

Blackfriars

the scale of being from the ultra-violet of matter to the ultra-red of mystical Vision. Between these extremes lies every phase of created activity and human experience in duly ordered relationship to God, the Author of all created being. The Positive, Ethical and Social Sciences, History, Metaphysics, Life, Art, Sex, Religion and Mysticism, each related to a colour in the 'spectrum,' are treated of in turn. There is no attempt at scientific analysis; and the coloured thread of the symbolism which knits the work together saves it from too abstract a style. Mr. Watkin is to be congratulated upon giving those Catholics whose reading extends beyond the daily Press and current fiction a work that is full of wisdom, humanity and religion.

NO. 5. THE NECESSITY OF POLITICS. By Carl Schmitt.

Economic Materialism is the dominant influence in Western Europe and North America to-day. It is tending more and more to undermine the political systems by which we are governed—the heritage of Athens and Rome. What is the attitude of the Church in her political and representative capacity in the face of this new system? With it she can establish no contact: for her *rapprochement* with existing political systems is based upon principles that form the foundation of all true Government. Authority, representation, the recognition of human freedom and individual rights have been the common possession of both Church and State. Economic Materialism, if it is to work with the greatest measure of success, must dispense with individual liberty and all truly representative principles, since it is essentially non-human and non-political in its philosophy. Despite her boundless power of adaptability, the Church can have nothing to do with a materialist system whose sole purpose lies in the exploitation of lifeless matter. The humanitarian movement, it is true, still has enough vitality to prohibit a reversion to slavery in this country, but it is drawing its nourishment to-day from sentiment and not from religion. The godless communism of Russia, with its repudiation of man as an individual and as a political animal, is the logical outcome of economic materialism. The Church by her very nature can neither recognise nor tolerate such a system. She cannot but condemn it.

NO. 6. THE RUSSIAN REVOLUTION. By Nicholas Berdyaev.

This essay follows logically from the last. M. Berdyaev shows us Russian Communism not in the abstract but as a *fait accompli*. In his two essays he traces the steps by which

Book Reviews

the religious psychology of the Russian people has been 'captured' by the militant atheism of Karl Marx's philosophy. Marx's disciples, by diverting the religious instincts of the Russians, have energized the dry bones of Communism into a living, aggressive organism whose crusading enthusiasm can find no rest until the whole world is converted. This is the mission of the Proletariat, the new Messiah of triumphant Communism. 'The Marxist theory of a catastrophe of capitalist society is nothing else but faith in the certain coming of the Last Judgment. Revolutionary Communism has a very strong eschatological element in it.' 'In the Russian Revolution a meeting of two messianic consciousnesses took place, that of the proletariat and that of the Russian people.' When men are filled with burning enthusiasm for a cause, they will readily break the shackles of historical tradition, for the day and the hour of triumphant judgment are at hand.

These essays afford a most cogent analysis of the 'religious' character of Russian Communism, and clearly delineate the danger that faces a Europe that is weak and divided. 'The future belongs, whatever happens, to the working classes, to the workers; it is inevitable and it is just. And all depends on what their spirit will be: in whose name will they renew life, in the name of God and of Christ, of the spiritual principle in man, or in the name of Antichrist, of divinized matter, in the name of a divinized human collectivity, in which the very image of man disappears, and the human soul expires? The Russian people have stated the problem before the whole world.'

NO. 7. THE DRIFT OF DEMOCRACY. By M. de la Bedoyère.

The English-speaking world in its present crisis is still inclined to put its trust in democracy as a political and social panacea. Is democracy, as we know it to-day, sound enough to provide a solution to our difficulties? Mr. de la Bedoyère, in a sound and constructive critique, points out the weakness of democracy to-day. 'We are witnessing its apparent decline and its replacement by the dictatorship of strong men, of the press and of business interests. The nourishment which so long fed it, that is, the religious tradition, has run short; the sentimentality that replaced it has been found to have little body-building powers, it grew thin, feeding on itself, and it is now fighting a losing battle against enemies who are strong, if unworthy.' 'Democracy rests in theory and in practice on the character of each and every person. . . . All depends in the long run on the quality of the citizen. . . . There is one in-