

Book Reviews

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

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modesty and warm acknowledgments to the British School and its former Director, Dr. Ashby, to fill some of the gaps in Gregorovius and provide English readers with many facts which subsequent scholars have determined. Abundant references guide the reader to sources, and precious figures illustrate the moving, sorrowful history of the Vicar of Christ in his many forms and all the varieties of his earthly charge: Boniface VIII in his simple majesty, Hadrian V surviving in the lovely Umbrian tomb and Eugene IV commemorated in the really worthy work of his kinsman Isaia da Pisa.

The portraits again are well figured, and furnish material, as Mgr. Mann indicates, for particular studies: the portraiture of effigies, the evolution of ecclesiastical costume, the significance of (pretended) portraits in series, the wanderings and other vicissitudes of portraits, the media and processes which have preserved them.

J.G.

MODERN SPIRITUALISM. By Father H. Thurston, S.J. (Sheed and Ward, 1/-)

This small and interesting volume is almost entirely made up of carefully-selected extracts from journals, books and speeches by well-known spiritualists from the middle of the nineteenth century down to the present day. Amongst the later writers quoted are Mr. Dennis Bradley and Sir Arthur Conan Doyle, whose theories and experiences seem to contradict each other so frequently that they need comparatively little comment from Father Thurston.

Again, contrary to the glorious future predicted by the spirits, round about 1857, for this new cult, Spiritualism in America seemed to collapse so extensively that in 1875 it appears to have been 'practically speaking moribund.' It is, therefore, not unlikely that it will undergo the same disintegration in England in the near future as it passed through in the United States fifty years ago. In the concluding pages the author helps us to realize that the spirits, through mediums, have answered more or less clearly many of the social and even religious questions that have been put to them—only for these answers to be completely reversed by the next spirit who happens to give a reply on the same subject, which would go to prove the theory that the 'spirit' answers are in some manner derived from the subconscious brain of the questioner or listener, who is inwardly answering the question himself.

G.V.Z.