

REVIEWS

tion to M. Berdyaev, an Orthodox Christian—in the creation of the New Middle Ages. It must present ‘ a full manifestation of the mystery and creation of cosmic life . . . the Church must pass from the period in which the sanctuary has predominated to a period of transfiguration of the cosmic fullness of life.’ Perhaps the Catholic would say that the fullness of life must inhabit the Sanctuary. M. Berdyaev foresees a return to the Church before Constantine and a new creative intellectual Age of the Doctors of the Church. He ends his extremely interesting book with an essay on ‘ The General Line ’ of Soviet Philosophy, which he patiently shows to be ridiculous on its own merits. Dialectical Materialism is a contradiction in terms which Soviet philosophers are always attempting to defend against heresy. Class-war, the expression of autodynamism, has constantly to be reconciled with a materialistic causality. The task is impossible and leads to deliberate obscurantism in philosophy, science and religion. As M. Berdyaev sees, a patient logical victory gained on ground chosen by the adversary is barren when the enemy is blind to it. We must, he says with Joseph de Maistre, oppose revolution, not by a counter-revolution, but by the contrary of a Revolution, by a Crusade against our own imperfectly Christian hearts. We must assoil and not assail. Moral indignation at intolerable economic conditions and at the condescending ‘ tutoyer ’ of the noble, has at least removed the latter. This the Christian must emulate in his own society until everyone can ‘ tutoyer ’ one another. The Catholic, perhaps more practical than the Orthodox, will also see the necessity of combating the social-economic machine and the *new anthropological type* common to all the European countries which the Godless Society is producing, by starting *at once* on the task of that ‘ elevation of the Proletariat ’ which *Quadragesimo Anno* calls for and which will cut away the grounds for the creation of a purely materialist State.

P.D.F.

CHRISTIANITY AND CLASS-WAR. By Nicholas Berdyaev. Translated by Donald Attwater. (Sheed & Ward; 3/6.)

A thoughtful and valuable analysis of Marxism in theory and practice and an exposure of its inherent contradictions and limitations. Also a call to Christians to face boldly and intelligently the ugly facts which Marx detected but distorted by attributing to them a quasimetaphysical universality and necessity. Berdyaev hopes for the regeneration of society by a spiritual and intellectual élite economically independent of the Marxian class-categories and the class-war. The Fascists and Hitlerites, who might seem to have already realized many of the author's

BLACKFRIARS

ideals, are brusquely dismissed as 'pagans and enemies of Christ.' The book demands painstaking reading, for the thought is sometimes abstruse, and its expression, in translation at least, not always lucid.

V.W.

DE EUDAIMONIA SIVE DE BEATITUDINE. Select texts, introduction and notes by J. B. Schuster, S.J. (Rome, Gregorian University; pp. 55; Lire 4.)

A useful booklet for the student engaged with the first problem of morals, the nature of human happiness. A selection of texts from Aristotle, the Stoics, Plotinus, St. Augustine, Boëthius, St. Thomas, it is the seventh of a philosophical series published by the Gregorian which should at least help to widen the groove of the ordinary Scholastic course.

T.G.

THE RELIGIOUS PHILOSOPHY OF BARON F. VON HÜGEL. By L. V. Lester-Garland. (Dent & Sons, Ltd.; 5/-.)

This book, published last March, deserved earlier notice, for it has an excellent purpose and will serve it excellently. The author 'seeks to draw attention to the main features of the religious philosophy of a profound and original thinker.' He is happy in the points he emphasises and in the quotations and references he gives, so that his book will be useful as an introduction to those who are not yet acquainted with Von Hügel's works, and as a reminder to those who are. Of modern writers on the Philosophy of Religion Von Hügel is certainly the most tonic. As Mr. Lester-Garland notes, he knew that the mind and soul live by contact with what is external to them, by looking outwards and upwards; self-imprisonment means degeneration, and ultimately death. All he wrote was instinct with his great sense of objective Reality. Religion, for him, 'begins with a full affirmation of Reality, is essentially affirmation of Fact, of what *is*, of what aboriginally, supremely *is*.' And because of this supreme 'otherness' and 'isness' of God 'the first and central act of Religion is *adoration*,' adoration of a God 'infinitely more than a mere assuager of even all men's wants.' What a fruitful application, too, he makes, in the service of Religion, of the truth that knowledge begins with the senses! Mr. Lester-Garland's book will, we hope, make better known the writings of one who, he thinks, is the only religious thinker in England in recent times who can claim to be of the same importance as Newman.

L.W.