

times as revolting as the lines are beautiful. And the fact that to most playgoers it would mean nothing more than a certain natural coarseness is an indication of the distance we have to travel before we can finally abandon the ghosts, return to the reality of divine beauty, and revive the faith and love that built Chartres.

EDWARD QUINN.

FAITH AND WORKS. By Lionel Curtis (Oxford University Press; 2s.)

When a job of tidying-up has to be done outside the confines of our own homesteads the trite objection of idlers and procrastinators is: 'We must first set our own house in order.' But *Faith and Works*, by Lionel Curtis, can in no way be condemned as an excuse for inaction merely because it urges that our best contribution to the permanent unity of the optimistically styled 'United' Nations would be to make the British Commonwealth a truly united Empire, the stabilising factor without which the 'wider system of general security' promised in the Atlantic Charter could not endure.

This is a call for the formation of a genuine international government for common affairs on no matter how small a scale, in the belief that 'the successive inclusion of nations outside it will be merely a question of time, and may reach its completion more quickly than we can picture.' The election of a joint parliament by the peoples of the British Commonwealth to look after their common affairs would be but a commencement, for the author declares: 'The problem of security for the United Nations will only be solved when the peoples of the American and British Commonwealths have merged their resources under one organic government charged with their common defence. . . This will in time lead to a world government.'

This sober but brilliantly argued plea by one who has devoted the greater part of a lifetime to the enrichment of our Imperial heritage cannot be confused with the clumsy proposals occasionally mooted on one side or other of the Atlantic; that we and the Dominions should become just a few more stars in Uncle Sam's spangled banner, or that the errant American Colonies should return to their Motherland whence they were driven by the tyranny of a German despot, George III. of England. On the contrary, all the participants in the proposed international government would remain supreme in their own national spheres, and the sovereignty of the international parliament would extend only in the sphere of affairs common to all the partners (mainly defence, foreign policy, and control of inter-State aviation). The plan aims to lay 'the burden of controlling the issues of national life and death where alone it can rest with safety, on every citizen of the Commonwealth able to bear it.' This is the new democratic imperialism; it is a call

for renewed British leadership in world affairs. The keynote is a warning: 'Recurrence of wars like the present cannot be prevented by a government which commands resources no greater than those of the United Kingdom. . . . We cannot discharge our commitments under the Atlantic Charter unless we create a government which commands wider resources than those of Great Britain and Northern Ireland. . . . Should a system which has failed to prevent two major wars be commended to our Allies as one which can be trusted to prevent future wars?' It is difficult to quarrel with the author's solution of these problems.

HAROLD S. BIDMEAD.

THE ELIZABETHAN WORLD PICTURE. By E. M. W. Tillyard. (Chatto & Windus; 6s.)

This essay grew, as Dr. Tillyard tells us, from the attempted writing of the first chapter of a book on Shakespeare's Histories; and the only regrettable thing about it is that, having been separated from the larger work, it should be so tantalizingly brief. For it is of very great interest; a most useful contribution to the study of the Elizabethan mind, to which 'sermons were as much a part of ordinary . . . life as bear-baiting.' Dr. Tillyard has isolated three themes, which he studies as 'a chain, a set of correspondences, and a dance,' and uses them as a means to penetrate the baffling exterior of Elizabethan literature. The result is not literary criticism, properly speaking: it is rather a source of that kind of information which will render criticism possible—a work of literary initiation, carried out with learning and charm.

But Dr. Tillyard himself calls attention to the fact that he is using the word Elizabethan 'with great laxity, meaning . . . anything between the ages of Henry VIII. and Charles I. akin to the main trends of Elizabethan thought.' Inevitably, then, his theme corresponds in part with that of Mr. Basil Willey, in his study of *The Seventeenth Century Background*, though he does not refer to this. Actually, Dr. Tillyard's book makes a kind of introduction to Mr. Willey's. They need to be read together, for it was in Dr. Tillyard's period that there grew up the mentality and sensibility which Mr. Willey has described so brilliantly, and it is the lack of reference to the 'Baconian' and anti-scholastic elements in Elizabethan thought which prevents Dr. Tillyard's book from being wholly satisfactory.

LUKE TURNER, O.P.

SPIRITUAL READINGS FROM MOTHER ST. PAUL. (Longmans; 15s.)

The publication of this work opens the question of liturgical prayer from a new angle. The compiler has taken from Mother St. Paul's works meditations on the gospels of the temporal cycle and laid them out in order as matter for meditations on a liturgical basis.