

THE THREAT OF COMMUNISM. By A. S. (J. P. McGinity, New Bridge Street, Newcastle-upon-Tyne; 1s.)

This is only a small pamphlet of twenty-odd pages. But, based on the writings of Marx, Engels, Lenin and Stalin, it explains most clearly how a complete materialism lies at the foundation of all Marxian communism, and how therefore communism is, and always will be, fundamentally and necessarily anti-religious. There are many Catholics, just as there are many sympathisers with some communist aims, who do not at all realise the reasons for the inevitable conflict between religion and communism. Let them spend one shilling and learn. This pamphlet should be at the bottom of every church, it should be in all Catholic bookshops, and in every bookshop that is not under communist auspices. When it arrives it should be bought by the ordinary Catholic, and read with care, so that, when he gets to work next morning, he will know just what many of his work-mates are talking about, even though they probably do not know themselves. He will also realise again the constant importance of the cardinal virtue we call justice, and the responsibility of those unfortunate people who, by refusing justice in any sphere, are only helping to dig their own graves and probably the graves of many others as well.

B.D.B.

TOWARDS A NEW EPOCH. By Nicholas Berdyaev. (Geoffrey Bles; 6s.)

The world-wide upheaval through which Berdyaev lived the last ten years of his life caused him to modify some of his views, but death prevented his ideas from crystallising. Consequently the essays set forth in this little volume do not give us any new system of philosophy or any new teaching on religious or social problems; but many of the points raised should set the reader thinking. Many problems are outlined, the solution to which will have to be hammered out in the years to come, such as the apparent inconsistency of Catholics in demanding freedom of religion in the twentieth century and suppressing heresy in the earlier days when the Church could call in the aid of the secular power. Many of the statements made will receive universal acceptance, being very much to the point in these times. Other remarks are provocative but most worthy of consideration. But there are exceptions. Few mediaevalists, for instance, would agree that 'man's free creativity' and 'his immense creative forces' were 'paralysed during the Middle Ages'. Many remarks which to the reader who makes the acquaintance of Berdyaev for the first time in these pages seem tantalisingly suggestive yet irritatingly vague are clearer to the student of his earlier and larger works. Thus on page 111 he tells us that 'I was a Marxist in my youth but I have never been a materialist'. The explanation he gives of the rise of existentialist philosophy (p. 113) is interesting. Most of us would be surprised to read of 'Catholic morality, in which the egoism of the family plays such a part', but when a