

Then again, the religious opinions of the author are of the highest disorder; a mysterious influence called 'The Good Law' being a governing factor in all his decisions of a moral nature. It can only be concluded that Mr. Brown shares the convictions of most of his compatriots, who prefer a 'good law' unto themselves when spiritual and moral issues arise. Incidentally, is Shaw usually considered a quotable authority on these matters?

However, the few disturbing factors in no way dominate this extremely well written book, and one is left with the thought that if the future public life of the author results in nothing more than a sequel of the same excellence, his continued career will have been largely justified.

MAURICE McLOUGHLIN.

CARDINAL HINSLEY. A Memoir by John C. Heenan, D.D. (Burns Oates; 8s. 6d.)

Those who brought 'much pressure' on the reluctant Dr. Heenan to write this memoir did a disservice both to the author and to his subject. The book bears the marks of reluctance and pressure; reluctance, in the increasing space occupied by lengthy questions as the book proceeds: pressure, in the uneasy and defiant way in which he justifies the Cardinal from a seeming cloud of opponents. Dr. Heenan begins with the principle that 'the most interesting account of a man's life centres around his conflicts,' and though he professes to leave this account to the future official biographer, his own treatment suggests that the life of Cardinal Hinsley was centred in conflict and that his biographer's chief and rather difficult task is to bring him into a favourable light. Yet on the first page the author rightly speaks of the 'lovable, saintly and very human person . . . a man so universally loved.' Why then was it necessary to drag in the motives of the many politicians who attended the Cardinal's funeral, to show the superiority of a Roman Seminary training over a Sulpician one, to introduce 'back-handers' at Christian pacifists, Catholics of the Left and of the Right, persons who use the Roman missal and users of the word 'ideology,' or to make frequent journalistic quips regarding what must be Dr. Heenan's bugbears rather than the Cardinal's? The book has however been very well received on all sides—a tribute indeed to the wide and continued popularity of this great figure of war-time Catholicism in England.

C.P.

FUTURE GERMANY. By Colonel T. H. Minshall, D.S.O., M.I.E.E. (Allen and Unwin; 8s. 6d.)

Will Englishmen ever understand foreigners? Colonel Minshall has made a real effort to do so, and his knowledge of German history and ways of life is considerable. His plans for a closer economic

unity of Europe, his views on the necessity of integrating Germany into that community, are put forward so modestly and wisely, 'avoiding a too facile acceptance of rigid formalities—whether political or economic,' that they must be considered with respect. In fact, much that is contained in them will be adopted in any reasonably satisfactory new order; and the author would be the first to admit that they are capable of modification. But his suggestion about a federation of German states make too little allowance for the sentiment of Germanic unity, far older than Hitler or Prussianism. And however firmly *we* may be convinced of the justice of our cause in 1914, it is surely not very surprising that Faulhaber—who was not then a Cardinal—should express it as his *opinion* twelve months later that this was 'the perfect example of a just war.' A better indication of the mind of the Cardinal and of Catholic Germany is found in his statement of 1932, made in a calmer atmosphere and with the consciousness of a greater authority: 'Moral theology must speak a new language about war,' meaning that it was very doubtful whether any modern war could be justified on the old principles.

E.Q.

FACING THE FUTURE. By Lord Davies. (Hutchinson; 1s. 6d.)

BWARE OF A TWICE-BEATEN GERMANY. By Sir Rowland Evans. (Hutchinson; 1s.)

Lord Davies is well known as an advocate for an international police force as a means to preventing future wars. We doubt if this pamphlet will advance his reputation as a political thinker or advance the cause which he has at heart; the method which he has chosen to use in this pamphlet seems to us most unfortunate. It takes the form of a series of 'Letters to John Citizen,' and is written in a would-be popular style. The references to European statesmen as 'Adolf,' 'Musso,' and 'Uncle Joe,' and the use of such expressions as 'kibosh,' 'hard-boiled reactionary,' and 'blinking idealist' are symptomatic of the deplorable style that Lord Davies has adopted (for we cannot think that it is his natural way of writing). Those who can force themselves to ignore the author's manner may find his matter of some interest.

A large part of Sir Rowland Evans's pamphlet is reprinted from his *Prelude to Peace*, which has already been reviewed in BLACK-FRIARS. It contains some valuable suggestions, and it is interesting to find that he advocates that Catholic Germany should become a Catholic monarchy, as a buttress against the possibility of Prussia once more coming to dominate the Germans. 'Return to a monarchical system would not be a mere attempt to revive a respectable historical tradition. Between the last war and the present one the German people has proved that it is incapable of adjusting itself to democratic institutions. It does not know how to employ them.'