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zation a somewhat nebulous one—on the contrary, the Christian civilization “has imposed itself on almost the whole world”; and “if war is wrong, it must be because it is wrong to interfere in any way in other people’s affairs. The evidence for this conclusion is to be found in elementary logic”—what fools we have been to bother our hearts over the question; and Spain too: “a war waged by Christians against a tyrannical atheism is not a civil war, and it is not merely not unnatural but actually necessary, when the attack on Christianity takes the form of armed aggression.”

“To love,” says Mr. Jerrold, “is also to hate.” Indisputably; but St. Augustine warned us: “let love of the sinner be always united to hatred of the sin”; and it is not easy to obey the warning; how seldom in fact one finds hatred of the bourgeois spirit which is not also hatred of the bourgeois, or of communism but not of communists, of fascism not of fascists. It is so easy to think of the fight against atheism in terms of St. George and the Dragon; but if we are to marshal the Christian states (even supposing that there are any) in a valiant crusade against the Dragon let us at least remember that in point of fact the Dragon is a number of millions of men, not an abstraction; and that Christ came to save not a chosen few but the race of men; and that His Mystical Body is greater than the ranks of nominal Catholics; and that the Christian mission is not to destroy the heathen but to bring the heathen to Christ. There is an abyss of difference between this present book and, let us say, Maritain’s profound preface to *Aux Origines d’une Tragedie*; and, in the last resort, it is this line of thought which makes the difference. It is easy to fix on one aspect of a question to the exclusion of the rest, or to assume that what is anti-black must be pure white; and it is comfortable, for it saves much effort of thought; but whether it is a policy which leads to the truth is another matter. For sincere Christians, Mr. Jerrold observes, “to be anti-capitalist without being Communist or Fascist is . . . the only possibility”; one cannot help wondering whether the attitude of mind, and the methods of inquiry and of argument, here adopted are likely to lead to the discovery, and, if discovered, to a satisfactory presentation, of the Christian alternative.

GERALD VANN, O.P.

THE RISE AND DECLINE OF MARXISM. By Waldemar Gurian.
(Burns Oates; 7s. 6d.)

“The Popular Front and the Soviet Union notwithstanding,” says Dr. Gurian in his preface, “Marxism is no longer a power that seems destined to shape the course of future history.” He

undertakes to show "how the spirit of the nineteenth century, the special character of its social world, expressed itself in the Socialist movement . . . how this spirit of the nineteenth century necessarily led to a crisis in its own foundations, and how it was superseded by the spirit of the twentieth century." The book, that is to say, moves in a realm of historical generalisations though it implies a dense factual background of which the centre is the Social Democratic movement in Germany. Lines of argument are drawn from "the way in which the loose masses become mass-organisations," and from the task and achievement of Marxism in forming a proletarian consciousness. But "the conditions in which the proletarian struggle is to be waged vary according to the stages of economic and social development reached in the various States and countries . . . Thus by reason of economic differences, national and political differences again assume importance. The one and only proletariat turns out to be only a desideratum." For the deeper elements of nationhood run counter to the universal proletarian movement so as to bring about, and in time of crisis to accentuate, a divorce of Marxian theory from Marxist practice. The Popular Front being a *defensive* front against the disintegration from within of the Marxist movement.

A further crisis of Marxism is brought about by its relation to bourgeois society. "Either it is willing . . . gradually to supersede bourgeois society, serious clashes being carefully eschewed, and is itself drawn into its crisis, that is to say the crisis of parliamentary democracy, social legislation and the like" and "is regarded as the representative of a self-seeking opportunism avid for material advantages which has evolved its fine-sounding social theories merely to deceive the masses. Or it is forced to establish a rule of force . . . the dictatorship of a party posing as the dictatorship of the proletarian mass." Marxism appears as the last supporter of nineteenth century political ideals incapable of contributing to the social life anything that the logic of history has not already undermined. A "social constructivism" based on an evolutionary life-theory "leads Marxism to regard society as a machine which can be reconstructed and reorganised whenever expediency demands it . . . A fatalism based on economic grounds is succeeded by a total politicization which endeavours to revive a dwindling faith in social mechanisms by loud-voiced enthusiasm and coercion. The national or racial myth is made the basis of a State characterised by total politicization and extreme social constructivism. The appeal to irrational instincts conceals the absolute rationalization of existence in the service of authoritarian formations which identify themselves with the

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nation or the race just as Marxism identifies itself with the proletariat." The book's last section heading "The Moral to be drawn from the Fate of Marxism" gives a sense of bathos. After so much able, informed and balanced criticism we expected more than a "moral." Truly the weight and pertinence of the final quotations from *Divini Redemptoris*, *Caritate Christi Compulsi* and *Quadragesimo Anno* are admirable, but the spirit of the twentieth century is nowhere even provisionally defined. It does not presumably lie with the totalitarian states since their solidarity with a passing era is demonstrated. We may be excused some incredulity if the quotations from the social encyclicals, coming where they do, should suggest that these represent the spirit of the age in which we live.

BERNARD KELLY.

HISTORY AND BIOGRAPHY

LA SOCIÉTÉ DES FRÈRES PÈGRINANTS. (Etude sur L'Orient Dominicain), by R. Loenertz, O.P., Vol. I. (S. Sabina, Rome; Instituto Storico Domenicano.)

This work is a real contribution to the history of the Church, dispersing as it does so many shadows darkening the missionary records of the Eastern countries during the middle ages. Père Loenertz here clears up the mystery, and disposes of the considerable legend which has hitherto surrounded the formation, work and achievements of *La Société des Frères Pègrinants*, a Dominican missionary body labouring in the near East and Persia from the close of the thirteenth century until 1857, in which year its members were incorporated into the Province of Piedmont. This Province still possesses five houses in the near East, and so carries on a great deal of the work done by the once famous *Société*.

To enable us to understand the formation and development of this organization the author takes us back to the beginnings of the two ancient missionary Provinces of Greece and the Holy Land. Both these Provinces date from the very first years of the Order's existence, but being situated outside the comity of Christendom, they had to rely for recruits on volunteers from the Provinces established in Christian lands. In the Order's first fervour such recruits abounded and we read, in the records extant, names of almost every European nationality, including, we are proud to say, such English ones as John of Leominster, John Swinford, Robert Braybroke, John Stone, and Robert