

REVIEWS

INTERNATIONAL RELATIONS

THE FOUNDATIONS OF INTERNATIONAL ORDER. Papers presented and conclusions adopted at the Catholic International Peace Conference at the Hague, August, 1938. (Catholic Social Guild, Oxford; 1s.)

'Impelled by the pressing need to study and to make known Catholic doctrine bearing upon international problems, representatives of a number of national groups devoted to these studies met together in a small congress or conference at the Hague in August, 1938 The main studies fell under three headings, Political Causes of International Disorder and their Remedies, Economic Causes, and the Organisation of International Society. Papers, by experts, dealing with each of these subjects were . . . submitted to the conference for discussion. Resolutions or conclusions were then prepared, discussed and adopted.' Papers and conclusions are here set forth in full; the Catholic Social Guild deserves grateful thanks for the cheapness of the book.

There is, indeed, pressing need to study and make known Catholic doctrine bearing upon international problems. 'We are faced with the fact that certain Catholic leaders, journalists and others, moved by political bias, sympathy or prejudice, or reacting against the propaganda of the Left, praise or at least excuse the repudiation of international obligations. This political campaign under the guise of a spurious Catholicism is to be condemned not only because of the inaccuracies which it propagates, but also because it tends inevitably to weaken loyalty to the Holy Father as the guardian of the Moral Law, to weaken the solidarity of the Catholic body and alienate from the Church vast masses of people who instinctively and rightly desire peace.' Something must be done to counteract this tendency; and there is no need to stress the urgency of the task in these days when the preoccupation of nations and individuals alike is with international affairs. There is equally no need to stress the fact that the first essential is study. For that, this book is of great value. The papers are not all of equal importance; but that of Père Muller, S.J., on the Organization of International Society, of Père Delos, O.P., on Political Causes of International Disorder, and of Mr. John Eppstein on Obstacles to the Organization of International Society are authoritative, lucid, and of first-rate importance. Those inter-

ested in economics will find a suggestive lead for discussion in the papers of Professor Maurice Byé and Dr. Van der Valk.

Catholic traditional teaching, reinforced by recent papal pronouncements, offers a perfectly clear system of international ethics. The difference between patriotism and nationalism, the notion of sovereignty, of totalitarianism, of liberty, the difference between nation and state, the Christian idea of the unity of the world, and its implications—it is on these things that our judgements on contemporary international affairs must depend; and our judgements here logically lead back to the fundamental issue whether or no we are true to the Christian faith. That is why the question of international ethics in general is so important; and that is why this book, in which these questions are discussed by experts, is so important.

The most outstanding instance in recent history of a situation demanding real knowledge and understanding of Christian principles of international ethics is that of Munich. Not the least valuable part of this book is a searching analysis by Mr. John Eppstein of the issues involved, and the conclusion to which those Christian principles point: had Germany a just case (and did she use just methods to attain it)?; did the change to Nazi rule involve 'such injury to human, civil and religious rights that it was a duty to prevent it'?; finally, was the 'moral and material harm which a vast war, waged with all the modern refinements of destruction, would do to the whole community of mankind . . . so great that it became a duty to desist from any attempt to vindicate the right by force of arms'? Mr. Eppstein answers that 'the only plea put forward in justification (of Germany's case), that of self-determination, was, historically, only a means to an end . . . the military and economic power of the Reich is the dominant consideration.' (Personally, one would have preferred, since this is a question simply of moral right and wrong, to stress the illegitimacy of *method*; and to add to those factors justifying the end enumerated by Mr. Eppstein the fact that even the desire of military and economic gains has if not a justification at least an excuse in the history of the post-war years, the attitude of the allies to defeated Germany.) To the question of civil and religious liberties there can be but one answer; it is given in *Mit Brennender Sorge*. The third question is answered by recalling the traditional teaching and applying it to actual fact. 'No war is just,' says Vittoria, 'if the harm which it seems to bring to the state exceeds the benefit'; moreover, 'since any state is part of the world as a whole . . . if war is made with advantage

to one province or republic but with loss to the world or to Christendom, I think that that war would be unjust.' On these two texts Mr. Eppstein comments: the first was 'precisely the argument used by Mr. Chamberlain . . . "To accuse us of having destroyed the Czechoslovakian State is simply preposterous. What we did was to save her from annihilation"'; of the second, 'the almost boundless destruction of life and property, the orgy of hatred and barbarism inseparable from modern warfare seem to make this rule even more applicable to-day. The peoples of Europe, North and South America gave spontaneous expression to that conviction in those critical days of September, 1938.' The essay should be studied; for similar examples of grasp of principle and fact, and faithful application of the one to the other, are sufficiently rare.

This volume does not set out to cover the whole field of international ethics: that has been done in another C.S.G. handbook, the *Code of International Ethics*. What it does do is to summarize leading actual problems, and so provide an excellent actual introduction to the study of the *Code*. The need of an awakening to these problems, a grasp of sound principle, and the achievement of unity with regard to them, is urgent. One can but hope that this book, like its predecessor the *Code*, will be widely studied before it is too late. 'The nineteenth century,' writes Père Muller, 'has rightly been called the century of the social problem; the twentieth will in all probability be the century of the international problem. The Church's teaching offers for both of these a satisfactory solution. As Catholics, however, have ignored, or have not obtained a satisfactory grasp of the former problem, they have allowed themselves to be outdistanced in the social sphere by "architects whom God has not authorized to build." If Catholics do not take care they will run the grave risk of being once again outdistanced in international matters by upholders of a "false ideal of salvation" who will not succeed in bringing to the world that order and peace after which they so ardently long.'

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HISTORY OF PHILOSOPHY

THE UNITY OF PHILOSOPHICAL EXPERIENCE. By Etienne Gilson.
(Sheed and Ward; 10s. 6d.)

'The history of philosophy is to the philosopher what his laboratory is to the scientist,' and Professor Gilson's book is arranged as a series of laboratory experiments. The word