

thoughts, we would not. We have watched them trying for the past hundred and fifty years. For all that time Man has attempted

“ to hear

His hopes 'bove wisdom, grave and fear.”

We have followed the bright rainbow of humanistic promise too zealously and too long. It still hangs in the sky, but its colours have faded; and the floods are still rising about us.’

J. F. T. PRINCE.

NEED GERMANY SURVIVE? By Julius Braunthal. Introduction by Harold J. Laski. (Gollancz; 7s. 6d.)

The whole trouble with the modern state is that it is not content to be a state; it must be a philosophy, a way of life, demanding of its subjects not only ready obedience to its laws but an act of faith in its *Weltanschauung*. This is the essence of totalitarianism: the particular form of political credo, even though anti-Christian and inhuman, is of secondary importance. But honest Socialists like Mr. Braunthal, and far too many who are not Socialists, are content to struggle against this less important aspect of totalitarianism, with the result that they seek to impose yet another ideology, acceptable to some opponents of Nazism and Fascism but only to be realised through a tyranny as monstrous and immoral as the existing German state.

Very revealing is Mr. Braunthal's question: ‘Who was Herder? What did he mean to us Socialists, German as well as Austrian and Swiss?’ Socialism comes first, patriotism second. He does not, indeed, expect to see international socialism realised at once on the conclusion of the war; but he clearly expects the victorious nations to support a revolution in Germany which will lead to the establishment of Socialism there and promote the collaboration of other Socialist states—especially Austria—as the first step towards a universal and eternal Socialist realm of peace and prosperity.

To show what can be achieved under Socialism he gives the example of ‘Red Vienna’ (a title proudly used by Social Democrats as well as by their opponents). Taxation based on the principle that the more fortunate should contribute to the needs of the less fortunate achieved something like a miracle in the way of beautiful housing. Observers as free from Fascist tendencies as G. E. R. Gedye and C. A. Macartney give another side to the picture: Complete standstill in the building trade, the ruin of traders, the flight of the aristocracy to escape the servant tax. Worst of all, the Viennese Socialists also demanded ideological agreement, practically forcing 7,000 persons to leave the Church in the course of a single year (1931). Here again, Mr. Braunthal is frank. The *Schützbund*, he states, was an army formed to protect Socialism, trained in its

philosophy as well as in military tactics. Is it surprising that Fascism grew by way of opposition, in these conditions?

From Mr. Braunthal's own example it is clear that Socialism can only be established through revolution, be maintained in an atmosphere of continued violence, and lead to civil wars quite as horrible as the old imperialist wars between nations.

EDWARD QUINN.

EUROPEAN CATHOLICS AND THE SOCIAL QUESTION. By M. D. R. Leys. (Catholic Social Guild; 9d.)

Anyone who thinks that Catholics are not sufficiently interested in social security will be pleasantly surprised to discover from this excellent and incredibly cheap booklet that bishops, priests and leading laymen were advocating measures more far-reaching, more revolutionary, and more in accordance with human dignity, than those outlined in the Beveridge report, nearly a hundred years before that document appeared. The progress of events, the background and the principles are all outlined here with simplicity and brevity.

E.Q.

THE VILLAGE. By F. G. Thomas. MARKET TOWN. By John R. Allan. THE FARMYARD. By F. Fraser Darling. (Humphrey Milford; 2s. 6d. each.)

These volumes of the new series *The Story of the Countryside* are addressed in the first place to members of the Young Farmers' Clubs, secondly, to other young people of like interests who may become the farmers of the future. They provide a historical and geographical background to the country life of to-day, and encourage intelligent research into the past of local communities. Their chief weakness is the studied avoidance of controversy in such things as the change of religion, the industrial revolution, the enclosures, the connection between imports and dividends. *Maxima debetur puero reverentia*; all these matters are kept extremely clean, and the general impression given is that all change is for the better. Each volume is illustrated; *The Farmyard* with excellent photographs, the other two with drawings of questionable merit.

W.S.

DIFFICULTIES IN MENTAL PRAYER. By Father Eugene Boylan, O.Cist.R. (Gill & Son; 5/-).

This is a most helpful book; perhaps the best of its kind that has appeared in recent years. Father Boylan writes simply, carefully, prudently, fearlessly, with a truly Cistercian economy of words; and in solving difficulties and correcting mistakes gives a great deal of