

## BLACKFRIARS

Catholics to join in political action and the legitimacy of various ways and means. Chapter VI, *Bearing Witness*, treats of the necessity for developing Catholic social teaching and bringing it down to brass tacks:

Some there are who believe in easy truths and easy methods. They would confine our social teaching to vague generalities about charity and justice and the brotherhood of man. There are those who, of set purpose, avoid the discussion of social and economic questions. It is easy to preach harmless generalities and there are easy ways of preaching them. It is easy to talk to a well-fed audience after a comfortable banquet in a good hotel. It is easy to pass resolutions and form vague committees. These things are easy. But suppose we had the courage to try the hard way! Suppose we were not afraid of being called unpatriotic and therefore dared to preach the Church's full doctrine on war. . . . Suppose we were not too much afraid of being called *Red* to preach the full economic doctrine of the *Quadragesimo Anno*. Suppose we also dared to use hard methods, methods which involved real suffering. Suppose we made it a point to talk to those who do not agree with us. This is harder than talking to our friends. Suppose we were willing to use such extreme methods as picketing, heckling speakers, distributing literature to our enemies in the streets. . . . If our witness-bearing is to be not merely coldly intellectual but persuasive as well, we must follow the bloody footsteps of the saints. There is no other way.

Chapter VII, *The Technique of Non-Participation*, shows the social importance of asceticism and ways of "mucking-in" by "mucking-out." The last chapter, *The Pragmatic Test*, is perhaps the best of all and deals effectively with the difficulty which has been haunting the reader's mind—the *workableness* of so uncompromizingly supernatural a sociology.

Dr. Furfey, Associate Professor of Sociology at the Catholic University of America, is not, as has been seen, content to enunciate principles, he constantly shows their very concrete applications. British readers may regret that these applications are often to conditions peculiar to the United States (the book was written at the suggestion of the Archbishop of Baltimore, whose *imprimatur* it carries). But little ingenuity will be required to make the necessary adaptations to our own local conditions. It is a book which should be read and pondered upon by every faithful Catholic; C.S.G. study-circles, in particular, should on no account neglect it. A pity it could not have been issued at a rather lower price.

VICTOR WHITE, O.P.

LE ROLE SOCIAL DES IDEES. By Max Lamberty. (Editions de la Cité Chrétienne, Bruxelles; 22.50 B.frs.)

The Civil War in Spain may well serve as a text for a review of this vivid, illuminating and seasonable book. What is the impel-

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ling force behind that implacable savagery of assault and defence with its certain price, the blasted saplings of a nation's manhood? Such is not the outcome of a clash of personalities—this book is a telling refutation of the Belloc theme so especially provocative in that author's *Richlieu*. It is no Norse Saga translated into high Castilian, no feud of families or chieftains. The protagonists in the Spanish business are Crusaders of mutually incompatible *ideas*. It is at once the purpose and achievement of this book that it examines the origins, traces the development, and analyzes critically these ideologies with a clarity that is particularly welcome in a world throttled with an overplus of the printed word.

The first part of the book deals with the development of the ideas current in the social and political world of to-day. We are introduced to the inter-relationship of the eighteenth century progress in the sphere of the natural sciences and the contemporary preoccupation with sociology. Emphasis on the remarkable extension of human knowledge in the province of the natural sciences inevitably tended to throw into relief the central cosmic figure—man. The Theocentric attitude of the Middle Ages, undermined at the Reformation, hardly survived the glitter of the Age of Reason. But only with the advent of Darwinism could final emancipation be realized even from the shreds of Deism. With Darwin "Le miracle et le mystère sont à jamais jetés au ruisseau." The reviewer was told by a physicist and one-time president of the British Association that it would only be a matter of a few years before what he called the human soul would be given its correct chemical formula. Throughout, the sequence of ideas is logically sound. We are led inevitably to the philosophy of individualism generally accepted to-day, whether the individualism of the unit, *l'individu individualiste*, which condones the Lesbian, or the individualism of the state, nationalism or jingoism, which is the seed plot of war.

The section that discusses the Great War is a recapitulation of much that we realized before but needs retelling lest we forget. The author, quoting Bismark, underlines the truth of that affair: "Les complications diplomatiques sont proprement devenues des conflits entre négociants." Here again we are put on our guard against a facile interpretation of events. "Gardons-nous cependant de croire que le drame fut provoqué par l'intervention isolée d'un monarque ou d'un ministre." At this juncture I looked up a pamphlet that has long lain neglected on my shelves, Ernest Barker's contribution to the 1914 *Oxford Pamphlets*. It is unlikely that M. Lamberty should have come across this now forgotten piece of war literature, nevertheless it was illuminating to find how akin the two authors are in their insistence of the influence of philosophy in ordering events.

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The section entitled *La Technique du Coup d'Etat* is particularly provoking especially when dealing with the characters of those successful opportunists who, gauging the temperature of the moment, have become the dictators of Europe. But on every page are sentences or paragraphs demanding close attention. A book such as this, studied where Catholic groups are vital enough to see the necessity of study, is indispensable. It can be a means towards the realization, under Grace, of that ideal yet not unattainable society in which men should seek what all men of good will desire, "ce par quoi ils se ressemblent tous et non ce par quoi ils diffèrent, c'est les engager à s'aimer au lieu de se détruire."

ARTHUR FRESSANGES.

CHURCH AND STATE. Cambridge Summer School Lectures for 1935. (Burns Oates; 7/6.)

Although the brief notice which we are able to give here of this book is long overdue, its tardy appearance may have the advantage of attracting the attention of many who have allowed the opportunity to pass of studying its most valuable pages. A more timely occasion could scarcely have been chosen by the Cambridge Summer School to unfold the Catholic Mind on the burning topic of Church and State. As Father Martindale, S.J., appositely expresses it in his last lecture of the series, so admirable are the papers "that the book which they will compose ought to be of the very first importance, and should be read all over England by very many who are not Catholics, and would be valuably translated into French, Italian and German." For the book is definitely constructive and stands as a solemn warning against State absolutism and its growing intensity in controlling the lives of individuals and nations.

It is more than gratifying to observe that a very fair proportion of representative laymen have been given the opportunity of placing their scholarship and learning at the disposal of the public.

Perhaps it is not over-bold to express the opinion that a little too much space has been given up to historical disquisitions, the complete accuracy of which it is not always easy to gauge or to disengage from the writers' personal interpretation. Undoubtedly, it would seem, the main implications in a full discussion on Church and State are dogmatic, moral and legal. Not without satisfaction we have noticed that a due position has been given to Thomism in the formation of the classical Catholic doctrine of the two perfect societies.

Whilst acknowledging the respective merits of each lecture, it is not so easy in all cases to agree entirely with the treatment or to subscribe to the views expressed.

One of the most stimulating and thoughtful lectures is that on *Authority and the Moral Order* by Mr. Outram Evenett, who