

tion for the States of the Church. As the kings began to move off the European stage, the way was left clear for the Vatican state of the twentieth century.

'What a grand subject for a history the Popedom is!' Here we have a book which matches its subject.
T. CHARLES EDWARDS

THE HISTORIC REALITY OF CHRISTIAN CULTURE. By Christopher Dawson. INTERNATIONAL CONFLICT IN THE TWENTIETH CENTURY. By Herbert Butterfield. (Routledge and Kegan Paul; 12s. 6d. each.)

Both these books attempt to approach the contemporary crisis in culture with a Christian mentality. Neither is long enough to give a whole picture or a whole answer, but some suggestive ideas are presented. One is relieved to find the backward-looking and the 'other-worldly' corruptions of Christian thought *vis-à-vis* the modern world roundly rejected. Professor Butterfield suggests that we should learn diplomatic lessons from the past, and maintains the tolerance inherent in the Western tradition, even when faced with 'totalitarianism'. Unfortunately, I think, he never really stands critically outside this tradition, and thus, when advocating a new international outlook on the part of Christians, comes near to confusing Christianity with Westernism. Christopher Dawson realizes the depth of Western secularism, and the godlessness it implicitly shares with Communism; both forms of atheism hasten to their fulfilment like, one might say, Brunetto Latini in Dante's hell going back to his torment—'and he ran as one who wins and not as one who loses'. It is the moral of this quotation which Mr Dawson misses, and this is the shortcoming of his outlook. He falls for our Christian myth that progress is a bogey and forgets that both liberal and socialist cultures are in fact achieving, and will continue to achieve, their ends. Therefore we cannot, as he implies, count modern culture as a negative factor in our attempt to create a Christian culture; for the disciples of Rousseau and Marx stand to God much as did the ancient Greeks and Romans, and their philosophies must be 'baptized', even if they scream as the water goes over their foreheads.

Both of these authors exhort us to embark on a Christian effort to permeate the modern world in all its aspects, and Christopher Dawson suggests a new study and consciousness of the achievements of Christian culture in the past. One of the paths of permeation is surely a deep and modern philosophy of history. Professor Butterfield approaches this problem, but his inability to restate or review the individual-environment impasses, or go further than suggest the possibilities of a science of politics, is disappointing. Christopher Dawson goes deeper in his perception, rather along Vico's lines, of the unity and basic ingredients of all cultures, in his stimulating chapter on the six ages of the Church, and in his sound conclusion that Western culture is becoming world culture, which provides, perhaps, a providential opportunity for the faith that once inspired it. But all this is only a start to the vast Christian task of seeing world affairs, past and present, as they really are in terms that are not their own.

ANTHONY BLACK