

Reviews.

Canada, Europe, and Hitler, by Watson Kirkconnell, M.A., Ph.D., F.R.S.C. (Oxford University Press, Humphry Milford, 8s. 6d. net.)

Dr. Kirkconnell is one of the leading Canadian scholars of our communion. He dates his preface "October, 1939," and the title-page describes him as of "the University of Manitoba, Winnipeg"; but he has since accepted a professorship in the McMaster University of Canada, one of the three institutions of university rank established under Baptist auspices in the British Commonwealth. Moreover, he has recently served as president of the Baptist Union of Western Canada. His spiritual and literary qualities made memorable his term of office, and to these he adds a wide and deep knowledge of the Dominion of which he is a citizen.

Professor Kirkconnell has unique qualifications for dealing with his subject, including exceptional linguistic attainments, and personal knowledge of many European lands.

The chapters devoted to the study of Hitler and Nazism are competent and just. The dogma of racial purity is handled with the severity it deserves, and the *Lebensraum* theory exposed as a cloak for aggression. The treatment is fresh, and the documentation exceedingly effective.

In the section devoted to the impact of Nazidom upon the states and nationalities of Europe, the author moves with the ease of long familiarity amid the racial complexities of south-eastern Europe. One gains a fairly adequate impression of the jarring confusion of peoples which renders that part of the continent incapable of resisting a strong aggressor. Exceptionally valuable is the exposition of the "Ukrainian Question," of which few in this country know anything. That question may prove vastly important in the near future, for Germany has been interested in an ethnical situation which provides an opening for "fifth-column" enterprise aiming to disrupt the U.S.S.R. In regard to conditions in Europe, this book, having reached its final form in October, 1939, of course refers to no events later than the partition of Poland. If some incidental forecasts have proved mistaken, we need not be astonished. Nor is it necessary to endorse all the writer's judgments in order to benefit by his presentation of facts.

The most informative section of Dr. Kirkconnell's book deals with the reactions in Canada to Nazism and Fascism. The extent to which the population of the Dominion is non-British in origin

is beginning to be understood on this side of the Atlantic. Roughly, there are five millions of Anglo-Canadians, and three and a half million French Canadians; while a third, and rapidly increasing, element consists of about two and a half millions of European origin, but neither English nor French. "In proportion to our population we have more Germans than Poland had, more Jews than Germany, and more Ukrainian nationalists than Hungary." German-Canadians are stated to number about 600,000; Ukrainians, "the most intensely self-conscious of all Canada's minorities," approximate to 250,000. Scandinavians, Jews (slightly over 150,000), Poles, Italians, Russians (two-thirds of them Doukhobors), Finns, Hungarians, Yugoslavs, Rumanians, Belgians, Greeks, and members of a dozen other races, are included. Most of these groups publish journals in the language of their country of origin; and Dr. Kirkconnell has studied some forty of these in fourteen languages in order to describe the ways in which these comparatively recent settlers in Canada are affected by Nazi and Fascist propaganda and political philosophy. His book will assist readers to appreciate the problems of a Canada which is increasingly non-British, the extent to which the immigrants have become Canadian, and how far aggressive European states have been able to take advantage of racial connections with the Dominion.

J. H. RUSHBROOKE.

Personal Religion and the Future of Europe, by Douglas Stewart,
(Student Christian Movement Press, 2s. 6d.)

Mr. Stewart has written a most valuable and timely book. Its argument is that European civilisation has been built on Christian values and a Christian dynamic. The gradual undermining of these has been the cause of our troubles. We have allowed the foundations to weaken and the superstructure shakes. A secularised society has tried, and failed, to sustain the kind of civilisation that needs Christian roots. Events on the Continent have shown where ultimately the shrinkage of our religion leads; and though the Christian tradition is a hardier plant in Britain, there is a plain warning to us that except we repent we shall likewise perish. The book states cogently the case for the necessity of Christianity as the foundation on which morality rests; it "can be summarised in three phrases: religion creates moral realism; religion provides a moral standard; religion engenders an adequate moral dynamic." Mr. Stewart points the significance of all this for the man who thinks he can get on very well without religion, and who assumes that his goodness will survive the severing of his Church connection.

W. TAYLOR BOWIE.