

This is a book which, if it were in every public library, would soon dispel the idea still current that the Pope is Fascist (Cf. *Fascism* in the index!). Words acquire a pejorative meaning so quickly and easily these days that perhaps the title, apart from the omission of any reference to the encyclical *Divinum illud*, is the only blemish on a very useful piece of work.

JOHN FITZSIMONS.

A JUST AND DURABLE PEACE. By Leaders of the American Churches. (S.C.M. Press; 2s. 6d.).

Perhaps the chief merit of this symposium is that it sets forth in handy form almost all the platitudes and facile analyses with which we have been regaled *ad nauseum* during the past three or four years. The prophets this time are the Leaders of the American Churches (and what is to be said of writers who seriously discuss the Atlantic Charter and do not even mention the Pope's Five Peace Points?). A note differing from the popular sing-song is certainly to be found in Professor J. C. Bennett's contribution. The latter remarks 'Lord Vansittart is a very one-sided historian. He is mistaken in supposing that the permanent coercion of Germany (permanent from the perspective of our world of fast-moving events) would solve the problem of European security. His plan would leave Germany in the end a centre of resentment which could not but explode in the form of a third world war which it is his object to prevent.' He quotes the British historian Gooch, who, in 1925 apropos of the first Great War, remarked :

'The gradual recognition by informed opinion all over the world that the responsibility for the war was divided, and that the struggle was disgraced by atrocities on both sides, destroys the illusions that either the German or any other nation is afflicted with a double dose of original sin and is so far outside the pale of civilization that it must be treated as a pariah in the human family.' (*Germany*, p. 353.).

J. F. T. PRINCE.

THE GREAT HATRED. By Maurice Samuel. (Gollancz; 3s. 6d.)

This is a work of exceptional merit, and, notwithstanding its very readable form, a serious contribution to the solving of a great problem. It does not deal with the Jewish problem, but with that of anti-Jewish hatred. We cannot do better than endorse the opinion of Mr. Thomas Mann that no better analysis has yet been given of anti-Semitism as a phenomenon falling outside the field of normal prejudices and antipathies, that the book is a great deal more than a refutation of anti-Semitism, for in exposing the latter as a concealed form of hostility to Christianity itself, it becomes a valuable weapon for anyone concerned with defending the foundations of the

Christian morality of the West. It is difficult to speak unextravagantly of this excellent and well-balanced production. It remains to be said, however, that the author's integration of Judaism and Christianity ('Judaeo-Christianity') implies a non-recognition of the objective Messiahship of Christ and His divine order. In consequence, the thesis falls short of complete comprehension of the problem and its solution.

J. F. T. PRINCE.

NAZI MASSACRES OF THE JEWS AND OTHERS. (Gollancz; 2d.)

In its long history the House of Lords has heard pleaded the cause of many a persecuted people. Man's inhumanity to man is no strange thing. But the two speeches before the Lords made in March by the Archbishop of Canterbury and Lord Rochester on behalf of persecuted Jewry, especially in Poland, contain horrors that for scientific efficiency, calculated butchery, and the number of victims would sicken the most depraved monsters of history, a Nero or Ivan or Attila. The striking thing about these two speeches is the seeming insuperable difficulties in the way of a civilisation, blessed with every invention in the sphere of transport, medicine, tinned food and even milk, helping these poor victims of a sadistic Herrenvolk.

G.A.F.

POUR UN ORDRE PERSONNALISTE. Par François Hertel. (Les Editions de l'Arbre; \$1.25.)

This book, designed for young French Canadians, provides a good metaphysical groundwork, largely following the *Esprit* line, and has interesting chapters on Work, Art and Contemplation. But in parts it smacks too much of the scholastic text-book; words like 'taléité' are not pleasing, even when printed in inverted commas.

J.F.

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