

for the McCarthyites, the Fake Liberals and the Retarded Liberals who fight under the same banner. (He would have no difficulty in finding all three types in this country.) His position he defines as 'critical liberalism' and his appeal for a positive approach to the problem of Communism is to be welcomed. One can even approve the restrained yet folksy way in which he proposes the American way of life, with its potentialities and its dangers, as the foundation on which to build. But faith and vision are lacking. For that one must rise above the virtues, real and important though they may be, of the small town community and an ever increasing material standard of living.

JOHN FITZSIMONS

MAN AND THE STATE. By Jacques Maritain. Edited by Richard O'Sullivan, Q.C. (Hollis & Carter; 21s.)

M. Maritain has laid us all so much in his debt by his writing on political philosophy, to which in recent years he has devoted far more time than to metaphysics, that the prospective reader of this latest contribution will want to know whether it is a summary of his previous work or whether there are new insights and fresh developments of his fundamental position. To this the best answer is that there are both. The general philosophical ideas that were developed in *Freedom in the Modern World*, *Scholasticism and Politics* and *The Person and the Common Good* are here taken for granted, or merely referred to in passing, while M. Maritain addresses himself to the problem of Ends and Means which is, he says, 'a basic, *the* basic problem in political philosophy'. He would have us banish the word 'sovereignty' from our vocabularies, along with the false attribution of such independence and power 'in an absolute and transcendent sense' to the body politic, to the State or to the people. In the State it leads to an absolutism that becomes intolerable, while in the comity of nations it provides insuperable obstacles to the emergence of any kind of true world political society. On the other hand, 'democracy carries in a fragile vessel the earthly hope, I would say the biological hope, of mankind'. Some of the best pages in the book are on democracy as the moral rationalization of political life and how 'government by the people' should be exercised. The most striking feature of these pages, as indeed of the whole book, is M. Maritain's utter realism, his insistence that 'the primary duty of the modern State is the enforcement of social justice', and the clarity and forcefulness of his expression. Once the false idea of sovereignty has been banished and backward social conditions have been improved we are free to move on to the idea of world government, and this M. Maritain does in a final chapter full of good sense but with the realization that this concept can only be made a reality after many years of struggle and effort.

The book is a development of lectures given in Chicago in December 1949, and Mr O'Sullivan has done the useful and unobtrusive job of adapting it to an English audience. One is particularly grateful to him for providing numerous references to Fr Thomas Gilby's *Between Community and Society*, although he (or M. Maritain in the first chapter) might have added an acknowledgment to the work of Ferdinand Tönnies, who first demonstrated the importance of the distinction between community and society.

JOHN FITZSIMONS

THE HERESY OF DEMOCRACY. A Study in the History of Government.

By Lord Percy of Newcastle. (Eyre and Spottiswoode; 18s.)

A middle-aged generation will perhaps remember the author of this study as Lord Eustace Percy, 'Minister for Thought' in one of the later Baldwin cabinets. Lord Percy has been a diplomat, a member of Parliament and a Cabinet Minister; he has always been a scholar, and in this work he presents us the fruit of a lifetime's meditations on the problems of government.

One's first natural reaction is to be put off by the title, and to reject the book as just another of the far too numerous attacks on democracy being published at present. To do so would be quite unfair to Lord Percy, though it takes one quite a little time before one discovers the drift of his argument; lucidity of exposition is not his strongest point. The critique of democracy is far from original, and half-way through the book Lord Percy throws a good deal of it overboard when he finds that he is proving too much and making the French Revolution to be responsible for Hitler and Stalin. Occasionally the party politician emerges, who cannot conceal his dislike for Comprehensive Schools and the Welfare State. He is candid enough in his prejudices, though it is a pity that he is so completely contemptuous of sociology; it is a very grave drawback in trying to assess the problems of our time.

Lord Percy is at his best in the illuminating asides on English political history with which the book is filled. He is on less sure ground when he attempts a bold survey of the relationship between Church and State during the past two thousand years. One is surprised to find such an eminent scholar mistaking the meaning of the expression *societas perfecta* in a phrase like this: "The Church was no doubt . . . "the perfect society" but only in the sense that its members had seen perfection and knew the way to it." (p. 137.)

The book is full of lofty and often judicious considerations on the principles and art of government, but strangely enough, in a book that is professedly Christian in outlook, there is no attempt to study the awkward problem of the role of the Christian in politics, who is faced with the twin temptation of putting too much religion into his politics,