

## REVIEWS

She is not above giving tips on care for the skin as well as on the dodges of white-slave traffickers. Her success is due to the fact that she shows herself on every page to be no abstract moraliser, but really interested and concerned for her readers, their bodies and souls.

Father Schmitz, as his title implies, sets out to meet another and no less pressing need. He drives home forcibly the heinousness of parental neglect in this matter, and gives them much sound advice in the matter of procedure, in particular with regard to the *time* for "sexual initiation." He points out the dangers of being too early or too late, and, still more emphatically, the dangers of lies and evasions. He shows that there is such a thing as a specifically Christian and Catholic sex-instruction, and he explains briefly what it is. There would be much less smothered unhappiness among Christian children, and doubtless much less neuroticism, vice and "leakage" among Catholic adolescents and adults, were his advice propagated and heeded.

Canon Uhl's booklet, on the contrary, might almost seem destined to cultivate the sex-obsession which breeds neurotics. There is hardly one page in it which does not seem determined to cultivate a morbid loathing for the body and a terror of all its works, heightened by a cringing fear of hell-fire. It is amusing enough for an adult to read such a typical admonition as, "S'il faut aller aux cabinets, prenez soin que personne ne vous y voie," (the pregnant italic is ours), but to deliver pages of such stuff to Christ's little ones cannot easily be absolved from *scandalum parvulorum* in the most strict and horrible sense. It is not only what the book says, but the nasty way it says it that is thoroughly offensive. We cannot believe that this is typical of the instruction given in German confessional schools, but if it were so it would go far to explain why fond German Catholic parents are found to vote against them.

VICTOR WHITE, O.P.

## CHRISTIAN SOCIOLOGY

AND WHO WANTS PEACE? By Eric Gill. WAR AND THE CHRISTIAN CONSCIENCE. By Nicholas Berdyaev. MORALITY AND POLITICS. By Luigi Sturzo. (Pax Pamphlets, Nos. 1, 2, 3. James Clarke, 6d. each.)

These are the first of a series of pamphlets issued in collaboration with the "Pax" society. The first is the text of Mr. Gill's speech in the Kingsway Hall on Armistice Day, 1936, at the meeting about which the press was so discreetly silent. In the

## BLACKFRIARS

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