

the Occupation of France and M. Mounier insisted on the necessary distinction between despair and the tragic sense. He was at pains to rally his fellow Catholics against despair and to make them see in their experience of the tragic 'an experience of fullness (which) bears in its injured plenitude hope and the first promise of ultimate reconciliation'. But first he must make them appreciate the anguish of their state, and to do that he comments on various remarks of Nietzsche. In fact the whole of this urgent appeal might be likened to a dialogue between Nietzsche stigmatizing somnolent Christianity and the fervent committed outpourings of the anguished Catholic who is equally outraged by the election posters which say '*Play Safe, Vote Catholic*', and by the Catholics who find it easier to come to terms with a bad conscience than a bad reputation. Mounier's death was a grievous loss to the cause of virile committed Catholicism, but in this slim volume his words are still potent to remind us that the kingdom of heaven is to be taken by violence and not by smooth acquiescence and debilitated conformism.

J.F.

VOLUNTARY ORGANISATIONS AND SOCIAL PROGRESS. By Mary Morris.
(Gollancz; 18s.)

Lady Morris writes with authority, having been engaged in social work at local, national and international levels and was recently elected President of the National Federation of Community Associations. Her theme is a vast one, nothing less than the contribution made by voluntary bodies to philanthropy, politics, working men's associations, education and social service in England from the Middle Ages to the present day. Inevitably there are omissions and emphases that one would criticize, but this is the fault of trying to pack an encyclopedia into a little over two hundred pages. The lack of balance is in the scheme rather than in the judgments and appraisals: the potted history of British Trade Unionism and the Co-operative Movement along with the chapter on 'Political Movements' (although together they form a third of the book) might well have been omitted in order to do more justice to the voluntary principle in education. Surely any account, however compressed, which does not even mention the work of the religious congregations is woefully lacking. For the rest, the description of the development of philanthropy in the nineteenth century is extremely well done and the central position and influence of the Charity Organization Society is admirably sketched in. Lady Morris also deals adequately with the changing situation in the Welfare State where statutory and voluntary organizations are more and more integrated, but she is not perhaps as good a guide to the possibilities of future development and outlets for voluntary effort. Her book is useful

as a handy guide and history, but for greater detail one will still turn to Lord Beveridge's *Voluntary Action* and *The Evidence for Voluntary Action*.

JOHN FITZSIMONS

CHRISTIANITY AND FREEDOM: A SYMPOSIUM. By a Team of Experts including Gustave Thibon and Daniel-Rops. (Hollis & Carter; 6s.)

This is an altogether stimulating book. Its theme is freedom 'studied from a very definite angle: that of the historical and sociological relationship which in our opinion exists between the Church of Christ, Catholic and Roman, and the state of freedom in various societies'. The 'our opinion' is that of a real team; for we have here ten papers read to the 'Centre Catholique des Intellectuels Français'.

The perspective is set in Gustave Thibon's introductory chapter on the decline of freedom at the present time. He sees the problem thus: 'To be free is to have the power to develop one's nature, not in accordance with one's arbitrary will but in obedience to the eternal laws of that nature'. That is the classic Catholic formulation. It would be invidious to single out particular parts of the book, since each contributor is a proved and revered master in his own field. But the English Catholic reader will find most enlightening of all Père Congar's chapter on the Eastern Orthodox conception, with its gentle explanation of why the Latin West is thought to be so legalist and 'externalized' by the Orthodox no less than by Western Protestants; and Robert Flacelière's delightful survey of the Hellenic inheritance—so much in tune with Sir Richard Livingstone's now famous insistence that Christianity did not 'complete' the Greek philosophical view of God but corrected it radically; and the two chapters on Islam and the Mohammedan State (by Nadjm Oud-Dine Bammate and Louis Gardet), which in some ways approximate more to the Western outlook than does the philosophy of Hinduism—though Fr D'Souza, S.J., brings out forcefully the contemplative strength that Indian Catholicism can bring to bear. This last point links up with what André Railliet and Daniel-Rops have to say on the interior and spiritual conditions necessary if any revived notion of freedom in the contemporary world is to endure.

This book ought certainly to be at the disposal of the top forms in Catholic grammar schools, as a discussion-book for all those practical problems where the social Encyclicals touch ground.

A. C. F. BEALES

THE ARABS. By Edward Atiyah. (Pelican; 2s. 6d.)

With rose-coloured spectacles one sees everything 'en rose'. So, when one is a 'son of Arabs' (*vide* page 209 of this book), and has also been creator and organizer of the Arab Office, one sees everything and