CONTENTS

JANUARY, FEBRUARY, MARCH, 1940

WHEN FREEDOM SHRIEKED; THE CATHOLIC CENTRE; MORALITY AND WAR; OF HIS FULLNESS; CHURCH AND STATE; THE DESCENT OF THE DOVE; THE WESTMINSTER VERSION OF THE SACRED SCRIPTURES; THE OLD TESTAMENT (NAHUM AND HABBAKUK; THE BOOK OF JONA; THE FIRST BOOK OF PSALMS); THE NEW TESTAMENT OF OUR LORD AND SAVIOUR JESUS CHRIST; THE LESSONS AND GOSPELS FOR THE SEASON OF LENT; THE THEOLOGY OF PRAYER; THE MYSTICAL BODY OF CHRIST AS THE BASIC PRINCIPLE OF RELIGIOUS LIFE; A TWO-YEAR PUBLIC MINISTRY; A WORLD TO MAKE; O, CALL BACK YESTERDAY; THE GERMAN CATHOLICS; RELIGION IN THE REICH; ANTISEMITISM; PARLIAMENT; A PACIFIST IN TROUBLE; BURIED EMPIRES; A HISTORY OF WELBECK ABBEY AND ITS OWNERS; THE INDIVIDUALISM OF ST. BERNARD OF CLAIRVAUX; A HISTORY OF WALES; FROM THE EARLIEST TIMES TO THE EDWARDIAN CONQUEST; CHARLES I AND HIS EARLIER PARLIAMENTS; THE MEDIEVAL LIBRARY; EAST ANGLIA; MEN AND THE FIELDS; THE MOORES OF MOORE HALL; ST. JOHN CHRYSOSTOM; THE PRINCE IMPERIAL; WE SAW HIM ACT: A SYMPOSIUM OF THE ART OF SIR HENRY IRVING; PROCEEDINGS OF THE BRITISH ACADEMY, 1938; ARISTOTELIAN PAPERS; NERVOUS MENTAL DISEASES: THEIR PASTORAL TREATMENT; TASTE AND TEMPERAMENT; ESSAYS AND ADDRESSES; THOUGHTS AND FANCIES; A CHRISTIAN'S CHRISTMAS.

CONTENTS

APRIL, MAY, JUNE, 1940

The Dublin Review

JANUARY, 1940 No. 412

THE NEW ENCYCLICAL

TWENTY-FIVE years, almost to the day, after the publication by the new pope Benedict XV of an inaugural encyclical "On the outbreak of the European War",* the Church, in the first weeks of another war, is given for its consideration, its comfort, and its guidance, the encyclical *Summi Pontificatus* of the newly elected Pius XII. How speedily does history repeat itself in these sad days, when twice within a single generation a pope begins his reign in the midst of a European war. Twice as he hails the flock newly committed to him, assures them of his affection, of his dedication of every energy to their welfare, the pope must survey a scene of tragedy and horror, and, as the supreme guardian of that divine teaching which for now two thousand years has, like the leaven, been active among European men, he must in duty say something to explain how it is that in lands so long evangelized such things can be.

The new encyclical is a lengthy document, whose Latin text must run to close on 12,000 words, say thirty pages or so of THE DUBLIN REVIEW, and a full English rendering would, of course, be still longer. It is not the impertinent aim of the writer of this article to suggest interpretations—the pope's message is crystal clear to whoever can read—but in making for this historic review, the senior Catholic magazine published in this country, its record of so great an event as the inaugural address to the Church of a new pope, he would, as it were, assist the task of those many who wish to read what is, of course, a technical document, by writing a kind of introduction to it.

The main theme of the encyclical is the pope's pledge that the pontificate now opening shall be dedicated

* *Ad Beatissimi*, 1 November, 1914.

CONTENTS

JULY, AUGUST, SEPTEMBER, 1940

CONTENTS

OCTOBER, NOVEMBER, DECEMBER 1940

The Dublin Review

JULY, 1940 — No. 414

EDITORIAL NOTE

THE DUBLIN REVIEW is the oldest English Catholic periodical, and almost the oldest surviving English review. It was founded in 1836 when the great reviews were at the height of their influence and played a great part in moulding English thought. Today all this has changed. The famous reviews of nineteenth century England have diminished and disappeared and the social conditions under which they flourished no longer exist.

Nevertheless, the need for organs of opinion which are not tied to a political party or confined to specialist studies is greater than ever before. England and the whole world are passing through a terrible crisis. We are fighting not merely against external enemies but against powerful forces that threaten the very existence of our culture. And therefore it is vital that all the positive intellectual and spiritual forces of Western culture should come together in defence of their common values and traditions against their common enemies. It is here that Catholics have a special responsibility. They are not involved in the immediate issues of the conflict in the same way as are the political parties, for they belong to a supranational spiritual society, which is more organically united than any political body and which possesses an autonomous body of principles and doctrines on which to base their judgements. Moreover, they have an historical mission to maintain and strengthen the unity of Western culture which had its roots in Christendom against the destructive forces which are attempting its total subversion. They are the heirs and successors of the makers of Europe—the men who saved civilization from perishing in the storm of barbarian invasion and who built the bridge between the ancient and modern worlds.

Today the need is greater than ever. For the present

CONTENTS

JANUARY, FEBRUARY, MARCH, 1941

COUNTRY AND TOWN IN IRELAND UNDER THE GEORGES; THE RUSSELLS IN BLOOMSBURY, 1669–1771; THE TRIAL OF GEORGE BUCHANAN BEFORE THE LISBON INQUISITION; RICHELIEU: HIS RISE TO POWER; STUDIES IN THE HISTORY OF POLITICAL PHILOSOPHY; OUT OF REVOLUTION: AUTOBIOGRAPHY OF WESTERN MAN; I BELIEVE IN DEMOCRACY; WHAT IS AT STAKE AND WHY NOT SAY SO?; THE RIGHTS OF MAN; LAST DAYS OF PARIS; MEXICO: A NEW SPAIN WITH OLD FRIENDS; THE BETRAYAL OF CHRIST BY THE CHURCHES; SELECTIONS FROM ST. JOHN CHRYSOSTOM; THE SPLENDOUR OF THE LITURGY; THE OXFORD BOOK OF CHRISTIAN VERSE; SACRED AND PROFANE LOVE; THOSE DAYS; THE STORY OF A CATHOLIC PARISH; THE NEW TESTAMENT; CAMBRIDGE SUMMER SCHOOL LECTURES, 1937; WITNESSES TO CHRIST.

CONTENTS

APRIL, MAY, JUNE, 1941

The Dublin Review

JANUARY, 1941 No. 416

THE SWORD OF THE SPIRIT

THE present war has produced such a disturbance of our habits and interests and the everyday life of the people as England has never known. And at the same time we have to adjust our minds to a series of world-shattering events which threaten to change the political and economic conditions of existence. It is not surprising under the circumstances that we find it difficult to look beyond the moment and below the surface of events to the deeper spiritual problems of the war. Yet few people would deny that such issues exist, for even those who take the extreme neutralist position, like some American and Continental Catholics, who argue that this is a war between rival imperialisms in which both sides are to blame, even if one is not as bad as the other, must face the issue of what attitude they are to adopt towards an unjust war. For the neutralist and the pacifist have just as much moral responsibility in the question of war as the interventionist and the militarist. Indeed they have more, for those who believe in the justice of the national cause can feel that they are doing their duty by doing what they are told to do by their government, which is their leader morally as well as materially. But for the pacifist or the neutralist no such delegation of responsibility is possible. He has got to make his own decision and find his own way of serving the cause which he believes to be just.

It was a different matter in the old days when the laws of war were based on the principle that "the troops alone carry on war, while the rest of the nation remain in peace". But today, when war involves the wholesale mobilization of national forces, when it involves the wholesale massacre of civilians and the destruction of their houses and businesses, when the workman in his factory and the typist in her office are as much exposed to the danger of sudden death as the soldier in the trenches, the attitude of spiritual neutrality becomes as

CONTENTS

JULY, AUGUST, SEPTEMBER, 1941

SAINT THOMAS AQUINAS; TWO LIVES OF SAINT CUTHBERT; THE LIFE AND TIMES OF ST. LEO THE GREAT; SCIENCE VERSUS MATERIALISM; THE UKRAINE: A HISTORY; ITALIAN FOREIGN POLICY; TRUTH ON THE TRAGEDY OF FRANCE; POLITICAL LIBERTY: A HISTORY OF THE CONCEPTION IN THE MIDDLE AGES AND MODERN TIMES; NEW YEAR LETTER; THE POETRY OF W. B. YEATS; ANNALS OF INNOCENCE AND EXPERIENCE; INTRODUCTION TO PROUST: HIS LIFE, HIS CIRCLE AND HIS WORK.

CONTENTS

OCTOBER, NOVEMBER, DECEMBER, 1941

The Dublin Review

JULY, 1941 No. 418

NATION AGAINST RACE

THE present war takes on for me, more and more, the character of a struggle of races against nations.

I by no means despise the theory of race, still less would I lightly take upon myself to deny its validity. Where the racial doctrine goes wrong is not in asserting the inequality of races, which is as self-evident as that of individuals, but in giving to this inequality an *absolute* value, in so glorifying race at the expense of morality as to posit the existence of two opposed ethical systems—one for the masters, one for their slaves. If there is really such a thing as a morality of the masters it should be distinguished from its opposite only by the extent and severity of the demands it makes upon those who observe it. But to such a low ebb has public spirit fallen even among Christian peoples that the word "master" immediately evokes the idea not of protection but of subservience. "There are no privileges now, only duties." In these words it was once customary to express the fundamental principle of the ancient French monarchy. Such an axiom is capable of comprehension only by a nation with very deep racial roots conditioned by a feudal past, for which the most obvious mark of a man's base origins is that he is naturally more inclined to make use of the weak instead of serving them. Those who speak of the liberal or democratic tradition of my country are apt to forget that it expresses, often unconsciously, an aristocratic view of life. Neither the word, nor the spirit which it embodies, has anything to do with a crude revenge taken by the oppressed against the oppressor. It translates into language which is, unfortunately, capable of use by any Tom, Dick or Harry, by a public woefully lacking in education, by—in short—the men and women of our present world—a conception which is the product at once of the Christian ethos and of the tradition of Chivalry. The core of this conception is that true equality can come to birth only in a society old enough to have been built upon a solid amalgam of obligations willingly entered into, and leading to a state of affairs in which every member of that society must fall into one of two classes—servants conscious of their rights or masters conscious of their duties. But who today cares anything for experience accumulated through the centuries by a people as wise and human as our own? In and out of season the politi-

CONTENTS

JANUARY, FEBRUARY, MARCH, 1942

CONTENTS

APRIL, MAY, JUNE, 1942

The Dublin Review

JANUARY, 1942 No. 420

FREEDOM AND VOCATION

THE new crisis which has threatened the existence of the English-speaking world in the last weeks forces us once more to face the question: Is it any longer possible for a free society to survive in the modern world? For it is becoming tragically clear that all the safeguards for individual and social freedom that the Western peoples have built up so laboriously during the last three centuries are, judged at least on a short view, handicaps in the struggle for national existence, just as courtesy and kindness and altruism are handicaps to a man's success in a society of man-eating tigers.

While the democracies debate and negotiate, the dictatorships strike and kill. We are therefore obliged to make a tremendous effort of disciplined organization, which inevitably runs counter in many ways to the traditions and habits of a free and peace-loving society. If we do this in an external superficial way we run the risk of causing an internal conflict between our military policy and the deeper traditions of our society which will divide and weaken our effort. Hence the task of mobilizing our spiritual resources and reconciling our social conscience with the new obligations that are imposed on us by total war is no less important than our military and economic effort. In a sense it is more important, for the immense sacrifices that are called for can only be made if the whole people is convinced with its whole heart and its whole mind that the effort is worth the cost, unless they know what they are fighting for and are convinced of the supreme value of the issues that are at stake.

The important thing to realize is that we are not fighting for any partial end or any party ideology, but in order to preserve the values of our entire social and spiritual tradition against forces that threaten to destroy it. From this point of view the use of the term Democracy as the definition of our cause is not completely satisfactory. For democracy has a restricted political significance which by no means covers the whole field of values that has to be defended, and the confusion of democracy as a general term for our tradition of social freedom, and its more limited but more accurate political meaning, is apt to produce misunderstanding and disagreement.

For the cause that we are defending is far more fundamental

CONTENTS

JULY, AUGUST, SEPTEMBER, 1942

CONTENTS

OCTOBER, NOVEMBER, DECEMBER, 1942

The Dublin Review

JULY, 1942 No. 422

CHRISTIAN FREEDOM

AMONG so many fundamental things that are being called in question by the present world crisis none is more important than the issue of religious freedom. No one can doubt that it is in danger today in many countries and from many causes, and it is an urgent necessity that all Christians should become fully conscious of the changed situation. In this country and in America it is, perhaps, exceptionally difficult to do so, because religious freedom has been accepted for so long as a matter of course that it has become commonplace. It may even be felt that we have had too much of it, as we have had too much economic freedom, so that it is responsible for the loss of a clear sense of objective spiritual truth. But religious freedom is not the same thing as spiritual disorder, and, as the Pope has said in his Jubilee address a few weeks ago, the danger to religious freedom is at the same time a call to Christian unity.

It is no longer possible to defend religious freedom on the basis of nineteenth-century individualism and spiritual *laissez-faire*—a basis which was, in fact, never acceptable to Catholic tradition. What is at stake is the very existence of Christianity in a world hostile to Christ. "The new conditions have nothing in common with the learned controversies of the past"; they are like those which the early Church had to face, so that "today Christians are being reproached for the same offences against the law as those for which Peter and Paul were reproached by the Caesars of the first century".*

At first sight it seems as though the conditions under which the Church existed at that period made any kind of religious freedom impossible. But in fact this was not so. By a spiritual law of compensation the external pressure of persecution and proscription strengthened the sense of interior liberation and spiritual freedom which was so characteristic of primitive Christianity. For freedom is not something exterior to religion —in a profound sense *Christianity is freedom*, and the words which have become canonized and set apart as the classical terms of Christian theology—redemption, salvation, ἀπολύδωσις, ἐξαγοδίζειν, σωιηδία—possessed for their original hearers the simple and immediate sense of the delivery of a slave and the release of a captive.

* Broadcast of Pius XII on 12 May, 1942.

CONTENTS

JANUARY, FEBRUARY, MARCH, 1943

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CONTENTS

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CONTENTS

JANUARY, FEBRUARY, MARCH, 1944

CONTENTS

APRIL, MAY, JUNE,

1944

The Dublin Review

JANUARY, 1944 No. 428

RELIGION AND MASS CIVILIZATION—THE PROBLEM OF THE FUTURE

LET us face the facts: nobody knows what is going to happen to our civilization. It is easy to make plans—Five year plans or Fifty year plans—it is easy, and attractive, to draw up programmes for the world we want after the war. But if history is any guide, there is little reason to suppose that the world we want is the world we are going to get. A great war is not a matter of human choice. On the contrary, it marks the point at which events pass out of human control. It is a kind of social convulsion—an eruption of the forces which lie dormant like the subterranean fires of a volcano on the slopes of which man builds his cities and cultivates his fields. If we look at any of the great wars of history—the Hundred Years War, the Thirty Years War, the Wars of the French Revolution—we see that their results are entirely different from anything that the leaders and statesmen who were responsible for them imagined or desired. And if this was the case with the pigmy wars of the past, waged by professional armies in a neat pattern of battles and sieges, how much more with the two world wars that have overtaken us during the present generation—wars without shape or limit—total wars which absorb the entire effort of whole populations and affect the lives of hundreds of millions of men.

The rights and wrongs of the present struggle are so clear, the moral responsibility of Hitler and the Axis Powers is so plain, that it is easy for us to take a superficial view of the situation and to imagine that when once we have disposed of the Nazis and the Japanese, the problem will be settled and the world will have been made safe for democracy. But things are not so simple as that. Hitler and his like are not the creators of the world crisis, but its creatures who have been carried to power on the crest of the wave of destruction. Even Germany herself owes her importance to her weakness as much as to her strength. She is, as it were, the volcanic node where the spiritual fissures of our civilization intersect, the point at which the ordered surface of our society is broken through by the eruption of the subterranean forces.

And hence the activities of the modern planners and international reformers bear the same relation to the world crisis as the activities of a plumber or even a mining engineer to a

CONTENTS

JULY, AUGUST, SEPTEMBER, 1944

CONTENTS

OCTOBER, NOVEMBER, DECEMBER, 1944

The Dublin Review

JULY, 1944 No. 430

OSWALD SPENGLER

IT is the common fate of a certain type of intellectual and artistic creation that it is at first rewarded with sensational success, but that this success evaporates as the creative work continues. It is to be doubted whether *Troilus and Cressida* had the same success on the stage as *Romeo and Juliet*. It is a fact that Beethoven's early symphonies were received with shouts of triumph, but his late music was condemned for more than a century "as the music of a man with a bad hearing". It was Nietzsche who said of Goethe that his thought had not even started to exert any real influence, a remark nearly as true today as sixty years ago, and that despite the enthusiasm which greeted Goethe's early works. That enthusiasm, and the dutiful reverence paid to his later works, has not prevented the creations of his old age from being neglected: they are the ones of greatest permament relevance.

The fate of Oswald Spengler, whose tenth death-day occurs during the present year, was a very similar one. When, in 1918, the *Decline of the West* was published in its first, immature shape, it was greeted, in Germany at least, with the feeling that a revelation had happened. But that was all. Spengler remoulded this first publication into the first volume of a work of two volumes, of which the second volume is much more mature and important than the first. And—his political writings apart—he followed this up with several smaller studies of great interest, concluded by a volume of posthumous writings where he starts on entirely new roads in a direction very different from that of his previous works. All these later mature labours were hardly noticed by professional historians, because Spengler was an intruder not taken seriously by them, and also remained unnoticed by the larger public which no longer found food in these later writings for its sensationalism. Before the real importance of Spengler can emerge, it will be necessary at first to rediscover his most relevant writings.

The comparison with the fate of Goethe would have pleased Spengler. He never tired to emphasize his dependence upon the grandmaster of German poetry, and his view about his own relation to Goethe was substantially correct. It is the affinity between the two which has made their posthumous fate so

CONTENTS

JANUARY, FEBRUARY, MARCH, 1945

CONTENTS

APRIL, MAY, JUNE,

1945

The Dublin Review

JANUARY, 1945 No. 432

MORE'S SUPPLICATION OF SOULS

ST. THOMAS MORE'S *Supplication of Souls* gives us a deep insight into the quality and range of his religious faith, particularly in respect of the doctrine of Purgatory, one indeed which for long centuries has received all too little attention from our fellow-countrymen—what happens, in fact, to souls which at the moment of death are neither good enough to go immediately to heaven nor bad enough to go to hell. And yet this Catholic doctrine of Purgatory is just spiritual common sense.

The *Supplication of Souls* was published in 1529, the year after his great *Dialogue* against Tyndale and before he became Lord Chancellor, that too of the first assembly of the Reformation Parliament which in seven years was to effect such perilous changes in English religious thought and practice. It was written in reply to a scurrilous pamphlet called the *Supplication for the Beggars* by one Simon Fish, a lawyer of Gray's Inn, a friend of Tyndale's, and like him, an exile beyond the seas. It was sent to Anne Boleyn and passed from her hands into those of Henry VIII. It advocated, and indeed recommended to the King himself, nothing less than the wholesale confiscation of Church property and endowments, and that, as the writer pretended, for the benefit of the poor.

From what we are told by Foxe, the Protestant "martyrologist", it is clear that the King, in order to annoy the Pope, with whom he was at great differences about his marriage to Queen Catherine of Aragon, was playing a double game; on the one hand secretly encouraging the enemies of the faith, and on the other approving all that More himself was doing to check their inroads upon it. More, too, knowing "the temper of the time and how much mischief could be done to true religion by pure scurrility and gross exaggeration and lying",* drew up a reply to Simon Fish's pamphlet in a similar but much longer form, written supposedly by holy souls in protest against Fish's denial of purgatory; and an urgent plea for continued prayers on their behalf.

To all good Christian people. In most piteous wise, continually calling upon their devout charity and most tender pity for help and comfort and relief, and now your humble and unacquainted and half-forgotten sup-

* Gairdner, *Lollardy and the Reformation*, vol. I, p. 522.

CONTENTS

JULY, AUGUST, SEPTEMBER, 1945

CONTENTS

OCTOBER, NOVEMBER, DECEMBER, 1945

The Dublin Review

July, 1945 No. 434

The Definition of Man

THE definition of man as a rational animal is so trite among Aristotelians that its peculiar force as a regulative concept is apt to be but little attended to, while the devotees of other philosophical systems are seldom inclined to be so systematic as to attempt to include all their science of man under any one precise definition. A distrust of definitions is not surprising in an age when empiricism has gained such a hold on philosophy that final certainty is indefinitely delayed by the continual possibility of fresh evidence or understanding, and when the trend of natural science is either increasingly pragmatic or predominantly mathematical. All these influences can be seen exemplified in current views of man, and each and all of them result in the lack of a whole appreciation of what man is, with results that the empiricists and the pragmatists, the statisticians, economists and sociologists can themselves be heard to deplore.

To some extent the difficulty which men now experience in accepting a definition as a basis of thought is a consequence of the difficulty inherent in defining natural objects generally. The only theory of knowledge which holds out any firm hope of being able to do so, namely moderate realism as held by Aristotle and St. Thomas, itself declares the limitations of the human mind in face of being. It is a power of knowing being, and of knowing beings in their ontological character. Its first activity when stimulated by a fresh presence is to express the notion of thinghood; after further consideration it produces judgements asserting existence or non-existence, or which at least bear the stamp of the original ontological excitation in that they contain, implicitly or explicitly, a copula. But the human mind is most at home with those beings which come to it through sense perception, and that manner of attaining knowledge is at once its special perfection and its handicap. Not only is its knowledge of immaterial beings conditioned by this, its natural manner of acquiring knowledge, but its natural objects, being material, present an opaqueness to the eye of the mind preventing their being known through and through. Consequently we have some difficulty in knowing, as distinct from perceiving, individuals. Our knowledge of them is couched in universal concepts and expressed in general terms which may apply equally to any of the