

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

Mussolini. And then there is General Franco and the support he received from English Catholics; though Dark forgets the Catholic minority in England who never saw Franco's war in Spain as a crusade.

All very difficult for a Church of England man, a strong lover of England and its people. The Holy Roman Church is un-English, as Mr. Podsnap would have observed, and it's difficult to see what can be done about it. However, Sidney Dark will have none of Dr. Buchman and his Groups. Buchman's association with the Nazis makes it impossible; the 'whole movement is from every point of view utterly damnable.'

This autobiography of a man of good will and of fundamental modesty and sincerity is, in spite of occasional small errors in matters of fact, of value to the historian of our times. Deep friendships have not come to Sidney Dark. 'My limitation,' he tells us, 'has meant that while I have had a host of kind and pleasant acquaintances I have rarely had real friends, and I do not fail to realise that I have not received because of my general inability to give. My trouble has always been that the people who interest me to-day often bore me to-morrow. I have no sense either of superiority or inferiority.' This candour disarms criticism. But Fleet Street can recall many acts of unrecorded and probably forgotten kindnesses on the part of Sidney Dark. But why should so competent a journalist write of a Dominican 'monk'? He must know better than that.

JOSEPH CLAYTON.

SOCIETY AND RELIGION.

THE CHURCH LOOKS AHEAD. Broadcast Talks by J. H. Oldham, M. B. Reckitt, Philip Mairet, Dorothy Sayers, M. C. d'Arcy, V. A. Demant, T. S. Eliot. With an introduction by E. L. Mascall. (Faber; 3s. 6d.)

This small book of 122 pages has an interest and an importance far greater than either its size or its title suggest. The title is misleading, since not even so distinguished a team of speakers as this can claim to be 'The Church'—and there is very little 'looking ahead' in the talks: their design is rather to expose and discuss some of the real issues in the present war and to propose measures for the recovery of social and international sanity such as may claim to be deduced from Catholic doctrine. This second purpose is clearly the more difficult, and it is not perhaps surprising if it is less obviously achieved. The first four talks are remarkably satisfying—remarkably, that is, to this reviewer who had the honour of arranging the series, and who was more than once discomfited by the seeming impossibility of getting speakers to keep to their brief. Dr. Oldham established with lucidity and conviction the indispensable basis of all true social *order* in the Catholic doctrine of man, which