

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

history which, because of their obscurity, are apt to be either disregarded or darkly distorted by the western mind.

By emphasising the immense part played in Russian history by her Christian heritage, Miss Iswolsky draws attention to the more important of the two links which Russia has with the west; for her other (at the moment more obvious) link is that technical, materialist mass-life, which she has borrowed from us. This superficial common ground masks the other more profound inheritance which both east and west derive from the undivided Christendom of the first Christian millenium.

This valuable clarification of the riddle of Russian history helps us to see that, in form at least, the growth of Eastern Christendom has not been so unlike that of the West; and although the one springs from Byzantium and the other from Rome, each society, whatever its present delinquencies, is fundamentally a Christian society, tied all the more closely to its origins in its very efforts to escape and overthrow them.

At the moment, perhaps, the relationship between the two worlds is governed by material needs; but any continuing contacts must necessarily take account of the true characters of the two societies and in this profounder trading, the things of the spirit will be paramount. Miss Iswolsky believes that the underlying pattern of Russian life is only superficially and momentarily obscured and that we who will have to be her future neighbours would be wise to get to know her true spirit. In helping us do this, Miss Iswolsky is doing us a service.

The many stories and anecdotes of Russian saints and sages, mostly no doubt unknown to western readers, is an added delight incidental to the main purpose of the book.

C.H.V.

BELGIUM. By John Eppstein. RUMANIA. By C. Kormos. British Survey Handbooks. (Cambridge University Press; 3s. each.)

'Hungary is Catholic, Rumania is not. So Transylvania, with its Catholic majority, should go back to Hungary.' 'No. Everything Hitler does is wrong. Therefore, the Vienna Award should be reversed.' 'Russia is bolshevik; so Bessarabia must be part of Rumania.' 'No. Bessarabia is more Slav than Rumanian: it must revert to Russia.' 'Rumania supported the Axis, so give the southern Dobruja to Bulgaria.' 'Bulgaria supported the Axis, so give the southern Dobruja to Rumania.'

There is far too much of that sort of talk going on. It isn't all of it attributable to the passions and prejudices of sects, contentions and envies. Plain ignorance is responsible for a lot—and not always culpable ignorance: after all, the problems of Europe are not exactly simple, and what the Rusins are or where Latgallen is does not simply leap to the eye. But some of that ignorance has got to be remedied if there is to be a public opinion on foreign policy