

The book becomes clearer and more coherent as it goes on, as the author's concern not merely to refute, nor even merely to persuade, but positively to assist our separated Christian brethren comes to govern the argument more and more. He clears the air by insisting, in line with St Thomas, on the distinction between the formal object of faith, God as the first truth, and the condition of faith's presence and purity in us, the Church. The Church's authority thus placed in correct perspective, Dom Aelred goes on to stress the material objects of faith, the *credenda*, which non-Catholics too may in some degree share with us, in so far as they believe these on God's authority and have not culpably rejected their God-appointed custodian on earth. He has wise things to say on the 'correct order in speaking about faith', on which matter one is delighted to see him quote Cardinal Manning's extremely searching and too little known diagnosis of the 'hindrances' to the spread of the faith in England. On the 'apparent defects in contemporary Catholicism' he makes some guarded but telling suggestions.

On the whole a worthy and useful book; which might indeed have been shorter and which here and there has touches of what may be called pomposity.

KENELM FOSTER, O.P.

THE REFUGEE IN THE POST-WAR WORLD. By Jacques Vernant. (George Allen and Unwin; 45s.)

There was a time, not so very long ago, when the Wandering Jew was a typical symbol of the refugee. In spite of wars, whether concerned with religion or territory, and in spite of persecution, people did not tend to move away from their homeland in large numbers—with the exception perhaps of those millions of immigrants who, for the most part under economic pressure, sought a new and brighter tomorrow in the America of the nineteenth century. By and large the only people who moved were the Jews, subjected down the ages to pressure, persecution and pogrom. But now all this is changed. The plight of the refugee has in the last thirty years become an international problem which can only be dealt with adequately at an international level. By the end of 1938 when the League of Nations set up the High Commissioner's Office for Refugees it was estimated that these numbered approximately 600,000, most of whom were in flight from the totalitarian regimes of the Nazis, Fascists and Communists. The figures reached appalling dimensions during the second world war, when the number who were driven from their homes by the fighting was estimated at thirty million. At the end of the war a large proportion of these people returned to their home territory or were assimilated elsewhere, but in 1946 there were still more than a million and a half who were technically refugees and in need of assistance and protection.

A refugee is defined in terms of absence from his country of origin through persecution or fear of persecution for reasons of race, nationality or political opinion, along with an inability or unwillingness to return. He is a man who has to go where he can, not where he will—and he cannot retrace his steps. He is an alien, a man without a country, a prey to instability, isolation and the unknown. Hence the necessity for an international body which will give him status on an international plane. It is well that this body, or its local office, should have the appraisal of the eligibility of those claiming to be refugees because it goes a long way to ensuring uniformity of judgment and of treatment. As M. Vernant says, 'This leads to the conception of a whole series of steps which the refugee, with the help, support and advice of the body or bodies created for the purpose, must climb, one after another, from the first day of exile until his final establishment in a new society, from his initial state of minority till, having acquired full rights of citizenship in a new country, he is no longer legally and socially an inferior and, consequently, ceases to be a refugee'.

This book is a study of the problems of the refugee made possible by a grant from the Rockefeller Foundation. M. Vernant has directed his team well. After a general account of the problem to which refugees give rise, a brief outline of the history of international refugee bodies from the Nansen Commission to the present United Nations High Commissioner's Office, and a description of the ethnic and national categories of refugees, a full analysis is given of the position of the refugees in different countries. The most important groups are the countries of transit, those which have allowed numbers of refugees to settle permanently and the so-called 'countries of re-establishment': i.e. of final emigration. In each case there is a study of the general problem in the particular country, then the main legislative provisions, and finally the economic and social situation of the refugees. The result is to provide a most detailed picture of the disposition of refugees throughout the world, as well as an encouraging reminder that in a world where suspicion seems at times to triumph over trust and hatred over love, there are many countries which despite their own economic, social and political difficulties are willing to grant asylum to those who are helplessly adrift through no fault of their own.

JOHN FITZSIMONS

THE CAUSE OF BEING. The Philosophy of Creation in St Thomas. By James F. Anderson. (B. Herder; 25s.)

The first chapter of Dr Anderson's study is devoted to the existential ground of all that is, the cause of being as being. It gives a straightforward account of St Thomas's thought with plenty of reference to