

In the Westminster Version Fr Gigot divided his text according to his own plan. In this book Fr Hilary Carpenter has provided the Rheims-Challoner text divided (with particular clarity) according to Père Loenertz's plan. Moreover it is a good thing to have some of Père Allo's comments here reproduced, albeit in a mere sketch. For that great book is perhaps too erudite for some readers—although an abridged edition appeared in 1930—but it is anyway nowadays, alas, to most people inaccessible. SEBASTIAN BULLOUGH, O.P.

THE REAL SOVIET RUSSIA. By David Dallin. (Hollis and Carter; 18s.)

Napoleon on St Helena prophesied that all Europe would in a century be 'either Cossack or Republican'. It was a shrewd, if insufficient, forecast; for the U.S.S.R. represents today a fascinating combination. Much of Marxism is a development of the philosophy of the French Revolution; much is a development of the philosophy of the Manchester school; much, and, in particular, the tradition of government, comes from the Moscow of the Tsars. In so far as 'Republicanism' can be equated with that belief in the autonomy and perfectibility of man which was the basis of continental liberalism in the nineteenth century, the 'Cossacks' and the 'Republicans' have joined hands. In so far as Liberalism is based on the Christian doctrine, however diluted, of the nature of man, the two are in opposition. Hence the contemporary crisis of English Liberalism, a crisis admirably illustrated today in the *Manchester Guardian* or the *New Statesman*. The true indigenous Liberalism of the English has a more reputable origin than Rousseau. Its roots lie in the *Pilgrim's Progress*, and that 'good old cause' for which 'Hampden perished on the field and Sidney on the scaffold'.

All this should be borne in mind when reading Dr Dallin's book, which is a more satisfactory achievement than the ridiculous 'blurb' on the dust-cover might lead one to suppose. Some of the points are admirable. In particular he emphasises that in Russia the intelligentsia has become a new class, and he is interested to explain what that new class wants. He believes that it dislikes the arbitrary régime of the police-state, and would prefer the Western concept of the rule of law. If this is so, it is an interesting example of the way a traditional pattern reasserts itself after a revolution, for it was precisely the arbitrary nature of so much of the Tsarist administration which alienated the intellectuals of Russia during the nineteenth century. The present intelligentsia, says Dr Dallin, accepts the present state economy as *de facto*, and it maintains the traditional Russian dislike of foreigners, a dislike which makes the Comintern by no means a popular institution. Above all the intelligentsia wants peace and quiet and reasonable security. Dr Dallin suggests that ultimately the success or failure of the regime will depend on its ability to satisfy this class which, he maintains, is far more politically significant than the peasantry. The peasants will not initiate any future change. The tightening up of the Kolkhoz system and the

police resources of the government are sufficient to keep the peasant masses inert.

Dr Dallin is particularly interesting in his treatment of the system of slave labour. In origin it combined Western ideas of corrective treatment with the penal tradition of Tsarist Russia: today it provides that reservoir of mobile labour which a materialist industrialism demands. On page 127 there is a notably revolting quotation from an English journalist. 'It was at Ryazan that we saw something which, had I seen it at home, would have filled me with indignation and disgust, but which, because its victims seemed not to care or object, was no concern of mine.' He then describes a convoy of women prisoners. Dr Dallin gives his readers the various estimates of the amount of slave labour at the disposal of the Russian state. Polish estimates suggested fifteen million. Another report says: 'Soviet officials contradicted sharply the statement that the figure was above twenty million, but they did not object to a figure within the limit of twenty million'. The section on slave labour is the most important part of the book, and its social and economic implications deserve careful consideration.

T. CHARLES EDWARDS.

WORLD OFF DUTY (Contact Publications; 5s Od.)

The latest Contact book surveys, with all the technical skill we have come to expect of this brilliant series, the use of leisure. Mass-Observation penetrates into the mysteries of 'Saturday night' in a hundred homes, the career of Thomas Cook is considered, reports of holidays come from Guatemala and the Isle of Wight, from Cyprus and the Alban Hills. Miss Sackville-West analyses the pleasures of travel and Arturo Barea is provocative about the Spanish mind. Disparate elements coalesce in the glossy pattern, streamlined but saved from perverseness by the observant drawings of Edward Bawden and Osbert Lancaster. You may disagree with some of the opinions: too clever, too sure, too brightly in the know. But in a world of seedy substitutes here is a book that is quite simply a joy to look at. And even the advertisements are a sight for eyes sore with austerity, and probably explain why a *de luxe* model costs only five shillings.

I.E.

IS THE CATHOLIC CHURCH ANTI-SOCIAL? Coulton v. Lunn. (Burns Oates; 12s. 6d.)

No, Cassius, No: think not thou noble Roman,
That ever Brutus will go bound to Rome.
He bears too great a name.

(*Julius Caesar*, v. 1.)

It must have been in such a spirit that Dr Coulton entered upon his last controversy, and the outcome, this book, is a Philippi in its cross purposes and its suicidal tactics. For the title bears no very obvious connection with the contents, in that irrelevancies are frequent and omissions are notable. But the general policy adopted