

REVIEWS

and our fathers have been guilty: a spirit of egotism and greed in social and economic life; a corrupt spirit of Toleration ("bred by deadlock out of exhaustion") leading to scepticism and despair, thriving on a false Democracy and Liberalism; and finally the failure of religion to be effectively totalitarian upon its own plane. He points out the danger of Christians resisting the new evils only to fall back upon the old.

In a lecture on *Religion and Leisure* the Rev. P. E. T. Widdrington would convince us that we are destined soon to enter upon a new age of universal wealth and leisure (outcome of the Power as distinct from the Machine Age), and we are exhorted to prepare ourselves, or anyhow our children, to avoid the dangers and seize the opportunities of such new conditions. Even though we might judge the forecast to be unlikely, his lecture would still be of more than academic interest.

It must be admitted, however reluctantly, that in the two brief final lectures on *Religion and Philosophy* and *Religion and Morals* by Lord Justice Slessor and Mr. R. Ellis Roberts the light begins to fail and to fume.

The editor, the Rev. V. A. Demant, writes an Introduction in which he underlines some of the arguments of his contributors and drives home the moral. The book is one to make us both glad and regretful.

RICHARD KEHOE, O.P.

REVOLUTION, CHRISTIAN OR PAGAN? By Gabriel Gillett. (Church Literature Association; 1/-.)

It is gratifying to meet with this stimulating contribution to the study of Social Philosophy. It is inspired by the general sense that we seem to be passing through a period of such far-reaching change in every department of social life as can only be described by the word "revolution" (p. 13). Yet to call this period of change "revolution" is misleading since this term connotes the use of force in the overthrow of an established government. The present period is but a return of that everlasting problem: the relationship of the individual to the State. And since social philosophy is the study of the nature and laws of society it must begin with defining the mutual relationship of the individual and society. If our attitude towards this problem is based on totalitarian principles as exemplified in Communism, Fascism and Nazism, then the individual is completely subordinated to the collectivity. He is simply a wheel in a gigantic machine, discharging a particular function and thereby contributing to the efficient working of the State. The whole individual, his religion, education, art, must subserve the efficiency of the State and its leaders. Even the standards of morality in accordance with which the value of all actions is assessed, are adapted to the

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welfare of the State; consequently everything that interferes with its aims is evil and to be destroyed.

It must be noted that even in the totalitarian State the needs of the State are estimated by a dictator or by a handful of leaders; if subjects have been educated on different principles and refuse to submit to the claims of the State, their opposition gives rise to persecution. Nor is this claim to supremacy of the State a recent phenomenon. It has been the enemy of the Church from her beginnings. The Roman Empire was a totalitarian State and did not allow any opposition to its claims. "It was therefore quite logical that the imperial government should persecute the Church; not on strictly religious but on political grounds" (p. 17).

The totalitarian State builds its structure on an illusion, for it forgets that human beings are not simply individuals, but also persons, and that as such they possess inalienable rights, independently of the State. The State does not confer these rights and therefore cannot take them away. They are derived from the same source as that from which the State derives its authority. Hence in a well-ordered State these respective rights are correlative and cannot clash. Thus no government derives its authority from itself, and in the exercise of its power it must respect the personal rights of the members of the State given to them by God.

In the totalitarian State, however, there is no regard for human personality, its rights to self-development in all spheres of life. Especially religion and education are denied, and persons are treated as if they were nameless individuals, left unstamped with the image of God; to protect the dignity of the human personality against its enemies has always been the cherished task of the Catholic Church.

These remarks are suggested by Mr. Gillet's book. Though he is not a Catholic he thinks as one, and when he finds the remedy for the modern evils in the Christianization of the world he is at one with the teaching of the Catholic Church. It is a pity that Mr. Gillet understands this unique title of the "Catholic Church" in such a way as to include non-Catholic denominations.

BONAVENTURE PERQUIN, O.P.

RETURN TO PHILOSOPHY. By C. E. M. Joad. (Faber & Faber, 7/6.)

Mr. Joad's book is an amusing potboiler in his popular vein; of the names in his index some quarter are of philosophers, and these have only been lightly mentioned.

He pours scorn on "the froth of undisciplined imagination" produced by the untrained and uncultured at little risk of failing to pass as profundity, and sees the reason for this immunity in the "modern belittlement of the intellect." This last is his chief