

tion' (p. 39), 'solicitate' (p. 129), 'Christian contemplators' (p. 178), 'fatally' and 'fatalities' (for *fatalement* and *fatalités*, pp. 81, 84); 'the freedom of expansion of the real and open person' (p. 99); and is sometimes unintelligible, as where it speaks of 'the real guarantees that accession of work to property should offer to human persons and their freedom' (p. 117); and again, 'Contemplation is a paradise on earth, a crucified paradise' (p. 193). These are, to be sure, only occasional blemishes; none the less, in view of the status and influence that M. Maritain has now achieved in England, it is more than desirable that his thought should be presented in language that is at once idiomatic and elegant.

The book contains the text of nine lectures which were given in the United States during the autumn of 1938. These lectures have chiefly to do with the idea of human personality, of the spiritual dignity of man, and of the conditions of his actual life on earth. There is (at pp. 63-5) a precious exposition of the idea of human personality; and there are a series of chapters of the highest interest and value on Democracy and Authority, on Freudianism and Psycho-analysis, and on Catholic Action and Political Action. In his final chapter M. Maritain (echoing in this matter an opinion of Franz Borkenau) calls attention to the fact that the two great ruptures in civilisation that we see to-day (that is, the Soviet and the Nazi systems) appear to have taken their direction from the religious ruptures which *separated* from the Catholic community, first the Orthodox Oriental world, and then the Protestant Germanic world.

From the point of view of spiritual principle, 'the Russo-Communist movement and the Germano-racist movement rigorously exclude Christianity as an animating force—in any degree whatever—from the ethic of the temporal community, from civilisation, from law, from political and social structures . . . If all that remains of Christian culture . . . does not re-assemble its forces; if the ancient Christian vitality does not rise again with vigour and purity under the effect of a renewal of the social-temporal conceptions vivified by the spirit of the Gospel, one is unable to see how Western civilization can resist the germs of death that are at work in it.' Precisely.

RICHARD O'SULLIVAN.

THE PROBLEM OF PAIN. By C. S. Lewis, M.A. (Century Press—Christian Challenge Series; 3s. 6d.)

Why is there evil and pain in a world made and governed by God—why the scourge of war? The age-old question is

again on many lips. When pain must be borne, understanding is perhaps less important than courage, patience, and love of God; but the apparent contradiction remains an intellectual problem for philosopher and theologian alike. The theologian is able to piece together the more complete solution of the puzzle. Mr. Lewis writes as a layman of the Church of England, modestly claiming to be but an amateur theologian. The book is very well written, with feeling appreciation of the matters treated.

The author is especially concerned with the remedial effect of suffering. His thesis that the possibility of pain and death resulted from the first sin is in line with Catholic doctrine, and the tentative account he gives of the Fall has much in common with the accepted Catholic teaching. But for many people the very terms of the problem have become words almost empty of meaning, and perhaps the most valuable chapters are those in which an attempt is made to lead the reader to appreciate the meaning of the Divine Goodness, and to a sense of personal sin. God's goodness and love do not find expression in a trivial and senile benevolence which cares not whether we be good or bad, provided only that we escape suffering. A principal cause of the prevalent absence of any real sense of sin receives careful consideration—the fact that for about a hundred years men have so concentrated on one of the virtues—'kindness'—that many do not feel anything to be really good but kindness, or anything but cruelty to be really bad. And it is fatally easy to mistake absence of annoyance for kindness—'you cannot be kind unless you have all the other virtues. If being cowardly, conceited and slothful, you have never done a fellow creature great mischief, that is only because your neighbour's welfare has not yet happened to conflict with your safety, self-approval, or ease.' The effect on the public mind of Psycho-analysis with its doctrine of repressions and inhibitions is not neglected. The two chapters on the corrective effect of pain on human conduct are good, and they are supplemented in an appendix by a doctor's account of the observed effect of suffering on behaviour, of which the conclusion is that pain provides an opportunity for heroism which is seized with surprising frequency.

As a survey of the Christian doctrine of pain the book is not complete. One could wish that Mr. Lewis had used his gift of expression to give fuller treatment to the retributive aspect of suffering, and its expiatory value when patiently borne. These ideas are less present to men's minds to-day than is the thought of personal sin. The author more than once touches upon the

question of retribution, and evidently feels some of the difficulties which the subject presents, but he does not seem to have grasped its full importance in the ultimate explanation of human suffering.

BENET O'DRISCOLL, O.P.

BOOKS RECEIVED

- ALLEN AND UNWIN: *Psychology, Psychotherapy and Evangelicalism*, J. G. McKenzie (10s. 6d.).
- BURNS OATES: *Captive Flames*, Mgr. Ronald Knox (5s.). *Christian Crisis*, Michael de la Bedoyere (7s. 6d.). *Saint Mary Magdalen*, Vincent McNabb, O.P. (3s. 6d.). *Parvulus*, Collected Poems of Sydney E. Jerrold (5s.).
- CAMBRIDGE UNIVERSITY PRESS: *The Architecture of the Intelligible Universe in the Philosophy of Plotinus*, A. H. Armstrong (7s. 6d.). *The Chronology of the Public Ministry of Jesus*, George Ogg (15s.).
- CENTENARY PRESS: *The Activity of God*, A. A. David, D.D., Bishop of Liverpool; *The Kingdom of God*, C. A. Alington (Christian Challenge Series; both 3s. 6d.).
- DAKERS: *The Betrayal of Christ by the Churches*, J. Middleton Murry (5s.).
- HAGUE AND GILL: *St. Thomas Aquinas*, Gerald Vann, O.P. (6s.).
- MACMILLAN: *The Materialist Conception of History*, Karl Federn (10s. 6d.). *The Foundations of Empirical Knowledge*, A. J. Ayer (10s. 6d.).
- NELSON: *Europe's Apprenticeship*, G. G. Coulton (8s. 6d.).
- OXFORD UNIVERSITY PRESS: *Middle English Sermons*, Woodburn O. Ross (E.E.T.S., No. 209, 30s.). *Britain's Blockade*, R. M. B. Clarke (3d.).
- PENGUIN BOOKS: *Man, Microbe and Malady*, Dr. John Drew; *Christianity and World Order*, The Bishop of Chichester; *Labour in the War*, John Price; *Europe in Chains*, Paul Einzig (each 6d.).
- SHEED AND WARD: *Seven Poems*, Violet Clifton (1s.).