is this scandal to cease? It is this question which provides the answer to a *prima facie* criticism of the present pamphlet: that it was a tactical error to discuss actual raids, since argument as to whether this or that raid really occurred may obscure the real issue. (The author incidentally tells a sad and interesting story. An English Catholic lady, known both to him and to the present writer, visited a town immediately after a raid in order to see for herself exactly what had taken place. While she was there the bombers unexpectedly returned, and she was therefore an eye-witness of the whole affair. On her return to England she was considerably surprised to find it said in "*certaines journaux bien pensants*" that the bombardment was an invention of the other side, and that the town had in reality been fired by them.)

Is this scandal to cease? It would be well if this pamphlet or its equivalent could be spread about this country to show non-Catholics that the Christian conscience is not wholly dormant, and perhaps, who knows, to help towards the clarification of Catholic thought itself. But the weight of opposite propaganda is heavy. Just as *Rerum Novarum* remained a dead letter for want of Catholic support, so the voice of the present Pope has been drowned by the din of propaganda irreconcilable with it. If A is fighting B, and A is for some reason in the wrong, then whatever is done by B must be right: that is the argument implicit in the current point of view. It is tragic that this slipshod travesty of ethical argument should be propounded over and over again to the Catholic public of this country. It is yet more tragic that to the non-Catholic this appears to be the accepted Catholic view. Anyone who will buy and distribute copies of this pamphlet will be doing a Christian work.

GERALD VANN, O.P.

DIE SOZIALE FRAGE. By Johannes Messner. (Innsbruck: Verlagsanstalt Tyrolia. xii + 772 pp. n.p.)

This is a comprehensive and profound study of the religious, philosophical, economic and political causes of present-day social problems.

As between the contending philosophies, capitalism and socialism, Professor Messner leans towards the former, but he is not blind to its defects. He sees little that is commendable in the

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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.

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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