

of the Saints' by Father C. C. Martindale. 'Once we are "interested" in the saints, we shall soon be much better than merely that—we shall experience *their* interest in *us*'.

THE SWORD (March) includes Dr Badenoch's view of 'A comprehensive Health Service' and John Eppstein's account of the Geneva United Nations Commission on Human Rights.

THE HOLY NAME MONTHLY (Melbourne) gives news of the arrival in Australia of Baltic immigrants, many of whom are Catholic and who 'have this much in common with the Irish, that they stubbornly maintained their national character and their Catholic faith through centuries of misfortune and religious persecution'.

ALDATE

REVIEWS

STALIN. By Leon Trotsky. (Hollis & Carter; 25s.)

This book was about to be published in the United States when the outbreak of war between the Americans and the Japanese involved the suspension of its publication. Few books could be more interesting. It will take its place as a work of major importance, and it has immediately been reviewed at length in the daily and weekly press.

Trotsky wrote and revised, in the original Russian, the first seven chapters and the appendix. He also checked the English translation of the first six chapters. The material for the last six chapters had not yet been put by their author into their final form. There was as yet only a mass of notes, excerpts, documents and dictated matter, grouped tentatively for development, and some of it in chapter form. On August 20, 1940, Trotsky was engaged on the *Introduction* when he was assassinated by a blow on the back of his head with a pickaxe.

The editor has done his work skilfully, the respective limits of the editor's work and of Trotsky's work are immediately clear to the reader. Great care has been taken over this essential point. Though its parts are distinct, the book is a whole. There is an extremely useful *Chronological Guide*, a list of Stalin's aliases and pseudonyms and a glossary. Finally, the illustrations are admirable for they most effectively illustrate the printed matter of the book.

Whatever may be thought of the value of the book as an interpretation of Stalin (and clearly it has as such a very real value) the light it throws upon Trotsky is decisive. The struggle between the two men emerges as fundamentally a clash not only of temperament and culture but, in the first place, as a clash of character. It is curious in this respect how much Trotsky dates and how easy

it is to place him. He belongs to the intellectual demi-monde of late nineteenth-century European liberalism. He is one of those 'clever devils' whose advent the Duke of Wellington, with his acidulated eighteenth-century commonsense, foretold. Stalin, it is clear, represents something more permanent, as old as the Arabian Nights and as modern as Tammany Hall. Behind that enigmatic face the Caliph of all the Faithful and the party boss of the Age of the Common Man have joined forces to destroy the 'rotten West' and the Latin tradition, and to enforce the undisputed empire of a Third Rome which owes nothing to Constantine. Not that he has anything essentially different to offer what is left of Europe. In a decaying culture the new masters come first from the provinces and then from the outer lands on the periphery. The Caucasian, as might have been expected, has proved more forcible than the 'clever devil' with his West Russian, Hebrew background.

That pickaxe was the inevitable conclusion; but to Trotsky it seems to have come as a surprise. And it is this which gives its ultimate and fascinating interest to Trotsky's book.

T. CHARLES EDWARDS

LA RUSSIE SOVIETIQUE. (Editions Univers, Lille; frs. 260.)

The full title of this 'cahier de culture comparée pour un humanisme sans frontières' is *La Russie Soviétique à la recherche de l'homme nouveau*, and short of a long article it can hardly be reviewed otherwise than by giving a brief note of its contents. Soviet literature, theatre, cinema, painting and education are examined, with all the apparatus of *dossiers*, documentation and bibliography, and all the thoroughness, that we now expect from contemporary French popular research (Cinema, for example, is looked at under the headings *Climat, Technique et orientation, Mystique*). There is an essay on the 'fundamental problem', i.e. the philosophy of the new man, a 'profile' of Arthur Koestler, book reviews, and illustrations (some of them poorly reproduced). The index of Russian authors cited runs to nearly 150 names.

Over-simplified views of the U.S.S.R., whether *pro* or *con*, are as dangerous as they are widespread. Such works as this *cahier* undermine such simplifications among the more lettered. It is written by various hands, notably by the professor of French literature at the Catholic University of Lille, Bernard Amoudru.

D. A.

FORCED LABOUR IN SOVIET RUSSIA. By David J. Dallin and Boris I. Micholaevsky. (Hollis & Carter; 25s.)

The existence of an efficient, highly developed and widely spread system of slavery in Russia has long been a matter of common knowledge to students of politics. So far as the man in the street is concerned it is only comparatively recently that any knowledge