

*de sacristie*: it will certainly not be liked by those enemies of the Church who prefer to tackle a Christianity that is myopic and half-asleep.

J. F. T. PRINCE.

THE NEW AGE. By Edward Hulton. (Allen & Unwin; 7s. 6d.)

It is already here; and on the whole it is accurately described by Mr. Hulton. That is to say, he indicates where present tendencies are leading and—not surprisingly—suggests how they may be controlled for the general good of mankind. It is plain, straightforward and honest secularism, but there is an unusual respect for the past, even for the Middle Ages, and the author will not permit the totalitarian progressives to have it all their own way. He objects to uniformity, demands youth movements formed as a result of free association, insists that women shall be educated in a way that befits both their dignity and their nature. His denunciation of pre-war immorality (social and sexual) is fierce but just.

Inevitably, he is at his weakest when envisaging the religion and morals of the future. He is affected by the contemporary admiration for uncontrolled mysticism, and he considers that marriage only needs to last until the sixteenth birthday of the child. This chapter on the future of morals deserves to be read carefully by those who are now so glibly talking about the sufficiency of the Natural Law. This patently sincere thinker, making full use of his reason, appreciating the spiritual aspect of sexual love, does not regard either the unity or indissolubility of marriage as essential, nor does he see anything vile in the practice of contraception. But he is unquestionably right as to the facts. This is the outlook of the New Age, and we are still far from knowing how, with the wealth of Catholic truth, we are going to meet it.

EDWARD QUINN.

DEATH OF A GENTLEMAN. By Christopher Hollis. (Burns Oates; 8s. 6d.)

Old-world England is passing away. It is doing so gracefully, heroically, even consciously, in persons like Robert Fossett. 'Gentlemen are there to be shot at, when the shooting's on. That is what they are for, and, whatever the other duties in which the gentlemen of England have failed throughout their history, at least they have never failed in this.' As so many of them are being shot, and their history is reaching its appointed end, the philosophy expressed in this series of letters may be helpful to those who are responsible for shaping the coming age and who are not so blind in their worship of the common man as to overlook the virtues of the uncommon gentleman. Sooner or later, those virtues are bound to reassert themselves, and Robert Fossett's philosophy will be vindicated by the permanent facts of human nature.

It is a disarming philosophy. His belief in privilege, in inequality, in cricket as something more than a game, his approval of the Munich agreement, opposition to sanctions and scepticism about the results of victory, may infuriate certain Left Wing crusaders, but they are so fully justified by the plainest arguments that no valid refutation is likely to be produced. In fact, the sympathetic reader is again and again left with the feeling that we are heading for first-class disaster (not in war, but in the coming peace), and that, because the immediate mood of the public is not receptive, nothing can be done about it.

Surely the Government know as well as Mr. Hollis (Sorry, Robert Fosssett !) that 'it will be with the defeat of Japan that the Yellow Peril will really begin'! Or perhaps they have good reason for thinking otherwise; in which case one would have expected writers of the same calibre to present solid arguments against this point of view. The fact that this and other startling assertions have been largely unchallenged by the reviewers implies that the dangers are recognised, but cannot be anticipated. Was not our failure to prepare for the anti-Fascist war demanded by the intellectuals partly due to the fact that those same intellectuals advocated unilateral disarmament, and thought, themselves, 'that you hold up a panzer division with a couple of vermouths, a hang-over and a dirty joke'? Fortunately their day is ended, perhaps even more definitely than that of the English gentleman. But the institutions which facilitated their particular kind of self-expression remain, and will be a menace to ordered peace for many years to come: 'There is every reason to think that communications now work more rapidly than minds, and that the world has got into its mess very largely because information now accumulates more quickly than the capacity of the mind to assimilate it.'

The remedy, whenever it is applied, must consist partially in the restoration of conventions which, however unreasonable they appear in themselves, have created the civilisation which is now disappearing and formed the gentlemen who are gallantly and vainly fighting for it. Meanwhile,

'It is little I repair to the matches of the Southron folk.'

EDWARD QUINN.

MAN: THE FORGOTTEN. By F. J. Sheed. (Sheed & Ward; 1s.)

It is a good rule in apologetics to start from some common ground. Now whatever men may deny, they will usually agree that they exist, that there is, in fact, such a being as man. Mr. Sheed begins his plea for a better understanding of the nature of man at that very simple point of agreement. He asks: 'What is man?' and wisely turns at once to meet the objection of the impatient or merely lazy. Does the answer matter? Is it a 'practical' question? Why, yes. It is just your answer that will determine how you treat men. The