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than the British workman. Hence, also, the indentured and 'forced' labour required of the African, and the compulsory service enjoined upon him. Morality may deplore these proceedings, and Catholic priests (with Protestant missionaries) may point out the evils that result from the setting up of slavery. The capitalist goes on his way unheeding, and the Catholic shareholder does not enquire into the methods of the trader, but takes and enjoys the dividends. Who can reconcile the conflicting interests of the shareholder and the labourer? The business of the managing director is to produce dividends. He is the agent of the shareholders. The less the wages—provided they do not fall below what the labourer can live upon—the better, from the shareholders' point of view. The business of the trade union is to secure the best terms it can for its members. What can be done when the payment of a living wage means the disappearance of the dividends? Are Catholic shareholders to whom, as to non-Catholics, Father Watt speaks, ready to declare that the living wage is the first claim on industry, and to put their own interests in the second place?

At the present time we have the disturbing phenomenon of the capitalist perpetually clamouring by advertisement for purchasers for novelties, and at the same time urging that wages must be lower. The labourer is to buy more on less money. It can't be done. Another element in the muddled economic situation is the utter absence of morality in the nature of the articles produced. 'Will it pay?' is the question asked, not, 'Is it just?' To devise a new toy or a new poison, and then to persuade by flamboyant advertising that we need the article—and the trick is done. The countryside may be ruined by the foul work of the capitalist—who will stop him? If Father Watt can get even Catholic shareholders, or Catholic stock-brokers and Catholic company directors to prefer morality to the methods of the gambling table, he will achieve much. But who willingly 'tendeth to destitution'?

J.C.

**THE SPIRIT OF CATHOLICISM.** By Dr. Karl Adam. Translated by Dom Justin McCann, O.S.B. (Sheed and Ward; 7/6.)

In this book Dr. Adam aims primarily, not at defending Catholicism against attack, but at enabling the enquirer to understand what it really is. In words which Dr. Adam quotes (p. 12), Harnack, one of the greatest Protestant scholars of the age, has witnessed to the ignorance that exists: 'Of the Catholic Church, the greatest religious and political creation

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known to history [the students who leave our schools] know absolutely nothing, and they indulge in its regard in wholly trivial, vague and often directly nonsensical notions. How her great institutions originated, what they mean in the life of the Church, how easily they may be misconceived, and why they function so surely and so impressively: all this, according to my experience, is for them, apart from a few exceptions, a *terra incognita*.' Note the phrase: 'What they mean in the life of the Church.' It is hardly possible for anyone to be altogether unacquainted with one part or other of the vast structure of the Catholic Church. But this little knowledge is a misleading and dangerous thing, being a glimpse of the outside, of the body, or rather, of some parts of it, and a glimpse which tells one nothing of the place of those parts in the whole. To get at the truth about the Church, what a man needs most is a knowledge of that which constitutes her essential being, a knowledge, that is, of the soul which informs, unifies, animates and explains her vast organism. It is this knowledge that Dr. Adam endeavours to communicate in a series of chapters dealing with such subjects as 'Christ in the Church,' 'The Church, the Body of Christ,' 'The Foundation of the Church,' 'The Church and Peter,' 'The Communion of Saints,' 'The Sacramental Action of the Church.'

It is not surprising that the book should have been warmly welcomed in Germany. For, first of all, there is the admirable spirit in which the author approaches his task. Blessed with the truth himself, he is conscious that his duty is, not to lord it over others not equally blessed, but to serve them, and serve them he does in all charity and humility. Then, too, there is the admirable persistence with which, throughout the course of thirteen chapters, he keeps before his reader's mind the main truth he has to communicate. 'You are Christ's and Christ is God's.' With St. Paul we have to judge all things according as they enable us to gain, or keep us from, Christ. How does the Church come out of the test? What constitutes her essential being, her soul, if you like, is precisely her intimate relation and union with Christ. To take but one point: Ecclesiastical authority is often supposed to have ousted Christ from His place. But as Dr. Adam well points out (p. 23), 'The aim of the Church in her official system is simply to secure that great and primary Christian idea that there is properly only one authority, only one teacher, only one sanctifier, only one pastor: Christ the Lord . . . . However paradoxical it may seem, the authority of the Church secures the liberty of the individual Christian,

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by its impersonal and extra-personal character. It protects that liberty from the spiritual domination and claims to mediatorship of alleged leading personalities, and sets Christ and the believer in direct contact with each other.' In his final chapter, Dr. Adam can say with truth (p. 210): 'We have described and insisted on the fundamental conception that the Church is the Body of Christ and God's Kingdom on earth, and by means of this conception we have illustrated her dogma, worship, constitution and family life.'

These excellent qualities should ensure the book a warm welcome in England, too. There are, perhaps, one or two things in it which make it less suited to English than to German readers. It is not, we think, entirely free from the common German fault of cloudy verbosity. Though the genuine feeling with which the book is written is very pleasing, at the same time the author seems to lapse now and again into what we can only call declamation. The translation has evidently been carefully done, but perhaps keeps too closely to the words of the original. We hazard the opinion that this is a case where we might apply what Newman somewhere says: 'In a book intended for general reading, faithfulness may be considered simply to consist in expressing in English the *sense* of the original, the actual words of the latter being viewed mainly as *directions into its sense*.' We find here such words as 'solitary' and 'ordinated' (they are not to be found in the Oxford Dictionary of current English); such sentences as: 'Humanity as wholeness and as fulness had to be rediscovered,' and 'The affirmation accorded to the Church's teaching must be a convinced and inward affirmation.' (This last sentence continues: 'an affirmation which rests, in proportion to a man's degree of education, upon personal insight into the grounds of faith and into its historical and philosophical presuppositions' (p. 218). We fail to see how any Catholic's act of faith *rests* on such insight.) But on the whole, the translator has performed what must have been a difficult task remarkably well, and our gratitude is due to him for making Dr. Adam's admirable work accessible to English readers.

L. W.

**TOMBS AND PORTRAITS OF THE POPES OF THE MIDDLE AGES.** By  
Mgr. H. K. Mann. (Sheed and Ward; 15/- net.)

Monsignor Mann, who died in Edinburgh last year, has left us two monographs of much interest, which have been published under one title. The author presents his work, with all