

Catholic "rejection of the Axis" and to the Nazi persecution of the Catholics.

Although the author rightly sees ground for hope in the persistence of Christian attitudes under dire oppression (indeed, he facetiously suggests that "for fighting Hitlerism it [the German Protestant Church] deserves a seat among the United Nations"!), he does not point out that influential Protestants in Germany were feeble in their support of the Weimar Republic and that they are for the most part even today little concerned with the larger social implications of Judeo-Christian ethics. Nor does he recognize that one reason for this feebleness and for the political immaturity he attributes to the Germans is the fact that the political liberalism of the eighteenth century skipped Germany. Indeed, at times we are tempted to think it has skipped Dr. Herman also. Speaking of "the spiritual bankruptcy" of France today, he says: "The Enlightenment of the eighteenth century has borne its last bitter fruit in Vichy where—paradoxically—Marshal Pétain is now, at long last, trying to revitalize the nation with a return to religion. Pétain's diagnosis of the root of the nation's difficulty is correct." Dr. Herman's apparent support of Pétain's specious appeal for "a return to religion" makes one wonder if he has not missed the point of the Reformation as well as of the Enlightenment. Religion, Martin Luther would remind us, is often only the cloak for man-made gods. In other words, when we hear the appeal for "a return to religion" we ought, just as Christians, to ask what kind of religion is being returned to.

Yet, Dr. Herman's book does show—and that right spiritedly—what Americans under the stress of war are likely to forget or ignore, namely, that when the Nazi New Order announced, "It's Your Souls We Want," many a German churchman stood up and said, "No," and said it unambiguously.

A greater hope for the future of free world principles is, of course, to be found in the prophetic leadership among Christian churchmen symbolized by the peerless Archbishop of Canterbury. In this little volume, one of the greatest, and certainly also the most influential, of Christians of our day sets forth the principles, both theological and social, which are today increasingly eliciting the adherence of progressively minded Christians in all Protestant groups in the English-speaking world. With a forthrightness that is rare among church dignitaries of any "faith," Dr. Temple expounds the principles of "freedom, social fellowship, and service" which must govern the Christian conscience. Holding that "the cause of freedom will not be established till political freedom is fulfilled in

economic freedom," the Archbishop boldly brings to the bar of judgment our whole acquisitive society, showing the ills of present-day "democracy" and indicating the specific "task before us" if the bad housing, the malnutrition, and the chronic unemployment of our "normalcy" are to be ameliorated by a planned and yet democratic social order. The specific remedies suggested (without claim of ecclesiastical authority) aim to be neither "individualistic nor collectivist." Yet, the last thing one would think of calling the Archbishop is ambiguous. His is a religion that is audaciously prophetic and radically critical, critical even of "religion." And just for this reason his book is, in the strict and deep sense of the word, conservative, conservative of the values that must be reinterpreted and given a new local habitation if the Christian religion is to play a significant and positive role in the precarious and hazardous pilgrimage toward a free world.

JAMES LUTHER ADAMS

Invitation to Maturity

THE CENTURY OF THE COMMON MAN, by Henry A. Wallace. 96 pages. Reynal and Hitchcock; \$1.50

ONE WORLD, by Wendell L. Willkie, 206 pages. Simon and Schuster; \$2.00

IN a remarkable way these two stirring books complement each other. They both seek to impress on Americans that we are a mature and an important people; that we are no longer children left to play in the backyard. Vice-President Wallace says this directly in simple and straight-forward language. "We of the United States can no more evade shouldering our responsibility in this modern world than a boy of eighteen can avoid becoming a man by wearing short pants. The word 'isolation' means short pants for a grown-up United States."

He develops this theme in the fifteen pieces that make up this volume, ranging from a commencement address to the famous declaration that we are fighting a people's revolution. He clarifies his thesis and buttresses his arguments with striking facts and figures on resources, production, tariffs, banking, and all the other diverse factors in twentieth century economy.

But the outstanding feature of this book is that Mr. Wallace carries the fight to the "isolationists," to all the petty souls and perverted minds that sacrificed the welfare of mankind to the greed of callous men. With mounting anger and eloquence he presents the vision of a world in which the tragic mistakes and machinations

that characterized our earlier policy are at last corrected. And he does not hesitate to tell us that only if we shoulder our "responsibility to the world in the peace that is ahead," shall we achieve a world without chaos in the century to come.

Thus, he sets down not solely his own testament of faith, but a covenant for all men of good will and clear vision. I cannot believe that anyone with pretensions to an understanding of our time and its problems will fail to read this book—and reading, will fail to be impressed and moved by the Vice-President's message.

Mr. Willkie reaches the same point in an entirely different manner. Instead of pleading with Americans to leave their backyard, he takes them to view the world outside its crumbling walls. Implicit in the temper of his book is the assumption that the facts he presents will help us out of our period of adolescence. Outwardly, it is the story of a fascinating journey, and it is being read as such by millions of people, but he neither disguises nor qualifies the preachment for an enlightened internationalism.

In the informal, candid, and genial style of a born raconteur, telling his neighbors about his trip abroad, Mr. Willkie offers the vista and the vision of one united world. "In fact, moving about the world came to seem so easy that I promised the president of a great central Si-

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berian republic to fly back some week end in 1945 for a day's hunting. And I expect to keep the engagement." He is on equally amiable terms with more important and more significant men than this president. He takes them in his stride, learns quickly what they have to say, comments cynically—often brutally—about their motives and reasons. He makes us partake of his discoveries, enthusiasm, and disappointments.

But in this work, too, there is a feature that transcends the graphic revelations of men and events. It is the conversion of Wendell Willkie—the transformation of a Republican Presidential candidate from Indiana into a world citizen. I believe this conversion to be sincere, profound, and permanent; I am aware that it has already had a tremendous influence on the attitude and outlook of masses of Americans; I have no doubt that it will play a part in determining the shape of things to come. This is due to the fact that whereas Mr. Wallace speaks for the common man, Mr. Willkie speaks to him. "Self-sufficiency," he explains in terms that even a tabloid reader can comprehend, "is a delusion of the totalitarians. In a truly democratic world, a nation would have no more need of self-sufficiency than the state of New York has of making itself independent of the state of Pennsylvania."

If the common man of America grows mature enough to understand and follow the leadership of Wallace and Willkie, there is hope for the future of this one world.

JOHAN J. SMERTENKO

Recommended for Study

ECONOMIC UNION AND DURABLE PEACE, by Otto Tod Mallery. xvi + 183 pages. Harper; \$2.00

ECONOMIC FREEDOM, A DEMOCRATIC PROGRAM, by Charles E. Noyes. xv + 234 pages. Harper; \$2.50

TWO programs for post-war reconstruction are presented in these books. Mr. Mallery's is world-wide in scope; Mr. Noyes's is limited to the United States. The first is made up of features which have been tested in practice—the American reciprocal trade agreements and lend-lease programs, a board of managers modeled on that of the International Labor Organization, a fact-finding secretariat and technical staff similar to those of the League of Nations, and an international bank.

Mr. Noyes's suggestions are based on an economic analysis of recent trends, and, in general, agree with the "middle-of-the-road" school.

He does not accept the ideas of those who would get all government out of business. Neither does he join those who would, in the coming post-war period, keep government in business to the same extent as during the war. He believes a high national income is both possible and necessary, and builds his program on that premise.

Both books contain proposals which will repay study by those who are more than casually concerned with the economic shape of things to come. Those whose predilections run to international measures will find Mr. Mallery's volume of more interest. While Mr. Noyes is no adherent of the "save America first" school, his democratic program will attract the attention of those who think first in terms of domestic steps. Neither group, however, will find that sufficient weight has been given to the political intangibles, which, in the last analysis, will determine the acceptance or rejection of reconstruction proposals. If this weakness of the two books is recognized and kept in mind, they can be read profitably, yet they will not build up false hopes.

D. C. B.

Chinese Philosophy

THE GREAT LEARNING AND THE MEAN-IN-ACTION, translated by E. R. Hughes. 176 pages. Dutton; \$2.00

BEFORE the Sino-Japanese war, China as a nation meant nothing to the average Westerner. She was a matter of indifference even to most intellectuals. Some believed that "East is East and West is West." Some thought of China as a mysterious country of peculiar people. Some, influenced by fiction and misrepresentations, came to the conclusion that she was uncivilized. But since 1937, more and more books have been written telling the truth about China; also, a number of Chinese books have been accurately translated into English. These have changed the average Westerner's conception of Chinese culture. "The Great Learning and the Mean-in-Action," translated by E. R. Hughes, a Reader at Oxford, is one of these books, and it is recommended to anyone interested in the study of Chinese philosophy.

In a long introductory essay on the history of Chinese philosophy, the author points to evidence showing that "in the seventeenth and eighteenth centuries Confucianist thought entered into the main stream of Western European thought, influencing some of the most forward-looking minds." Thus the "Sinarum Philosophus, Sive Sinensis," published in Paris in 1687,