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apothegmic style he has used to such good purpose before he contrasts two facts: "To-day the causes of war are almost entirely business causes—that is to say, money causes"; "Are we afraid of national humiliation, are we afraid to be humbled? But is it written, 'Blessed are the meek for they shall inherit the earth . . .', Are we afraid of poverty? But it is precisely poverty which as Christians we should welcome. There will be no peace, there can be no peace, there cannot possibly be any peace, while wealth, comfort, riches are the ideal we set before ourselves."

Professor Berdyaev argues that since war belongs to the realm of the irrational it is impossible to defeat it by rational means, along abstract lines: "it is imperative to struggle actively against war and to cease being passive and submissive before it"; this means the transformation of fighting instincts, a struggle which "is, in the first instance, a spiritual struggle, a struggle for personality," but which involves also a "profound *social* change," a recovery "from the disease of 'stateism': there should be national cultures, not national states. Wars will cease when the capitalist order of society ends . . . in which wars are promoted for economic reasons . . ." It must be added that Professor Berdyaev has little sympathy for the theologians of the epoch of Constantine, who sought to make war compatible with the Christian conscience.

Don Luigi Sturzo examines in detail, and in application to contemporary events, the idea of *realpolitik* and the true relation of politics to morality. "For us, the end never justifies the means. Even if the end is the good of the nation, that does not justify immoral means like treaty-breaking, the treacherous murder of opponents, massacres of the innocent, the persecution of a race, the suppression of religious worship and of moral, civil, and political liberties, or unjust war."

These are cogent statements, by outstanding Christian thinkers, on one of the most vital problems which to-day confront us, and which we are bound to give our closest consideration; they are thus of great importance; for, if one cannot agree with them at every point, they at least set before one principles and facts which are only too likely to be forgotten in discussions elsewhere of the issues involved.

GERALD VANN, O.P.

THE PORTUGAL OF SALAZAR. By Michael Derrick. (Sands, The Paladin Press; 5s.)

It is almost impossible in the space of a short review to give an adequate summary of this valuable book which, although

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claiming to be only a sketch of the Estado Novo, does give some real insight into the inner workings of a Christian Corporate State.

The new Portugal is a practical working example of a state which has broken completely with *laissez-faire* and the liberalistic capitalism of nineteenth-century Europe, and has been planned as far as possible along the lines laid down in the two great Papal Encyclicals on the social order. Reading through the articles of the Constitution of 1933, which are quoted at length throughout the book, one can readily make cross reference with *Rerum Novarum* or *Quadragesimo Anno*, and the continual reference to the moral law as the only true basis of a properly ordered society is well brought out in the articles dealing with the place of the family within the state, the right of ownership as a rational necessity deduced from the nature of man, and the recognition of the home as the normal milieu for the education of children.

The author is careful to emphasise that the new Portugal is not a bureaucracy and that the function of the State is to assist and complement rather than to control private enterprise and initiative. He is at pains to show that the Corporatism of Portugal is a "corporatisme d'association" rather than a "corporatisme d'état," but it is nevertheless difficult to understand how a purely voluntary corporatism could emerge so readily from the social and political chaos of pre-Salazar days. Salazar himself has said, "the Portuguese Republic is a Corporate State by definition, but that does not mean to say that the corporative organisation is already realised . . . ; we can have no rapid advance, but a slow and sure progress, as we are trying out a new system which has not yet been used sufficiently to make it possible to proceed without extreme caution." Despite this, the experiment must have its appeal to Catholics of other countries who, challenged with the materialistic alternative of Communism, are seeking a practical and constructive solution for the economic evils of dying capitalism.

"Portugal is not Fascist." The book ends with a comparison with Fascism in which the contrast is drawn between Mussolini's totalitarian régime and the endeavour of Salazar to induce the Portuguese to become the founders of their own polity.

The personality of Salazar is sketched with economy. Nothing is seen of him except at work, either at Coimbra University or in the Ministry of Finance, or as general director of his great experiment in national reconstruction. As he has said; if ever his country should tire of him—"there are always plenty of trains back to Coimbra." This is Portugal's black-coated dictator.

BERT WATTS.