

regarded by Catholics as no concern of theirs. On the contrary. The time may well come again when much will depend upon the response from Catholics themselves to papal initiative; it is difficult to remember the universality and the supernatural character of Christian brotherhood in time of war; and books such as this can do much to keep our minds close to the integrity of the Faith, lest when the time come we fail.

One small point may be worth mentioning. On p. 187 the use of the word 'motive' may cause misunderstanding.. It is not motive, merely, that 'determines whether an act is sinful or not'; the first thing is knowledge and deliberation with regard to the act itself (and it seems clear from the context that it is these the author has in mind); if these are present, and the act is itself evil, goodness of *motive* will not redeem it.

GERALD VANN, O.P.

LE CRÉPUSCULE DE LA CIVILISATION. By Jacques Maritain. (Editions de l'Arbre, Montreal; \$6.60.)

A lecture given in Paris in February, 1939. M. Maritain has altered nothing; he had no need. He begins with a summary of the main argument of *Humanisme Intégral*: the pagan man-centred humanism which encloses man within the narrow confines of the natural, which proclaims his self-sufficiency, which denies the whole realm of prayer and penance, of contemplation and of the Cross, which is wrong therefore not in what it affirms but in what it denies—this humanism has shown its falsity by the very fact that it cannot be lived, it leads inescapably to a bankruptcy of the spirit. And anti-humanist irrationalism which is the reaction to its failure is a far greater impoverishment of the spirit, since it denies far more, denies the very essence of man himself. Against these two the only alternative is the humanism of the Incarnation, of the Cross. The three ways of life struggle for victory in the twilight of civilisation. If the world is to be won for the Cross it can only be by an immense effort of spiritual renewal. Christian humanism must concern itself with the welfare, not of an élite, but of the masses; it must end the separation of morals from mundane affairs; it must put its trust, not in force alone or in hatred, but in brotherly love (and 'in order to prepare a new age, perhaps martyrs of brotherly love are first of all necessary'); it must be faithful to the *primauté du spirituel* not only in regard to the end it pursues, but also in the choice of means—the *mode* of action must be Christian too; finally, it must realise that as the empire of sin is founded on the concept of hatred—unity at home achieved only by force of a common hatred of the outsider—so the kingdom of Christ on earth is founded on love, and on love of one's enemies: 'if we think that the true Catholicism is that of the two apostles (Pentecost was still to come) who wanted to call down fire from heaven upon the unjust, then our Catholicism is not

according to Jesus, but according to the world. "You know not of what spirit you are," was the reply of Christ to those who wanted him thus to convert the infidels—into ashes.'

We are living through a twilight of civilisation. But 'it often happens in human history that in the twilight itself are already discernible the first gleams of a new dawn.' The idea of a re-birth of democracy, of a new democracy founded upon religious truth, is already potent; 'the fact,' as Mr. Lipmann put it in the *New York Herald*, 'that the President, the most influential democratic leader in the world, recognises religion as the source of democracy and international good faith, constitutes a fundamental reorientation in the democratic concept of life.' But words, however influential, will not achieve anything without that immense effort of renewal on the part of Christians of which M. Maritain speaks. That his lecture should make that so clear, and that it should state so emphatically the irreducible opposition between the empire of hate and the kingdom of love, and the impossibility of achieving victory for the latter with the weapons of the former, is the measure of the opportuneness of its publication.

GERALD VANN, O.P.

A DIARY OF WORLD AFFAIRS. By Marcel Holden. (Penguin Special; 6d.)

Here is a successful attempt to tell the story of the nine and a half months from the French Armistice to the opening of the German campaign in the Balkans. It is told with vigour, and fulfils its purpose of being 'a guide through a maze of facts,' bringing out their connection one with another. One of the things which struck me was the continual pressure that had to be exerted on the Vichy Government before it reluctantly 'collaborated.' It is a pity that the plight of the Polish people seems to have been forgotten. They are in the centre of the stage.

B.B.

VÉRITÉS SUR LA FRANCE. By Louis Lévy. (Édition Pingouin; 6d.)

The author of this book (of which a translation has already appeared in the Penguin Series) was for twenty years on the staff of 'Le Populaire,' the paper of M. Blum's Socialist Party. It is written from that angle. For example, one of the criticisms directed against the Vichy Government is that it has adopted a reactionary educational policy and has completely suppressed the anti-clerical laws which had prevented the Catholic Church from gaining control of the State (p. 179). There are many opinions expressed in the book, and there are many people who would disagree with most of them. It is full of generalisations, and almost everything and everyone is condemned, save the Socialist Party and its members.

B.B.