

Christian morality of the West. It is difficult to speak unextravagantly of this excellent and well-balanced production. It remains to be said, however, that the author's integration of Judaism and Christianity ('Judaeo-Christianity') implies a non-recognition of the objective Messiahship of Christ and His divine order. In consequence, the thesis falls short of complete comprehension of the problem and its solution.

J. F. T. PRINCE.

NAZI MASSACRES OF THE JEWS AND OTHERS. (Gollancz; 2d.)

In its long history the House of Lords has heard pleaded the cause of many a persecuted people. Man's inhumanity to man is no strange thing. But the two speeches before the Lords made in March by the Archbishop of Canterbury and Lord Rochester on behalf of persecuted Jewry, especially in Poland, contain horrors that for scientific efficiency, calculated butchery, and the number of victims would sicken the most depraved monsters of history, a Nero or Ivan or Attila. The striking thing about these two speeches is the seeming insuperable difficulties in the way of a civilisation, blessed with every invention in the sphere of transport, medicine, tinned food and even milk, helping these poor victims of a sadistic Herrenvolk.

G.A.F.

POUR UN ORDRE PERSONNALISTE. Par François Hertel. (Les Editions de l'Arbre; \$1.25.)

This book, designed for young French Canadians, provides a good metaphysical groundwork, largely following the *Esprit* line, and has interesting chapters on Work, Art and Contemplation. But in parts it smacks too much of the scholastic text-book; words like 'taléité' are not pleasing, even when printed in inverted commas.

J.F.

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(with which is incorporated *The Catholic Review*).

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