

DAS WORT IST DER WEG. Aus den Tagebuchern von Ferdinand Ebner. Selected by and with an introduction by Hildegard Jone. (Thomas Morus Presse, Herder, Vienna, 1949; n.p.)

A diary is not always the best means of presenting the thoughts and teachings of a philosopher or man of letters: it is of its nature disjointed and over-emphasises the importance of personal feelings and words by comparison with the writer's formal and published works: nor does this selection do anything to make a smooth transition between disconnected and apparently unrelated remarks. Yet it does manage to present something which has a spontaneity and immediacy which no formal work could give; and when a man's doctrine is essentially built up as an utterance of his most intimate and personal feelings, then the diary has advantages which outweigh its defects in formal construction and argument. It is particularly suitable in the case of such a man as Ebner, the Austrian schoolmaster who when he died seventeen years ago at an age of less than forty had already made his mark as a religious and philosophical thinker. His diary may be described as a series of variations on the theme 'Our hearts have no rest till they find their rest in God'. The word, thought or spoken, is essential to the clarification and formulation of human thought: and a word implies at once a relation of 'I' and 'thou'. This relation in every human life can only be satisfactory if the 'thou' is God: and any such relation with God issues in a realisation of man's utter nothingness before God, his creator and redeemer. So the selection, however disjointed, has a unity: and even its introspection is relieved as Ebner reaches out from himself to the world around, nature and man, and so to God.

Ebner was no ordinary schoolmaster, either in his thoughts or in their expression: and both in his starting point and in the steps he took towards his goal he shows his kinship with Newman and Pascal. Perhaps all men share something of that experience but not all men can express it.

It is somewhat disappointing to the English reader to find that the introduction to the selection is only a restatement of what an intelligent reading of the diary itself would at once reveal instead of being an account of how the diary is bound up with the events in Ebner's external life and career.

However the diary stands on its own merits as a revelation of a personal religious development which does not need to be supported by references to anything beyond itself.

LUX PERPETUA. By Johann Armbruster. (1er Band 1947 im Verlag Karl Alber, Munich; n.p.)

This is the account of the spiritual wanderings of one Christian Hercynius from his birth in 1882 in a Black Forest evangelical community through socialism and a career as a writer on art subjects into the Catholic Church. The volume before us carries the story to the end of his schooldays and the end of the nineteenth century,

with notes on his eventually finding his true spiritual home in the Church long after he had, as a socialist, given up the religion in which he had been brought up.

Such a spiritual *Aeneid* can never be without its interest, but this account seems drawn up on a too detailed plan and deals too closely with childhood stories which have apparently but little to do with the major theme: nor has the author the facility of Hans Carossa for example in drawing a picture with a few well-directed words.

The definite decision to make his submission to the Church came to Christian Hercynius from Newman, and Newman's account of the nature and prerequisites of faith. Testimony enough, if such were needed, of the influence and greatness of Newman which English Catholics are all too slow to recognise, unless it is that Newman's teaching is so generally accepted that we can afford to neglect the author of it. It is by such incidental touches that the present volume justifies itself rather than by its excessively detailed story of what must by its nature be merely introductory.

MAKERS OF THE MODERN MIND. By Thomas P. Neill, Ph.D. (Bruce Publishing Company; \$3.75.)

This is the sort of book the Americans do so much better than the Europeans, though I am somewhat uncertain whether it should be done. Within the compass of 400 pages the author has given us with a precision, a good humour, and in the most illuminating way possible considering his constraints, the life and the thoughts of eleven men who, he judges, have most powerfully influenced a twelfth man, the man with the modern mind.

So long as we remember that hardly any of those men desired any such result—Calvin and Luther, Newton and Darwin, Karl Marx and Freud in their different ways were not at all interested—we can run along happily with the text, an easy one which succeeds in not being 'popular'. It is this success which worries me. How can we avoid the specialist? If we do avoid him, how can we avoid the 'popular' outline? I am still doubtful whether the author has found a third way. But he has certainly made a very good attempt, especially good in that he has tried to provide the 'modern man' with a sense of history, without which he cannot understand himself.

What a pity he makes Calvin the man behind Wesley and Methodism. Shades of Toplady!

HUGH EDWARDS.

THE JACOBITE MOVEMENT: THE FIRST PHASE, 1688-1716. By Sir Charles Petrie. (Eyre and Spottiswoode; 15s.)

Boswell and Dr Johnson both had a 'kind of liking' for Jacobitism, and the Movement has retained a steady place in the affections of most Englishmen ever since. During the period with which Sir Charles Petrie has to deal, however, the Jacobite cause was a live issue rather than a sentimental memory, and it is as such that it is