

THROUGH CHAOS TO COMMUNITY. By John Macmurray. (National Peace Council; 6d.)

In the course of the two complementary addresses reproduced here Professor Macmurray elaborates the theme that any form of reconstruction implies that 'many millions of people must change their individual habits of life at the same time, in the same direction.' Christianity, he asserts, is the only 'universal' religion which can undertake this. But not necessarily any Christianity, in the sense of organised Church, that we know, for 'this force is now largely independent of the temporary fortunes or prestige of the Christian churches.' The Christian churches have strayed far from their Hebraic origin and have permitted a false and disruptive dualism, allowing Christianity to evolve into pure spirituality, while surrendering our secular culture to the classical, but pagan, Graeco-Roman tradition.

Much of this is true, but as presented it suffers from a double defect. Nowhere is there any attempt to define Christianity, rather is it treated like a Sorelian myth, e.g. 'History has made Christianity a psychological force for world unification of immense and increasing magnitude.' The essential point which is missed is that Christianity is a religion of Redemption which gives new life in a more profound sense than can ever be encompassed by the words 'common life,' 'fellowship,' etc. The author is right when he points out that the Jewish element in the Christian stream has been minimised, but he has not realised the nature of this contribution. The Graeco-Roman cure for the ills of the world is an increase of knowledge; in other words, the defect is in men's minds; while for the Hebrew the defect is in the will, and man needs to be redeemed from the effect of his sin. Christianity renews man while incorporating him, body-soul, into a community which though spiritual should affect his every action.

J.F.

MOBILITY OF LABOUR. By Margaret M. Atlee. (Catholic Social Guild; 6d.)

This sixpenny booklet is a consideration of the transference of populations from one part of the country to fresh industrial fields. Examples are given from the inter-war period; and very dismal reading they make. True, no compulsion was used; anyone unemployed, and living in a distressed area, who decided that a philanthropic industrialist had not been sufficiently discriminating in his choice of area for a new enterprise, always had the delightful alternative of the Dole and subsequent malnutrition. This scheme for the alleviation of industrial chaos seems about as practical as removing the patient from the germ—leaving the latter in the hospital bed, unchallenged.

Small wonder that the author accepts this principle with great reservations only. In the conclusions and recommendations at the

end of the booklet it is urged that transference should only take place when the willingness of the transferee has been ascertained, and even then, the organisation of such a transfer must be on a national basis. Two preferable solutions are finally offered: the establishment of new industries in districts where labour is available, and the training of unemployed for different employment in their district. Both these solutions seem so obviously more straightforward and sane, that one is tempted to offer a third; the transference of most industrial philanthropists to somewhere out of sight and mind.

MAURICE McLOUGHLIN.

**LIBÉRATION DE LA LIBERTÉ.** By Augusto J. Durelli. (Éditions de l'Arbe; Montréal; n.p.)

The fundamental opposition of the Christian view of liberty to totalitarianism on the one hand and liberalism on the other is clearly defined in this book. 'Dans le nationalisme il n'y a pas d'espoir de salut,' because it is totalitarian, even religious, attacking all the powers and activities of man. Liberalism indeed makes it easy for groups and selfish individuals to exploit the State and abuse the public good, but it is not impossible to exercise a certain control on their activities: 'la politique peut s'échapper de ses mains.' Liberalism in the United States was strong enough to imprison the chiefs both of the Nazi 'Bund' and of the Communist Party, but it was too weak to condemn them for their propaganda against liberty, and had to find them guilty of a technical offence which other citizens commit without the slightest danger of imprisonment. There must be a certain education for democracy, it must be generally understood that liberty cannot be granted leave to destroy itself, and that it cannot last long if it is not exercised. What, for instance, is the value of freedom of religion to men who do not take the trouble to profess any? All this means ultimately the restoration of the Christian view of man; and to the exposition of that view, although not without a trace of Jansenism, the author has devoted some of his finest pages. On account of these he may be forgiven for the occasional exaggerations to which his enthusiasm for a noble cause leads him.

E.Q.

**SOUL OF RUSSIA.** By Helen Iswolsky. (Sheed & Ward; 10s. 6d.)

At a time when, by any reckoning, the future of Russia must inevitably and profoundly affect the future of western Europe, any light which can be thrown on the inner life and continuing character of our great eastern neighbour must be eagerly welcomed by western readers. It is just this shedding of light in dark places which Miss Iswolsky has undertaken in her new book; acquainted as she is with both worlds, she is able to clarify for us and to some extent interpret those enigmatic aspects of Russian life and