

tial to keep these sets distinct; for the dominion of servitude (which implies alienation of activity, as the slave works *for* the private good of his master) can never be justified merely because despotic dominion or the substitutional intervention of authority is justified. What then of the identification of progress with the decay of authority? M. Simon utilizes the distinction between 'initial' and 'terminal' liberty—the liberty to choose between good and evil, and the liberty to choose the good alone, *i.e.* autonomy, for 'the process through which this terminal liberty is secured consists in an interiorization of the law. The virtuous man is no longer subjected to the law, since the law has become interior to him and rules him from within.' The conclusion then is that the progress of liberty is 'rightly identified with the very progress of man and society, provided we have in mind terminal liberty.' Equally, it will be rightly identified with the decay of authority in so far as this authority means a dominion of servitude, or coercion instead of persuasion, or substitutional and not essential functions. The final conclusion is that the result of associating the principle of autonomy with that of authority is 'an order which is hierarchical,' and which is thus the negation of individualism and fascism alike. Fascism, in its destruction of freedom, destroys authority and at the same time makes real obedience impossible; individualism, in its destruction of authority, destroys liberty and makes action for the common good impossible. The problem which confronts us is whether a new world can be built in which the principles of authority and individual autonomy shall be set together in their right relationships, and in which therefore both the happiness, freedom and perfection of the individual, and the progress of the common good, shall be made possible. That is why this book, the latest of a valuable series, is so opportune.

GERALD VANN, O.P.

SCHOLASTICISM AND POLITICS. By Jacques Maritain. (Geoffrey Bles, 1940; 10s. 6d. net.)

It is scarcely usual for a reviewer to read twice over a book he is invited to review. Yet that is what has happened in this case. It was worth doing, for it is an important book. And in a way it was necessary, for it is not always an easy book to read. The translation (which appears to be the work of many hands) is said to have been 'edited' by Mortimer J. Adler; yet it remains here and there imperfect, and is not free from barbarisms like 'uniformization' and 'inter-subjectiva-

tion' (p. 39), 'solicitate' (p. 129), 'Christian contemplators' (p. 178), 'fatally' and 'fatalities' (for *fatalement* and *fatalités*, pp. 81, 84); 'the freedom of expansion of the real and open person' (p. 99); and is sometimes unintelligible, as where it speaks of 'the real guarantees that accession of work to property should offer to human persons and their freedom' (p. 117); and again, 'Contemplation is a paradise on earth, a crucified paradise' (p. 193). These are, to be sure, only occasional blemishes; none the less, in view of the status and influence that M. Maritain has now achieved in England, it is more than desirable that his thought should be presented in language that is at once idiomatic and elegant.

The book contains the text of nine lectures which were given in the United States during the autumn of 1938. These lectures have chiefly to do with the idea of human personality, of the spiritual dignity of man, and of the conditions of his actual life on earth. There is (at pp. 63-5) a precious exposition of the idea of human personality; and there are a series of chapters of the highest interest and value on Democracy and Authority, on Freudianism and Psycho-analysis, and on Catholic Action and Political Action. In his final chapter M. Maritain (echoing in this matter an opinion of Franz Borkenau) calls attention to the fact that the two great ruptures in civilisation that we see to-day (that is, the Soviet and the Nazi systems) appear to have taken their direction from the religious ruptures which *separated* from the Catholic community, first the Orthodox Oriental world, and then the Protestant Germanic world.

From the point of view of spiritual principle, 'the Russo-Communist movement and the Germano-racist movement rigorously exclude Christianity as an animating force—in any degree whatever—from the ethic of the temporal community, from civilisation, from law, from political and social structures . . . If all that remains of Christian culture . . . does not re-assemble its forces; if the ancient Christian vitality does not rise again with vigour and purity under the effect of a renewal of the social-temporal conceptions vivified by the spirit of the Gospel, one is unable to see how Western civilization can resist the germs of death that are at work in it.' Precisely.

RICHARD O'SULLIVAN.

THE PROBLEM OF PAIN. By C. S. Lewis, M.A. (Century Press—Christian Challenge Series; 3s. 6d.)

Why is there evil and pain in a world made and governed by God—why the scourge of war? The age-old question is