

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