

to declare that political morality, that is, real morality, depends upon the character of the state in which a man finds himself. There can therefore be no universal norm of morality *unless there is a world-state.*

How has Mr Weldon come to evolve such an astonishing doctrine? It is explained in his last paragraph when, after treating of the relations between Soviet Russia and the western world, he says this doctrine 'prevents me from seeing any sense in embarking on ideological wars (or, presumably, missionary enterprise) in order to improve the morals of people in whose moral welfare I am not greatly interested'. The motive for evolving his wretched doctrines is therefore clear: he does not wish to interfere with Russian political morality because Russia frightens him, and he has evolved a theory for ignoring the problem, forgetting that, however uninterested he may say he is in Russian morality, the Russians are by no means uninterested in his.

Professor Hogan's book is horribly bound and printed and one is tempted to refer, perhaps unfairly, to his remarks on craftsmanship on page 234. Nor is its arrangement impeccable, for it is really a series of essays on allied political subjects, such as Proportional Representation and the political philosophy of Burke, and this material might have been worked into a more homogeneous form. On the other hand, while Professor Hogan reviews a number of practical points in the mechanics of representative government, a task which he performs with admirable commonsense and fine judgment, one is continuously aware that he accepts an objective morality and a clear view of the basic human definition, stemming from a reasonable natural order sanctioned, enlarged and enriched by a supernatural order. While he is mainly concerned with the respective merits of majority and proportional representation, (coming down fairly heavily in favour of the former), he is all the time aware, as Mr Weldon in his orderly treatise is not, that the Church in supporting strong government does not deny fundamental individual rights, whatever may be the complexion of the state, that human rights imply human duties, and that political problems are difficult to solve not because political morality is purely empirical but because politics, being a subdivision of morality, it is immersed in concrete problems where principles are indeed hard to apply. Professor Hogan is in no way tempted to deny the principles because the applications are difficult, or to make an unreal division between our acts as private individuals and as citizens, and in this way, throughout his informative and lucid treatise, he provides an antidote to the deleterious and defeatist doctrines of Mr Weldon.

PAUL FOSTER, O.P.

DEMOCRACY: SHOULD IT SURVIVE? A Series of Essays by sixteen contributors. (Dennis Dobson; 7s. 6d.)

This volume of essays is by sixteen distinguished writers, differing in nationality and profession, but all concerned with the supreme vital importance to our time of the subject they discuss—the nature

of man and his place in society. In this symposium the subject is treated from various angles, but all emphasize the fundamental unity of the problem. In 'Humanism and the dignity of man' Jacques Maritain analyses the present crisis in the world, resulting from the secularization of the Christian civilization. 'The only way of regeneration for the human community is a rediscovery of the true image of man, and a definite attempt towards a new Christian civilization, a new Christendom'. This will of necessity be different from medieval civilization, for 'the historical climate' of the Middle Ages differs from that of modern times. A new age of Christendom will be an age of reconciliation of that which was disjoined, in which temporal things and the state will enjoy their autonomy, while recognizing the inspiring function that spiritual faith and the Church play from their higher plane. What the world needs is a new humanism, a theocentric humanism. Democracy needs the evangelical leaven to realize itself and to continue to exist. Maritain quotes Bergson from his *The Two Sources of Morality and Religion*, where he says, 'democracy is of evangelical essence and it is motivated by love'. The development of technical advance requires 'a supplement of soul' in order to become an instrument of liberation. Its progress is linked to the progress of the spiritualization of secular existence.

Father Gerald Vann in the essay on 'The Human Person' points out that 'the East has tended to suppress the individual personality, in its desire to find reintegration in the whole, while the West has tended to ignore the whole in its aggrandizement of the individual'. Man, however, is both part and whole. It is through living in the relations of family, race, universe, of the Church and of God, that he can himself be made whole.

Christopher Dawson in his stimulating essay on 'Religion and Mass Civilization' stresses the importance of the individual personality as the ultimate social value, and discusses the breach that has taken place between the technical development of our civilization and its spiritual life. The case of Germany is an extreme example, but the whole of the modern world suffers from the same depreciation of spiritual values. Unless we find a way to restore the contact between the life of society and the life of the spirit our civilization will be destroyed. It has had the knowledge to create but not the wisdom to control.

The other contributors include such well-known personalities as Walter Lippman, Lord Lindsay and Don Luigi Sturzo.

MARGRIETA BEER

HISTORY

BEATUS INNOCENTIUS PP.V. (*Petrus de Tarantasiu, O.P.*), *Studia et documenta*. (Romae ad S. Sabinae, 1943, pp. 498; 400 lire.)

This book consists of seven essays with a preface by the Master General of the Friars Preachers. The purpose of the book is to present reliable information on the origin, career, works, teaching and influence of the first Dominican Pope, Innocent V, known until his