

solution, that of *Apartheid* or separate development, has been proposed. However legitimate the criticisms of the practical implementation of *Apartheid* up to the present may be, there is a version of it which, in theory at any rate, could lead to justice and peace. C.A.S. proposes one solution, but there is at least one other, and that other might very easily prove acceptable to a majority which would not even give C.A.S. a hearing.

But whether in the end one agrees with Dr Oldham or not, as to the desirability or practicability of the C.A.S. solution, his book is a valuable analysis of the present urgent crisis, and a positive constructive effort to avert the horrors of racial strife. It should be read even by those who fear that he may be another King Canute.

A. V. WOOD, O.P.

THE BENT WORLD. By J. V. L. Casserley. (Oxford University Press; 21s.)

Dr Casserley tells us that when invited to lecture on Marxism he has two different kinds of lecture ready: one attacking the Marxist gospel and philosophy 'with all the vigour and theological and intellectual acumen of which I am capable', the other pointing out that 'many of our social institutions in this present phase of our civilization bear an uncomfortable resemblance to much that we denounce and reject'. This book is a judicious blend of these two attitudes, with no punches pulled in denouncing the secularity of both East and West. It would be a mistake to consider it as a profound critique of Marxism, because this occupies less than a quarter of the book, most of which is given over to an analysis of the condition of Western democracy which is menaced far more from defects within than from Communism without. The author shows in convincing detail how both are secular in spirit, both are obsessed by technical progress (and technics), by economic activity and economic doctrine, both are enemies of the basic social institution of the family. In the West secular and sceptical liberalism has created a void which Communism with its religious overtones is only too ready to fill, although there are two elements in the democratic idea which make it worth preserving: the rule of law and the sovereignty of the people. Dr Casserley is too clear-eyed to swallow any ballyhoo about democracy, which makes his defence of it as the least unsatisfactory of political regimes the more valuable. One of the most outspoken and devastating chapters is 'The Divorcing Society', whose theme is that a civilization that plays fast and loose with the stability and security of the 'domestic relationships which lie at the very roots of human happiness' stands condemned. The more is the pity that the argument is disfigured by an unsupported innuendo that the Roman

Catholic Church, while adopting publicly and officially a rigorous attitude towards divorce, finds ways 'through private and discreet channels' of relaxing its laws in favour of rather arbitrarily selected individuals. If this is a reference to the work of the Rota, then one is amazed at the ignorance of an otherwise well-informed scholar. If not the Rota, then perhaps Dr Casserley will tell us more of these private and discreet channels.

JOHN FITZSIMONS

THE BRITISH WAY OF LIFE. By K. B. Smellie. (Heinemann; 15s.)

This is the latest addition, stimulating and competent, to a series dealing with 'various aspects of the history, present circumstances and problems, and future outlook of the countries concerned'. Professor Smellie comes out well from the formidable task of compressing all this into less than two hundred pages. His method is to deal with six different aspects of Britain—land and people, the family, education, economic life, political institutions, and Britain and the world. Each is set in its historical context and brought up to date, and completed by a further reading list.

What is lacking is anything about the British people themselves, their food, their dress, their newspapers, their literature, their ingrained love of gambling (and its latest manifestation the football pools), their attitude to the law and the rule of law. The result of all these *lacunae* is to provide a static picture which a foreigner would find most useful as a background for academic studies but not very helpful for understanding what the British people are like.

The illustrations have been chosen, with imagination, from *Punch*, Pissarro and photographs and really do illumine the text. Except in one instance: there is an aerial photograph of Kidbrooke School but no mention of comprehensive schools in the chapter on Education.

BETWEEN TWO EMPIRES. By M. D. R. Leys. (Longmans, Green and Co. 25s.)

Modern France, the country of changing governments, is something of an enigma to the British observer unused to recurrent governmental crises and changes of ministries. Even if he knows France well, he may still be puzzled. Nor can the problem be convincingly solved by vague references to the French Revolution, the Napoleonic interlude and the reactions to the Bourbon restoration. The key lies in the latter, certainly, during the years 1814 to 1848, when the anaemic attempt at constitutional monarchy collapsed and a second Napoleonic interlude followed.

Miss Leys, a Fellow of St Anne's College, Oxford, has produced a masterly study of that critical period, for it was during these thirty-four