

' Evolutionary optimism has been translated by the spiritualists to a world which is assumed to be awaiting us beyond death . . . the development of the spirits to the " higher spheres " is accomplished by the good old means in which the evolutionary believers used to have such touching confidence : education, ranging from kindergarten instruction for the little child spirits to specialised studies for the undergraduate spirits. The more learned and highly cultivated spirits . . . give lectures.' Spiritualism continues the development away from the terrors and intimacies of mystical vision which Protestantism began. ' The impatient yearning for God which naturally borrows its imagery from eroticism ' is not here. ' The conception of God is never that of a bridegroom, but of a good breadwinner.'

To record admiration for the proud independence of this mind is a privilege at this time, for its owner is both a Catholic and of Norway.

F.P.

## REVIEW OF PERIODICALS

With its April number *The Catholic World* celebrates its seventy-fifth anniversary. The number includes, as was to be expected, a multitude of warm and well-deserved tributes and congratulations, and some articles recording the magazine's notable part in the history of Catholic journalism. The Editorial is, naturally, more domestic than usual, but includes some characteristically pungent observations on the Catholic press, its ideal freedom and its actual conformism.

In the April *Thomist* Fr. Walter Farrell, O.P., applies rigorous scholastic method to the problems of democracy and representative government. E. F. Caldin contributes an important, pioneering article on Modern Physics and Thomist Philosophy, and Fr. Garrigou-Lagrange expounds the principle, ' bonum est diffusivum sui ' under the heading of ' The Fecundity of Goodness.' Professor Mortimer Adler continues his ' Problems for Thomists ' series. In *The Commonweal* (April 5) Professor Adler contributed an important paper on Docility and Authority and their func-

tion in education in the contemporary cultural environment.

The excellent *Central-Blatt* of St. Louis, Mo., is now more elegantly and aptly re-christened as *The Social Justice Review*; it has become a vigorous advocate of the Co-operative movement.

Fr. Martindale, before his ill-timed visit to Copenhagen, left behind him an outspoken and courageously realistic article on 'The Re-Christianising of Great Britain,' which is published in the April *Month*. It complements some of the excellent letters which have appeared in *The Catholic Herald's* 'Conversion of England' correspondence, and together with them is indicative of an awakening to the responsibilities and to the need of self-examination which confront English Catholics. Unhappily we may not expect to hear more from Fr. Martindale for the present; it is to be hoped that this article of his will be given all the more serious consideration.

In the current *Irénikon*, Dom O. Rousseau concludes his series 'Qu'est-ce qu'un Latin' This important contribution to the destruction of the walls of partition which divide Christendom should be speedily published in book form and translated.

The contents of the April *Theology* are as stimulating as ever. Mr. Paton's 'The World of God and the World of Wells' presents in uncompromising form a view of the irreconcilable opposition between Christian teaching and the ethics of the 'good pagan'; it is especially remarkable for its up-to-date paraphrase of the opening chapter of the Epistle to the Romans.

Among the numerous articles which have come our way about the war, and especially about its efficient and final causes, the following, from neutral sources (though far from agreeing entirely among themselves), are among the more thoughtful and informative—'Zur Theorie vom Lebensraum' and 'Vom Zynismus unserer Zeit,' both in *Schweizerische Rundschau*; 'Is this war different?' by Dr. J. F. Fletcher (of U.S.A.) in *Christendom*; 'War Objectives' by Fr. Daniel M. O'Connell, S.J., in *The Catholic World*; 'Confusions about the War'—a strong pro-Ally

statement by Mgr. John A. Ryan in *The Commonweal* (March 22); and 'L'Eglise dans la tourmente' by Abbé Jacques Leclercq in *La Cité Chrétienne* (March 20).

*The Christian News-Letter* continues its excellent work. Among its weekly Supplements, that of Mr. T. S. Eliot on 'Education in a Christian Society' and Dr. Oldham's reflections on Sir Richard Acland's momentous *Unser Kampf* were specially noteworthy.

PENGUIN.

### BOOKS RECEIVED

- BURNS AND OATES: *The Light of the Anxious Heart, A Book of Spiritual Reflections for War-Time*, Rev. Aloysius Roche (6s.); *St. John Chrysostom*, Rt. Rev. J. F. D'Alton, D.D., Litt.D. (8s. 6d.); *Religion and Science, Cambridge Summer School Lectures, 1939*, ed. Rev. C. Latty, S.J., M.A. (7s. 6d.); *Treasure in Heaven*, Rev. John Kearney, C.S.Sp. (7s. 6d.); *Francis Cardinal Bourne, Vol. I*, Ernest Oldmeadow (16s.); *Neutral War Aims, Essays by Representative Writers*, Introd. Christopher Hollis (7s. 6d.); *History of Cotton College*, Very Rev. Canon W. Buscot (10s. 6d.); *Letters of Mrs. Fitzherbert*, Shane Leslie (15s.).
- CATHOLIC CAMPAIGNERS FOR CHRIST: *Jewish Panorama*, David Goldstein, LL.D. (\$3).
- COLDWELL: *Freedom under God*, Fulton J. Sheen (11s. 3d.).
- DESCLEE DE BROUWER: *Évangile et Patriotisme*, Mgr. Chevrot (18 frs.).
- EDITIONS DE LA CITE CHRETIENNE: *La Messe Romaine*, L. Carron, pp. 99 (n.p.); *L'Eglise et le Droit International*, Michel Zyzykine (20 frs. belges).
- FABER AND FABER: *Passion and Society*, Denis de Rougemont, tr. Montgomery Beligion (12s. 6d.).
- MOWBRAY: *Christian Healing*, Evelyn Frost (15s.).
- OXFORD UNIVERSITY PRESS: *An Essay on Metaphysics*, R. G. Collingwood (18s.).
- RONDINELLA ALFREDO (Naples): *Logica Sperimentale*, Annibale Pastore (L.40).
- SHEED AND WARD: *The Sweet Singer of Israel*, C. C. Martindale, S.J. (8s. 6d.); *Murder in a Nunnery*, Eric Shepherd (6s.).