

THE FINAL VICTORY. By Dom Aelred Graham, O.S.B. (Burns Oates; 2s. 6d. and 3s. 6d.).

The cover of this short book bears the sub-title, 'the present world conflict considered from the standpoint of Christian theology.' It might also be described as a consideration of the disease from which humanity is suffering, of which war is a symptom. The situation is in some respects favourable to this standpoint. It is no longer necessary to prove that humanity is sick: the symptoms are evident and extremely distressing. Nor is there any general desire for mere relief of symptoms. Greatly as men desire a just peace, they want a cure not a palliative, and it is widely felt that something more radical than the mere cessation of hostilities is needed if health is to return. Even the Christian diagnosis of the disease as self-centredness meets with a measure of agreement. It is almost a commonplace that self-centredness in the individual must go, and there is a growing realisation that it is also a disease in nation or class. If the individual can be got to live for others, and the group be got to live for the whole, all will be well. But the Christian diagnosis goes deeper. The Christian has to take that immense step farther, beyond the 'everybody 100 per cent. for everybody else,' and recognise a self-centredness of humanity, which must be replaced by God-centredness if health is to be regained. This is the theme of Dom Graham's book, and its importance cannot be exaggerated. But he does more than diagnose: he gives (to keep to the metaphor) a summary of the medical history, with notes on some other treatment which has only aggravated the patient's condition. A E.H.S.

THE POPE'S NEW ORDER. By Philip Hughes. (Burns, Oates; 9s.).

Reviewers frequently have to complain about the index of a book, either that it is inadequate or even non-existent. But the first point to make about Fr. Hughes' excellent survey and collection of papal documents is the lavish, abundant and detailed index. Both for the casual reader and for the student this comprehensive index should be of inestimable value.

The book itself is a model of summary and analysis, and deals with all important encyclicals, letters and addresses from Leo XIII to Pius XII. In some cases the actual words are given, in others a précis provides a link from section to section. One cannot but be impressed by the consistency of papal teaching: how, as the world slid nearer and nearer to cataclysm, the Popes protested, urged and warned. As Fr. Hughes so rightly remarks, 'it is a doctrine only to be disregarded at the peril of Europe's future—so near are we now to chaos.' Particularly interesting perhaps is the development of thought shown by a comparison of *Rerum novarum*, *Quadragesimo anno*, and *La solennità della Pentecoste* (a broadcast address on the occasion of the 50th anniversary of *Rerum novarum*).

This is a book which, if it were in every public library, would soon dispel the idea still current that the Pope is Fascist (Cf. *Fascism* in the index!). Words acquire a pejorative meaning so quickly and easily these days that perhaps the title, apart from the omission of any reference to the encyclical *Divinum illud*, is the only blemish on a very useful piece of work.

JOHN FITZSIMONS.

A JUST AND DURABLE PEACE. By Leaders of the American Churches. (S.C.M. Press; 2s. 6d.).

Perhaps the chief merit of this symposium is that it sets forth in handy form almost all the platitudes and facile analyses with which we have been regaled *ad nauseum* during the past three or four years. The prophets this time are the Leaders of the American Churches (and what is to be said of writers who seriously discuss the Atlantic Charter and do not even mention the Pope's Five Peace Points?). A note differing from the popular sing-song is certainly to be found in Professor J. C. Bennett's contribution. The latter remarks 'Lord Vansittart is a very one-sided historian. He is mistaken in supposing that the permanent coercion of Germany (permanent from the perspective of our world of fast-moving events) would solve the problem of European security. His plan would leave Germany in the end a centre of resentment which could not but explode in the form of a third world war which it is his object to prevent.' He quotes the British historian Gooch, who, in 1925 apropos of the first Great War, remarked:

'The gradual recognition by informed opinion all over the world that the responsibility for the war was divided, and that the struggle was disgraced by atrocities on both sides, destroys the illusions that either the German or any other nation is afflicted with a double dose of original sin and is so far outside the pale of civilization that it must be treated as a pariah in the human family.' (*Germany*, p. 353.).

J. F. T. PRINCE.

THE GREAT HATRED. By Maurice Samuel. (Gollancz; 3s. 6d.)

This is a work of exceptional merit, and, notwithstanding its very readable form, a serious contribution to the solving of a great problem. It does not deal with the Jewish problem, but with that of anti-Jewish hatred. We cannot do better than endorse the opinion of Mr. Thomas Mann that no better analysis has yet been given of anti-Semitism as a phenomenon falling outside the field of normal prejudices and antipathies, that the book is a great deal more than a refutation of anti-Semitism, for in exposing the latter as a concealed form of hostility to Christianity itself, it becomes a valuable weapon for anyone concerned with defending the foundations of the