

be established only when people of all nations think the thoughts of peace, and put aside the thoughts of war for any purpose whatever; and that the World State will come into being only when international technical controls are buttressed by the universal sentiment of brotherhood.' Is it necessary to write books in order to re-state these truisms ?

J. F. T. PRINCE.

FUNDAMENTALS OF PEACE. By Edward Quinn. (Burns Oates; Wrapper 2s. 6d., Cloth 3s. 6d.)

So far the Catholic minority in England and in Europe has failed to sanctify public life as it should. Fr. Quinn sees the root-cause of this failure in an incapacity to link up the faith with public life and, still more fundamentally, in an ignorance of Christian teaching itself. His book is the beginning of the remedy.

In the short space of sixty-odd octavo pages Fr. Quinn bridges our mental chasm between the world of international politics and the world of Christian revelation. He has not to construct the bridge himself. The Pontifex Romanus has already achieved that task with his Five Peace Points. Fr. Quinn's work is to show how this profound Roman document is in very fact the bridge we need for our purpose, and then to conduct us across it, explaining its construction.

This involves his putting the papal utterances concerning the world's crisis into the spiritual-intellectual context in which they were made and in which alone they can rightly be understood. It is a great service. By bringing out their nature as the timely application of Christian dogma to international life and by unfolding the doctrinal content of their pregnant phrases, Fr. Quinn meets those uncomprehending critics of the Holy Father's statements who refer to them alternately as platitudinous and as political. Their policy is no more or less political than the anxiety of the Father of all Christians for the tranquil ordering of the common life of all his children, their solemn sentences are instinct with the full, deep, significant reality of the fundamental Christian truths upon which alone peace can be founded. To read this book is truly to appreciate the Pope's Peace Points for it is to see them, as they should be seen, in the light of a better understanding of the abiding facts of justice, sin, redemption, grace and charity.

LANGTON D. FOX.

TALKS IN A FREE COUNTRY. By W. R. Inge. (Putnam; 8s. 6d.)

It is a relief to turn from the inane vapourings of the inescapable 'Brains Trust,' which overflows from the radio into the cinema and the Press, to these imaginary conversations by Dr. Inge. It would be superfluous to say much concerning the admirable prose of this

scholarly and trenchant divine, which has often been the subject of praise from his illustrious antagonist, Mr. Belloc. In his new book the Dean (for so we still think of him) gives us two long discussions on Population, some reflections on Fascism and Communism, Miracle and Myth, etc.. There are the expected references to his two bêtes noires—the Catholic Church and the Irish race; but these are such as to amuse rather than offend. Entertainment may also be derived from various incidental allusions, such as that to the undergraduate who, having to write an essay on the thesis ‘*La propriété c’est le vol,*’ produced a paper demonstrating that ‘*Propriety is on the Wing*’!

To give some idea of the book’s quality I append some extracts from the first conversation, entitled ‘Escape,’ between an elderly peer, a retired missionary bishop of the Anglican communion, and an Indian Pundit, all of whom had been friends in India in former years. The peer, a former Indian administrator, is seeking an escape (in no derogatory sense) from the cares of old age and the pressure of the current war-atmosphere, and has asked his two friends to expound to him Christian and Hindu mysticism.

LORD WINTERBOURNE: ‘I want to be able to escape in thought from the ruins of my world, and that is what Hinduism and Christianity, in their different ways, promise to provide.’

PUNDIT: ‘Try to forget the desperate state of the world, which you can do nothing to remedy. From the highest point of view these things do not matter. . . . This world is only a vain shadow, a drifting chaos. Find your rest where alone rest can be found, in the calm ocean of eternal Being.’

BISHOP: ‘A journey through the unreal is an unreal journey.. If the starting-point is empty, the goal will be empty too. I should call his (Hindu mysticism) pannihilism. And does not the defect of the philosophy show itself by calm acquiescence in remediable social evils?’

LORD W.: ‘Would it not be a tenable view that the mystic quest is all right, but that it is only half the story? Just as the three apostles on the Mount of Transfiguration were not allowed to stay there, but were bidden to go down into the plain, where there was a demon waiting for them to cast out, so the contemplative must consider that his vision was meant to inspire a task, and is incomplete until it has borne fruit in action for others. This alternation of contemplation and action, answering to each other, may be part of the everlasting systole and diastole of the universe—a fanciful idea of my own.’

The Rustic Moralist still retains his power to instruct and entertain, frequent allusions to his advancing years notwithstanding. Long may he continue to do so.

M. G. S. SEWELL.