

clears up certain misconceptions common even among educated people; if they are not frequently betrayed it is because common sense usually intervenes to prevent the absence of principles from betraying itself. The next chapter, which is devoted to Justice and Charity, points the way to practical execution by expounding in current style matters heavy with theology. Justice, we are reminded, is a purely natural virtue, while charity, which must temper it, is essentially supernatural, a grace, no less than "le trait d'union vital entre Dieu et nous." It is good to be reminded of these matters.

In the chapters on the social order and political activity due insistence is laid upon the guidance provided by the encyclical literature of the past half-century. The vice of present political organization is its bias away from the spiritual element in Society, so *it is essential that we should return to a human concept of social life where the whole nature of man, which is at once spiritual and material, is taken into account.* The problems of the family are placed in proper perspective, at the centre of Society. Then the crucial issue of education is thrashed out in its general lines with special reference to the adverse cultural effects of the Reformation. For Père Gillet as for all thinking Catholics, it is the exaggerated notions of individualism which form the greatest obstacle to progress, their exploitation by opportunist politicians and ignorant demagogues demand a super-human effort of Catholics. With grace on their side and a living culture to draw upon they have an enormous field before them in the reorganization of education; "il faut revenir à l'enseignement des humanités."

In the last chapter the author returns to his favourite topic of international relations upon which he has so many wise things to say. Just as the family is the force of a nation, so integral nations must form the foundations of lasting international agreement, but the Catholic insistence on respect for the supernatural is up against the materialism of international politics. Patriotism is a good thing and even indispensable, but as between individuals it must ever be tempered by Christian charity.

The publisher who would undertake to put within the reach of the English reading public a translation of this authoritative and much needed treatise will place a large number of thoughtful people in his debt.

HERBERT KELDANY.

RELIGION AND THE MODERN STATE. By Christopher Dawson.  
(Sheed & Ward; 6/-.)

Mr. Christopher Dawson has not, as most professional historians are apt to do, lost the ground from under his feet in dealing with present-day problems. Nor is his outlook limited

to the intellectual requirements of some Five Years' plan, as we should expect from most professional politicians. He has put into this book that characteristic wisdom of his which unites excellent qualities of the historian and the Catholic philosopher of history. This book does not merely throw light upon a perplexing situation; it does more—so it seems to me—it throws light upon our path.

Mr. Dawson gives the problem indicated by the title its true setting: it is a European problem, and in the course of the book the analysis is carried to the point of showing the problem to be that of Western Civilization. While the social and political issues may be very different in outward appearance for the countries of Eastern and Central Europe on the one hand and those of Western Europe on the other, Mr. Dawson thinks that the problem of the "New State" will have to be faced sooner or later everywhere. The "New State" is the totalitarian and "absolutist" State, which to many who still enjoy the golden freedom of their democratic liberties is the height of absurdity. Now Mr. Dawson shows that the political and social institutions of nineteenth century Liberalism and Capitalism are bound to give way some day, when the spiritual foundations on which they were built have crumbled. Liberalism was the secularist version of a Christian principle, but it has spent or is rapidly spending its force and has lost or is rapidly losing its grasp over people's minds. Liberalism is not an ultimate principle, it is an intermediary and passing phenomenon—both in the world of ideas and the world of political history. The choice for us is not between Liberalism and Dictatorship. The problem reads, *After Liberalism, what?*

Contemporary history has provided a concrete answer for some nations and is giving a lesson to the rest of them. But, Mr. Dawson argues, there are many forms and disguises which the Totalitarian State may take on. As he says in an amusing sentence, there may be a Totalitarian State that relies on free milk and birth-control clinics rather than on castor oil and concentration camps. Incidentally, he thinks this is likely to be the English version of the Totalitarian State. Mr. Dawson in various places of the book discusses the problems of contemporary England, and, while the present reviewer is hardly qualified to give his opinion on those parts, it is evident that Mr. Dawson will succeed in making every reader see that the things he is talking about are eminently vital issues *at home*. So much so that from a purely Continental angle one may regret that Mr. Dawson has treated Fascism and National Socialism rather summarily, whether in their supposedly good or evil aspects. This is no criticism but rather the acknowledgment of the fact that Mr.

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Dawson in the present book has still withheld from us his pertinent opinion on some points of interest for the whole question. At the same time, I ought to say that this is not due to limitations of outlook or a lack of comprehension of the Continental situation. The book, once more judged from the Continental point of view, seems to me so important that I should welcome its being translated and made more fully accessible to Continental people.

The importance of a book of this kind is not told from the amount of strict agreement it can command but rather from the measure of fruitful thinking it provokes and from the vital contacts it is capable of establishing in the readers' minds with reality. Mr. Dawson's book is, then, of the very greatest importance, because it meets these requirements to quite an exceptional degree. It would of course be a great mistake to look for any facile "Christian" solution of the problem of the State. As Mr. Dawson says, "The one merit of a relatively Christian age or culture—and it is no small one—is that it recognizes its spiritual indigence and stands open to God and the spiritual world; while the age or culture that is thoroughly non-Christian is closed to God and prides itself on its own progress to perfection." This is why the house Marxism is devising "is a prison because it has no windows." And there lies the danger of the Totalitarian State, i.e., that it will tolerate and even welcome Religion, but only to such an extent as the State can make use of for its own ends taken as absolute. The Liberal conception of the State had taken Religion, or rather Christianity, as an irrelevancy. To the New State Religion is vital and relevant to the highest degree, because it needs and desires for itself the spiritual foundations which Religion, or some kind of religion, will alone provide.

The problem which Catholics and Christians generally have to face with regard to the New State would be a comparatively easy one if the Christian Religion were all in a compartment of its own separated from the business of life. Mr. Dawson has a strong sense of the falseness of such an attitude, which, alas, has been too common on the part of Christians in modern times. He shows the lesson we may learn from the New State, and will have to learn for ourselves if we are to meet its challenge. The book is an admirable appeal to Christians to be more worthy of the name they are called upon to honour before the world.

OSKAR BAUHOFFER.

**FREEDOM IN THE MODERN WORLD.** By Jacques Maritain. Translated by Richard O'Sullivan. (Sheed & Ward; 6/-.)

Mr. O'Sullivan is to be congratulated both on having translated *this* book and on having done it without any trace of that