

the individual only as a minute part in the vast mechanism of the State machine seems rather the culmination of the modern condition of mass life than the revolt against it. It is true, Goebbels's propaganda department has had much to say about blood and soil and the beauty of peasant life. But this was so much sentimental talk to cover up the brutal scorn of the most fundamental rights of the human person. Nazism is, in fact, the attempt to bring to perfection the modern tendency of making the individual the slave of a society which is considered the *summum bonum* in itself, and may consequently demand that perfect submission of man which, through nineteen hundred years of Christian history, has been the privilege of Almighty God alone.

However, this isolated example of taking Nazi statements at their face value does not invalidate the main thesis of the book, nor does it detract from the value of such particular studies as the excellent chapters on Nazi Education and The Church Conflict.

H. C. GRAEF.

THE END OF THIS WAR. By Storm Jameson. (P.E.N. Books; Allen and Unwin; 2s.)

'The end of the war will be the beginning either of victory or of the worst defeat humanity has known.' Those who talk of 'total victory' are 'as frivolous as those who talk of revenge.' The end of the war will at best be only 'the condition in which—after further effort and by the greatest self-restraint and steadiness—ultimate victory is possible': destruction without construction would be ultimate defeat.

There are few enough grounds for optimism; for there are few enough grounds for believing that the problem is sufficiently seen and considered by those who will have power to deal with it. And at best the chaos will be so appalling that it will require superhuman strength and courage, and faith, to tackle it. The facts are here clearly set forth: neither England nor Germany can be considered apart from their European context: it is Europe that will have to be rebuilt; to talk about keeping the Germans permanently disarmed 'while allowing them to become—as by their numbers and energy they must—a leading industrial nation, is merely exalted silliness'; Europe can be re-born, if at all, only on the dual principle of super-national authority and economic stability; economic reconstruction must precede and accompany political reconstruction; but all this can be done only by an England that is free and hopeful, not a 'patched-up England of doles and insecurity,' but an England whose citizens can live 'as free moral agents and not as obedient cog-wheels inside the economic system,' slaves of the 'Acquisitive Society.' The first task is the 're-discovery of man himself, a re-discovery by man of his inheritance.' 'If at the end they find that they have been enduring in order to restore its profits to privilege, the heart of the English

will be broken, as Hitler could never break it. It will break and we shall decay. As for having the strength to rebuild Europe, what a hope! As long as the profit system, with its slums and doles and slave-markets, is held sacred, the future which faces us can only be a future of despair. And it is still so widely held to be sacred that a book such as this cannot be too widely read. Unfortunately its analysis stops short. Without supernatural authority there is no hope for Europe; but the bait of economic security as the prize of co-operation is not enough: there is a profit system in politics too, that policy of self-interest which wrecked the League; and that too must be destroyed if peace is to be possible. And this is the hardest task of all; for it means re-learning the truth that the West has lost: that man's creations will always decay if self-interest, however enlightened, is their only law; that humanism is a self-destructive system unless it is the humanism of the Cross; that the re-discovery of man means in fact the re-discovery of God.

GERALD VANN, O.P.

NOT SUCH A BAD LIFE. By Sidney Dark. (Eyre and Spottiswoode; 15s.)

At sixty-eight Sidney Dark, released from the editorship of *The Church Times*, sets down the things judged worth remembering in the long life of an eminently successful journalist. From Scott Holland's Christian socialist *Commonwealth* and Keir Hardie's *Labour Leader* in the 'nineties to the *Daily Mail*; thence for seventeen years on the *Express* and, after an interval of five years with *John o'London's Weekly*, to another seventeen years with *The Church Times*. The early enthusiasm for socialism evaporated; or perhaps was merely overlaid in the middle period, when the theatre is seen as the vital interest. Sketches of the men and women conspicuous on the stage in the days of King Edward are lightly and vividly drawn. (But why does the author on two occasions tell us that J. M. Barrie's 'first theatre success' was *The Little Minister* when in 1892, long before Dark became a dramatic critic, Barrie's *Walker London*, with J. L. Toole in the leading part, ran for over a year?) Politics, inevitable for the special correspondent at the Paris Peace Conference in 1919, supersede the theatre. Books and literature become the chief concern when Lord Riddell and *John o'London* provide the occupation and income. By the time the editorship of *The Church Times* was offered to him, Sidney Dark had accepted the Anglo-Catholic religion, and the earlier zeal for social justice revived; not to be quenched. Anglicanism, though by no means regarded with complacency (far from it), is for so stout an Englishman the true religion. A nineteenth century tractarian standpoint disapproves of doctrines defined since the era of the 'primitive church.' But surely Sidney Dark must know a dogma is not 'new' when it is defined? The papacy, too, is Italian, with Italian bishops backing