

struggle not as against Hitler and the Nazis, but against principalities and powers. Though we need not be unduly disturbed to find that the struggle of Luther with the Papacy is placed on the same level, we must admit that there is justice in his complaint about the compromising attitude of Catholic leaders when Nazism first secured power in Germany. Even more serious is his criticism of British Christianity, the scepticism of which he says he had not realised until he had lived in this country for three years. Although this is a question affecting chiefly our non-Catholic brethren, our responsibilities are clearly indicated in the statement 'For centuries there has been little burning concern with the question of Truth. It is even admitted here that people are Christian only in a diffused sense.' He has some very enlightening remarks about the origins of National Socialism and the German character, which is not by any means bad, and which must still be reckoned with for good or evil long after hostilities have ceased. There is much wisdom too in the summary explanation of the Prussian spirit as exemplified in the concentration camps: 'Prussian prison guards practice their bestiality more as a kind of duty than anything else, whereas the Austrians and Bavarians, because of their utterly unrestrained passion for torturing, are the most feared of all.'

EDWARD QUINN.

NATIONS AS NEIGHBOURS. By Canon C. E. Hudson. (Gollancz; 4s. 6d.)

The most striking thing about this study of the community of nations is the manner in which practical common-sense and accurate observation of the contemporary scene are combined with a firm insistence on Christian principles. The Church's task is described in the plainest terms: to protect the deposit of faith, to proclaim the Truth which 'alone can make men free.' That is why 'the Churches' cannot give a lead in the sense expected by many at the present time, who wonder why the Archbishop of Canterbury does not expound their particular views in letters to *The Times*, or why the bishops do not discover a painless remedy for the world's ills. The theological approach is necessary, we must first know what is man's relationship to God before we can understand our own nature or fulfil our obligations to our fellow men. Canon Hudson gives the example of the decline in the fertility of the soil, which is the result, not of the Church's failure, but of man's pride in his mastery over nature making him forgetful of the conception of stewardship and leading him to exploit the earth's resources for private gain. That is one example of the way in which the author brings out the relation of principles to facts. His recognition of the realities of the situation is also clear from such a question as 'Is a Federal Fleet a practical possibility?' By which he means, partly: would Britain submit to

international control for policing the seas? Realism in politics is the fruit of sound Christian thought, and Canon Hudson's book is a welcome proof of this.

E.Q.

THE NEW LEAGUE OF NATIONS. By Luigi Sturzo. (People and Freedom Group, 32 Chepstow Villas, W.11; 3d.)

In this article, reprinted from *The Contemporary Review*, Don Sturzo urges, in support of the Chinese Foreign Minister's suggestion, that the new League of Nations should be established before the end of the war, and warns us of the dangers of improvisation and the absence of a sound political conception. Anglo-Saxon promoters of the League are thus in a dilemma: It is no longer possible to give expression to our genius for improvisation, for adapting institutions to meet changing situations; on the other hand, without a clear political theory it may be very difficult to prevent an unsound ideology from influencing the counsels of the nations.

E.Q.

AN OUTLINE OF EUROPEAN ARCHITECTURE. By Nikolaus Pevsner. (Penguin Books; 9d.)

This is a very adequate piece of work, and so much is compressed into its 160 pages that the word 'Outline' is here almost a misnomer. There are 32 plates, and 47 drawings in the text.

Dr. Pevsner has written a very interesting book; coming from the Continent he is able to treat his subject in the light of a real understanding and knowledge of European history in a way that few English writers could manage.

I cannot agree with Dr. Pevsner's introductory statement that 'A bicycle shed is a building; Lincoln Cathedral is a piece of architecture. Nearly everything that encloses space in a scale sufficient for a human being to move in, is a building; the term architecture applies only to buildings designed with a view to aesthetic appeal.'

The author seems to depart from this definition by including pictures of, and commentary on, such modern buildings as Walter Gropius's Model Factory and the Arno's Grove Underground Station. I hardly think aesthetic appeal was a primary consideration with the designers of these buildings—and a good thing, too! St. Pancras Station is a product of the aesthetic appeal idea. In fact, this would have been an even better book had it treated simply of European *Building*—and dealt with cottages and barns as well as cathedrals, palaces, museums, etc. Such abortions as the Paris Opera would not have been possible had not the 'architect' become divorced from the building gang of which he was originally a member. Incidentally, Dr. Pevsner gives some very interesting information about a