

In the field of recreation, the public-house still holds pride of place, for the average number of visits to them works out (in a sample) at about two per week for every man, woman and child in the city. By comparison, the average for the cinema is only one visit a fortnight; and church attendance has dropped from forty years ago by 40 per cent. in Nonconformist churches and 27 per cent. in the Anglican, while the Catholics have increased by 26 per cent. Very disturbing figures when one considers that the population has increased by 50 per cent. since the beginning of the century.

Most of the social improvements which are noted are due to increased social services and to the expenditure of public money. Surely some of the most significant figures are those for the increase in cash social service payments, from approximately £6,000 at the beginning of the century to £275,000 in 1936. Very little progress can be attributed to the beneficent working of economic laws.

The author is careful to point out that he is presenting a statistical survey and analysis, and is not concerned with suggesting remedies, but he does note that there are two remedies which immediately suggest themselves: a statutory minimum wage and family allowances. The former has already been adopted in many industries, and the principle is being more and more extended through pressure of war conditions; but the latter, while its supporters are continually increasing, is still being debated both in principle and practice.

JOHN FITZSIMONS.

THE HERESY OF NATIONAL SOCIALISM. By Irene Marinoff. (Present Problems Series; Burns Oates; 3s.)

Dr. Marinoff's study is one of the most valuable contributions in the vast field of literature on National Socialism. As the Archbishop of Liverpool has pointed out in his foreword, one of the most pleasant and convincing features of the book is its admirable detachment and objectivity, which is probably due to the fact that the author—unlike so many emigrants from the Continent—is herself firmly rooted in traditional Christianity. From this standpoint she views Nazism not as a political party, but as the typical heresy of the modern mind, which, having broken loose from true authority, sets up idols of its own making which become its own worst tyrants. The chapter on 'The Background' will be particularly illuminating to the English reader, because it shows conclusively that Nazism is no sudden mushroom growth, but the outcome of centuries of German thought and history.

There is, however, one point where we think Dr. Marinoff has suffered herself to be deceived by Nazi propaganda. She writes: 'We miss the meaning of the National Socialist movement if we do not realise that it is essentially a revolt against modern conditions of life' (p. 45). We would rather maintain that the contrary is true. Nazism with its utter contempt for human personality which views

the individual only as a minute part in the vast mechanism of the State machine seems rather the culmination of the modern condition of mass life than the revolt against it. It is true, Goebbels's propaganda department has had much to say about blood and soil and the beauty of peasant life. But this was so much sentimental talk to cover up the brutal scorn of the most fundamental rights of the human person. Nazism is, in fact, the attempt to bring to perfection the modern tendency of making the individual the slave of a society which is considered the *summum bonum* in itself, and may consequently demand that perfect submission of man which, through nineteen hundred years of Christian history, has been the privilege of Almighty God alone.

However, this isolated example of taking Nazi statements at their face value does not invalidate the main thesis of the book, nor does it detract from the value of such particular studies as the excellent chapters on Nazi Education and The Church Conflict.

H. C. GRAEF.

THE END OF THIS WAR. By Storm Jameson. (P.E.N. Books; Allen and Unwin; 2s.)

'The end of the war will be the beginning either of victory or of the worst defeat humanity has known.' Those who talk of 'total victory' are 'as frivolous as those who talk of revenge.' The end of the war will at best be only 'the condition in which—after further effort and by the greatest self-restraint and steadiness—ultimate victory is possible': destruction without construction would be ultimate defeat.

There are few enough grounds for optimism; for there are few enough grounds for believing that the problem is sufficiently seen and considered by those who will have power to deal with it. And at best the chaos will be so appalling that it will require superhuman strength and courage, and faith, to tackle it. The facts are here clearly set forth: neither England nor Germany can be considered apart from their European context: it is Europe that will have to be rebuilt; to talk about keeping the Germans permanently disarmed 'while allowing them to become—as by their numbers and energy they must—a leading industrial nation, is merely exalted silliness'; Europe can be re-born, if at all, only on the dual principle of super-national authority and economic stability; economic reconstruction must precede and accompany political reconstruction; but all this can be done only by an England that is free and hopeful, not a 'patched-up England of doles and insecurity,' but an England whose citizens can live 'as free moral agents and not as obedient cog-wheels inside the economic system,' slaves of the 'Acquisitive Society.' The first task is the 're-discovery of man himself, a re-discovery by man of his inheritance.' 'If at the end they find that they have been enduring in order to restore its profits to privilege, the heart of the English