

that are offered. But I take a mental note of them all, endeavouring to weave any which may be helpful into the general structure of the service, and thus church worship becomes more and more the vital energetic channel of the grace of God, and worshippers learn the truth of the old dictum—"Man's chief end is to glorify God, and to enjoy Him for ever."

Book Reviews

PRAISE OF GLORY.

By E. I. Watkin. iv and 280 pp. Sheed and Ward, 1943, 10/6.

This commentary of thirteen chapters on Lauds and Vespers is by a Roman Catholic layman, who was received into the Roman Church at Downside at the age of twenty years. Mr. Watkin is known for his philosophical and theological writings and for his translation of Halevy's "History of the English People" and Maritain's "Introduction to Philosophy."

The Catholic News-Letter has pointed out that "lay scholars have exerted a very powerful influence upon the development of the Breviary," and it is therefore fitting that a layman should write a commentary showing such a keen understanding and appreciation of the Hours of the Roman Breviary. The Roman Church is fortunate in having a layman so well-informed and so well-versed in liturgiology that he is able to supply a running commentary on the Psalms and other parts of the two Offices, skilfully explaining the intricacies of the Common and Proper of Saints, proposing thoughts which will be helpful in interpreting the chief themes and in following the leitmotif of the days, and at the same time injecting little personal notes which considerably add to the interest of the book. It is essentially an endeavour to interpret to the layman the potential spiritual value in the Offices when they are prayerfully and thoughtfully followed, either privately or publicly.

Mr. Watkin is thorough-going in his acceptance of Roman dogma and superstition. The idea of the Mass, Mariolatry, and the sacerdotal system has thoroughly taken hold of him. The term "saint" is used in the non-Scriptural limited sense. "St. John Fisher" is quoted as such. On page 29 we read that "the Mother of Christ's physical body is also the Mother of His mystical body." The words of the Magnificat, "My Spirit hath rejoiced in God my Saviour" are skilfully interpreted, "For her complete freedom from sin was the choicest fruit of the salvation wrought by her Son. Not less, but more than sinners-pardoned was she saved." It is, however, good to see (p. 42) that the title "the Sword of the Spirit" is correctly applied to "the Word of God." An interesting interpretation of the *Benedicite* includes this statement, "I suggest that we should take the spirits and souls of the righteous to mean the holy souls in purgatory; the saints and the humble of heart to mean the saints in heaven." Imagination knows no bounds! In quoting the R.C. version of Genesis 3. 15, "She shall crush thy head," a footnote is added, "the literal meaning of the human writer of Genesis is not in question here, but the inner meaning, the meaning intended by the Holy Ghost."

The author confesses that there is no attempt to correct the numerous mis-translations of the Vulgate Psalter by reference to more accurate versions. Instead the line is taken that the Psalter actually in use has been hallowed by the centuries, and that therefore spiritual truths should be sought from the text as it stands. Mystical interpretations abound. However, reference is made to the new translations and Dr. W. O. E. Oesterley's books are mentioned. The author dislikes the word "sweetness" and suggests that the word "should have no place in an English religious vocabulary."

Cranmer's literary genius is praised on page 27 for its replacing the Latin rhythms of the Collects by the longer rhythms of English prose, instead of an attempted literal translation. It is added, "Lord Bute in his translation of the Breviary had the wisdom to make use of Cranmer's Collects whenever an Anglican Collect translates a Catholic." The author, who was educated at St. Paul's

School, testifies to the value of being made to learn the collect each Sunday while at school.

On the controversial question as to which is the culminating point of the sacrifice of the Mass, Mr. Watkin sides with Father Parsch that it is at the People's "Amen" rather than at the elevation.

Here and there are some rather unfair generalisations. The writer, like most Roman Catholics, classes the Hammer and Sickle, like the Swastika and Fasces, as the mark of the Beast. He several times classes Communism with Hitlerite totalitarianism in such close juxtaposition that some resentment is felt. "The Spanish Reds," it is asserted "proscribed God's worship," and "were supported by many who professed faith in God, because their victims were Catholics." Franco's treatment of Protestants is not exactly exemplary!

The book bears the Imprimatur of Dr. F. J. Spellman, Archbishop of New York, recently in the news because of his secret mission to Rome. Except for some weak punctuation the book is well-printed and it is attractively bound.

G.D.S.

TAKEN AT THE FLOOD.

By Kenneth Ingram. George Allen and Unwin, Ltd. 6/-.

Thoughtful people in all the allied countries are now trying to understand the full significance of current events. It is no easy task and it can only be accomplished by becoming almost completely detached from one's present environment and set free to take a long-term view of the future. In other words this world war must be contemplated in its widest perspective. This is the aim in the thought-provoking book of Mr. Kenneth Ingram. He is mainly concerned "to discover what qualities we shall require if we are to survive the storm which has descended upon us . . . and what sort of vitality we must manifest if we are to carry out the immense task of building a new civilization."

He deals with it in six chapters in which the present world conditions are brought up to date in close relation to its background. This is done under the headings of Twilight of a Civilization, In Search of a New Religious Synthesis, The Church faces Social Problems, Beliefs—Ancient and Modern, Devotional Practice—Old and New, and finally, Apologia Hea. Each of these chapters is packed full with suggestive thoughts and many clergy will be glad to ponder over them and in due course pass them on to their congregations. The last chapter is concerned with Mr. Ingram's spiritual pilgrimage. In his youthful days he became strongly attached to a well-known Anglo-Catholic Church which was then basking in the sunshine of a comparatively new and vigorous and popular spiritual movement. There were then no Sunday cinemas or other amenities in serious competition, and Anglo-Catholicism was attracting many who were entirely uninfluenced by those great preachers in London who, unconscious of their waning authority, had made no attempt to move with the times. In the opinion of Mr. Ingram the "young men whom Anglo-Catholicism had gathered round itself were not particularly devout. We were attracted to the church because we enjoyed its services much more than any of the recreations with which we might have occupied our Sundays. . . . In this phase a series of congresses at the Albert Hall were a spectacular demonstration of strength, and in this atmosphere I was conscious at first of nothing which distracted me from my youthful loyalties." But before very long, disillusionment came and his Anglo-Catholic enthusiasms weakened, and he was conscious of a growing sympathy with the principles of Socialism which deepened into the belief that the Soviet Revolution was the biggest and most important Movement in the world. "The former religious issues had become irrelevant because the process of history was throwing up new issues of a far more crucial nature . . . It was not a dramatic apostasy since it involved no formal renunciations and no break of communion with the Church." Later on he came in contact with John MacMurray and he became convinced that "the forces which were impelling me to take a more active part in the struggle to achieve a new order, were themselves innately religious." He found he was not alone in this search after Ultimate Reality and he is now associated in the organization known as "Common Wealth" which is a development of Sir Richard Acland's "Forward March." He believes that a door has been opened into a new and better world and those who go in "to explore and employ the potentiality of human personality" can do so without the abandonment of any essential element in the Christian gospel."

This book is a particularly interesting study for those who are endeavouring to think out the ultimate implications of the recent addresses of the Archbishop of Canterbury and Christian statesmen of the calibre of Sir William Beveridge.

J. W. AUGUR.

SCIENCE, CHRISTIANITY AND TRUTH.

By A. E. Baker. (Eyre and Spottiswoode. Price 6/-).

This book might be described as a popular work in Religious and Christian Apologetics. At present, Religion in general and Christianity in particular are under a cloud. The assumption of Science that to arrive at truth we must tread the way of doubt has so commended itself to the popular mind that doubt and unbelief has infected all our thinking. The need for a statement on the 'right relation between science and religion' is therefore a very pressing one, and Canon Baker's book is 'a contribution to this, stated in untechnical language.'

What is Science? It is, as Canon Baker implies, the application of the idea of causality to the sequences of nature with a view to knowing how things work. In Science 'we are dealing only with physical entities, that is, matter and energy.' Since, however, 'men become what they study,' the scientific interest in, leads to the scientific attitude towards, the universe. The scientist treats the universe as a machine which 'has no constructor and serves no purpose,' and in consequence comes to believe that this is the whole 'truth' about it. Canon Baker bids us look in turn at the universe, at life, and at man as a religious being, with the aid of scientific spectacles, and while he continuously commends the scientific spirit to his readers, he never fails to warn them against the scientific, that is, the materialistic temper and to present them with the view of reality, seen through the spectacles of religion. In an excellent chapter on 'The Limitations of Science' the conclusion is reached that scientific 'truth' is not intrinsic but instrumental. Science 'is an artificial creation of the mind, devised, not to obtain knowledge or provide truth, but to control Nature.' In the light of this conclusion, the social relations of Natural Science are discussed. Finally, the 'truth' of Religion and of Christianity is presented and assessed in two chapters, one unhappily headed 'Is there a God?', and the other 'The Truth of Christianity.'

Canon Baker's account of Science leaves little to be desired, but the same cannot be said about his treatment of Religion and Christianity. In the first place, he seems to assume that the presence of Religion as a "fundamentally unique element in human nature" justifies the conclusion that 'all the different religions . . . involve a unique kind of contact with reality,' so that 'Religion . . . is fellowship with God.' Such a conclusion, however, is not necessarily true at all. Religion may mean fellowship not with God but with 'demons,' that is, with powers other than God. Indeed, as regards much Religion, the criticism of the psychologist that it 'speaks of the nature of man, not of the nature of reality,' and of the sociologist that it is 'a witness to (the) need of God, not a witness to the existence of God' is relevant. As Professor H. G. Wood remarks in his book 'Christianity and Civilisation,' 'religion may be and is often a form of escapism' in the bad sense of that term. There is thus 'bad' Religion as well as 'good,' so that we cannot make religion as such the starting point of a spiritual apologetic.

Again, Canon Baker makes much of the doctrine of the so-called 'autonomy of Religion' usually associated with the name of Schleiermacher. Apparently he means that Religion is one avenue to truth among many. In that case we seem to be landed in a kind of departmental approach to truth, and the result is not necessarily one of harmony among the departments! Even our author deplors the result of such an approach, for he writes that, in the modern world, 'Religion tends to become one activity among many.'

The fact is that not even 'the great stream of Christian experience which is the Catholic Church' can be made the basis of anything more than 'natural authority . . . comparable to the authority of natural science,' once we take Religion as such as our basis. Canon Baker sees this clearly, and so, for a 'supernatural authority' he falls back on something which 'the Church claims over the life, and belief, and devotion of its members,' for to him even 'the authority of the New Testament is that it contains the classical statement of the Christian *experience* (the italics are mine) of salvation through Christ,' and this experience, we are told, 'began in unmediated relationship with Incarnate God.' Surely, however, the authority of the New Testament is that it contains the

apostolic witness to the Word of God Incarnate, and, far from being 'unmediated,' this witness is mediated through that of the Old Testament Scriptures, as these find their fulfilment in the life, death and resurrection of the Word Incarnate. In other words, there is in the apostolic witness what Dr. John Baillie has called 'a conjunction of immediacy with mediacy.' By substituting 'experience' for the prophetic and apostolic witness to the Word of God, and then falling back on the authority of the Church as 'the direct authority of Christ present in the Body,' Canon Baker would appear to have seriously departed from the true Biblical basis of Christian 'Truth.' E.S.

THE HOLY COMMUNION: AN ATTEMPT AT A DEVOTIONAL STUDY.

By Canon Spencer Leeson, Headmaster of Winchester College. Longmans. 2/6.

For more than thirty years the former Bishop of London had asked each year some prominent Churchman to prepare a book which might be useful for Lenten reading. Many of these books reached a high standard of excellence in this class of literature, and some of them we should have been sorry to have been without. Only a very small number of them, however, were written by Evangelicals. The new Bishop of London has continued now for two or three years the custom of his predecessor, but we are still looking for one to be the work of an Evangelical. We should have been particularly pleased to have had a devotional study on the Sacrament of Holy Communion from another point of view than that which lies before us.

There is very much that is helpful in Canon Leeson's book, and we have been greatly inspired by some of its thoughts. Unfortunately, however, there are many things in it which prevent us from recommending it without a warning, to our readers. For example, the first chapter begins with an enumeration of the "seven sacraments." There is no suggestion that the term sacrament, in the fullness of its meaning should be limited, as it is in the Church Catechism, to Baptism and Holy Communion. There is also a frank acceptance of the view that the memorial that is made in Holy Communion is a commemoration before the Father. Naturally, therefore, we find constant use of the word 'altar' as applied to the Holy Table. Latin hymns of Thomas Aquinas such as *Pange Lingua* and *Adoro te devote* (used in the Roman Service of Benediction) are much praised. There are references here and there to 'Father' Wignam and 'Father' Benson. One thing pleased us. The writer gives an account of the service of Holy Communion, and in doing so follows the 1662 book. He gives his reason for this—"It should be noted that the Alternative Order, not having obtained the approval of Parliament, cannot be said to be authorised in the sense in which the 1662 form is authorised" (page 63).

While we appreciate the spirit in which it is written, it is impossible for us to give a whole-hearted recommendation to it.

STUDIES IN LIFE. BY AND LARGE.

By Stephen J. Brown, S.J. The Richview Press, Dublin. 8/6.

Whenever we see "By and Large" we wonder in what sense the speaker or writer uses it. In its nautical usage it means "on the wind and off the wind," as the vessel sails well *by and large*. The prevailing wind in this book blows, as one would expect, from the Roman quarter but it is surprisingly "off the wind" in some ways and can be read with pleasure by a convinced Protestant because its author, *by and large*, has much to say that is profitable. *By and large* also means in all respects; in every way; as to consider the matter *by and large*. These studies in life are very comprehensive. Yet only certain aspects of life are dwelt upon and these are aspects which "had long occupied the writer's thoughts and had for him a peculiar appeal." The first of these is a plea for childhood which shews fine understanding and wide reading. In this chapter he quotes from St. Hilary of Poitiers, St. Leo the Great (in Latin), St. John Chrysostom, Cardinal Bellarmine, Cardinal Newman, another Oxford convert, Canon Oakeley, Ruskin, Stopford Brooke, Archbishop Goodier, Wordsworth, Browning, Francis Thompson and amongst others Dr. David, the Anglican Bishop of Liverpool!

His views on life and happiness and his knowledge of books and poetry make this a most interesting book. He has a decided bias for Roman Catholic writers

and this comes out in quite incidental and even irritating ways for Protestant readers as when he remarks : " There is also the Pilgrim's Progress." He has some fine things to say about the influence of women but the good Jesuit's words, coming as they do from a celibate, seem strange to Protestant eyes. " Christianity is neither misogynist nor feminist. From the first page of the Christian revelation to the last, but in a far nobler way after Christ than before, woman appears as man's helpmeet and complement." We like best his chapter on "Was"—"Is"—"Shall be" in which he studies the three types of men as they look mainly towards the past, the present or the future. Here he has a number of quotable things. Take this ; "The bird is in the egg ; Conservatism would leave the egg unbroken, leave everything as it is and has been : it will get an addled egg. Radicalism would impatiently break the shell to let the imprisoned captive free ; it will get a dead bird. Christianity breeds the egg and the bird breaks its own shell." There are quite a number of printer's errors, we are sorry to see. Are Irish printers more "throughother" than English printers *by and large* ? Nevertheless we commend this book to the notice of readers of THE CHURCHMAN who are not afraid to read a book written by a Jesuit because in spite of its bias it is singularly broadminded, anti-modernistic and cultured, and, on the whole, Christian. A. W. PARSONS.

EUCCHARISTIC DOCTRINE IN ENGLAND FROM HOOKER TO WATERLAND.

By C. W. Dugmore, B.D., M.A. S.P.C.K. 7/6.

To cover the Eucharistic doctrine of three centuries, as does this Norrissian Prize Essay of 1940, is a marvel of compression and we congratulate the author on a useful introduction to one of the creative periods of Anglican thought on the Eucharist. It is mainly on the score of compression that an historical essay of this kind can well be criticised. There is an obvious danger that compression may spell suppression or at least over-simplification. Within the limits of his space Mr. Dugmore has evidently striven to avoid both dangers and the plethora of references and quotations, for which such an introduction as this is perhaps overweighted, make us all the more willing to follow his guidance.

Beginning with "The Elizabethan Settlement," the author surveys the teaching of 'High' and 'Puritan' Churchmen under the Stuarts, passing to what he calls "The Evolution of Central Churchmanship," "The Conflict of Ideas from the Restoration to the Revolution," "John Johnson and the Non-Jurors" and closes with a chapter on "The Influence of Deism and the Triumph of the Via Media." Opinions will no doubt differ as to the doctrinal alignment of particular writers of this period but there will be substantial agreement with the author on the part of those not disposed to attach exaggerated importance to *obiter dicta*. Too often utterances of this kind are given the weight of doctrinal judgments.

We cannot quarrel with an academic thesis that it fulfils the purpose for which it was written but it is impossible to read the great writers of this period without trying at the same time to compare the quality and scope of their teaching with the rigidity and narrowness of some popular Anglican *cultus* and doctrine. We find ourselves in entire agreement with the strictures Mr. Dugmore passes, e.g., on Thorndike and others, that "it is not legitimate to halt in the pursuit of Truth until the human mind has exhausted its capacity for grappling with ultimate Reality, and has explained so much of the Truth as it is capable of understanding." The sponsoring of the opposite opinion as "the strongest and most characteristic tradition of Anglicanism" by no less a document than "The Report of the Commission on Christian Doctrine" (p. 170) has too often *in practice* the baleful effect of a materialistic doctrine of Divine Grace, not to speak of an arbitrariness we cannot associate with divine Love. For the re-statement of Eucharistic doctrine we may perhaps be allowed to add that the writers of this period, like the members of our own "Commission on Christian Doctrine," were too hag-ridden with the necessity of refuting the sophism of Transubstantiation to speak with relevance to this modern world of 1943 and all that.

While Eucharistic doctrine is shamefully neglected by the present generation of Evangelicals—and even the infinite suggestiveness of the bread and wine constantly overlooked—they can at least take the undeserved crumb of comfort that the doctrine of the Eucharist implicit in their teaching and *cultus* is much more in consonance with the teaching of the Anglican divines of these centuries than

that of some who lightly dispute the right of Evangelicals to call themselves Churchmen. A perusal of this volume will make many a reader re-echo the words of Dr. Darwell Stone in his masterly history "It is touching to notice the language of devotion which men of the most divergent beliefs have used in reference to the rite as to the explanation of which they have widely disagreed" (p. 649, Vol. ii. *A History of the Doctrine of the Holy Eucharist*). Best of all, let us hope that it will lead others to read, and not read *about*, the greater Anglican divines of this creative period. A.B.L.

SETTLEMENT WITH GERMANY.

By T. G. Dunning. S.C.M. 2/6.

Mr. Dunning begins his book by quoting some words of Chiang Kai-Shek: "If we perspired more in peace, we should bleed less in war." In war, united by one compelling purpose we are willing to sacrifice our all. If we are to win the peace we shall require a similar spirit of sacrifice, and if there is to be this spirit of sacrifice there must be a real sense of moral responsibility among our people. It is clear that there are many who do not yet realise the amount of sacrifice that is going to be necessary if we are to do all we should to help the devastated countries of Europe after the war. We shall have to send them food and economic help immediately the war ends. This means that we shall have to put up with restrictions and food rationing for a considerable period. As Christians we must be ready to do so.

What of Germany? What settlement are we to make with her? The Atlantic Charter has laid it down that all nations, victors and vanquished alike, should have access to the raw materials that they need. It should be abundantly clear to all that while one nation is impoverished, none can prosper. The nations must work together if there is to be a healthy economic system. Mr. Dunning reminds us of the vast steel and iron industries of Germany, industries which in the past only found a satisfactory outlet in the production of armaments. He suggests that these industries, which are a menace to other countries, might well be placed under international control.

The re-education of the corrupted youth of Germany will be a hard and difficult process. Mr. Dunning stresses the value of personal contacts after the war between the British and German people, the interchange of scholars, holiday fellowships and so on. The Church will have a vital part to play in all this work. It will be the task of the Church to establish contact as soon as possible with the Church leaders of Europe, and to help them in every possible way. Even in the midst of this terrible war there is a growing realisation of the reality of the Universal Church. This is one hopeful sign for the future. O.R.C.

THE ABOLITION OF CHRISTIANITY. THE DIARY OF A DISTURBED SOUL.

By John Maarten. (Translated by W. A. Whitehouse). (S.C.M.) 3/6.

Those who have read John Maarten's other book, "The Village on the Hill," will be disappointed in this one. It is not an easy task to criticise this new book. The critic is in the invidious position of appearing to be hitting back because he feels uncomfortable under the author's attack. It may be that other Christians will feel differently about the book, but the present reviewer believes that the author has spoilt what would otherwise have been a helpful and searching book, both by his style of writing, which consists of sentence after sentence in epigrammatic form, and also by many of his statements which would have been true if they had been put moderately, but which carry little conviction in their present sweeping form.

The book is a devastating attack on any form of institutional Christianity. The author voices the feelings of a group of earnest men, with whom he is in intimate contact. In his eyes organised Christianity has completely failed, and there is no hope for it. If it truly faced all the implications of faith in Christ, it would be automatically dissolved.

Many Christians will agree with the fact that the various Christian Churches have been, and still are, very imperfect mirrors of their Master. But few would take up the author's extreme view that all that is called Christianity must be swept away, especially when nothing is offered in its place except a general reference (from Kierkegaard) to a "little band of real Christians" who "will take up the cause." Who these are is not stated. Earlier in the book the

author states "I have a desire, a burning desire, to meet one real Christian here on earth." Now Mr. Maarten professes to write as one who realises that he is not a Christian in the Bible sense, an attitude which might make an uncharitable reader wonder whether his book is really sincere or written merely for effect. For if he knows what real Christianity is and sees its tremendous necessity, why do not he and his group become Christians? Institutional Christianity might reply in its defence that until these critics try to live out the Christian ideal for themselves, they cannot appreciate the difficulties under which Christianity labours. One is driven to suspect that Mr. Maarten and the group for which he writes are on the point of breaking away from organised Christianity, as other keen Christians have done before. Unless they then exist as isolated individuals, they will be forced to organise as a new group or denomination; and the result may be something much nearer to institutional Christianity than they imagine at present.

In contrast to the general attitude of Mr. Maarten, many other Christians, seeing the weaknesses of much present day Christianity are praying for revival. Revival has come in the past within institutional Christianity. It can come again. J.S.W.

THE DOCTRINE OF OUR REDEMPTION.

THE ARCHBISHOP OF CANTERBURY'S LENT BOOK, 1943.

By Nathaniel Micklem, D.D. Pp. viii. and 96. Eyre and Spottiswood. 4/6 net.

When the present Archbishop of Canterbury (then of York) wrote the Introduction to the Report of the Commission on Christian Doctrine, published under the title of *Doctrine in the Church of England*, he pointed to a shifting of emphasis from what might be termed an Incarnational theology to a theology of Redemption. "If," he wrote, "we began our work again to-day, its perspectives would be different. But it is not our function to pioneer. We may call the thinkers and teachers of the Church of England to renewed devotion of their labour to the themes of Redemption, Justification, and Conversion. It is there that, in my own judgment at least, our need lies now and will lie in the future." Prompted no doubt by this conviction, as much as a desire to complete, as it were, the preceding volume, the Archbishop has sponsored a work dealing with the great subject of Redemption. And it is interesting that he has turned for an author to a distinguished Non-conformist. Dr. Micklem has already won a place for himself as a writer who is capable of presenting the doctrine of Christianity in a clear, lucid and even unconventional fashion. His book on Christian Doctrine, published in the S.C.M. Religious Book Club volume, is probably one of the outstanding contributions to the series, and it has prepared us to expect great things of the present work.

The present study has come at an opportune moment. There is a great need for a fresh presentation of the gospel of Redemption. To the clergy especially, on whom rests the burden of proclaiming the gospel, it will prove a real help at the present time. The method of treatment, not altogether surprisingly, is somewhat unconventional in that each chapter is preceded by a résumé of its contents including (a) several of the more valuable books dealing with the subject matter of the chapter, and (b) Questions for discussion. This is a new, and much to be welcomed, departure in the Series. It enables the book to be used in discussion circles of students and educated laity. And such the Author makes clear in his Preface he has in mind.

The book is written on historical lines commencing with the question What is Redemption? This question Dr. Micklem attempts to answer by examining a series of lives who in one way or another convey the impression that they have been redeemed. "It is," he says, "victory over the world, over its drudgery and over its suffering. It is reconciliation, not only with God, but also with the life which God has appointed for us. Our redemption covers both the work of Christ for us and the work of His Holy Spirit in us." This would not be regarded by everyone as a complete definition of what we understand by Redemption; and we wonder how many of the laity would grasp his meaning, when he goes on to say that after our baptism "we must walk the purgative, the illuminative and the unitive way." These technical terms of the spiritual life are not understood by all Christian people.

In subsequent chapters, Dr. Micklem deals with the Old Testament foundation, the New Testament fulfilment, and then he proceeds to show (in the words of the Archbishop's Introduction) "How Christians in different parts of the world and different epochs of history have approached the central theme in accordance with their own general experience and the prevalent habit of contemporary (to each age 'modern') thought." And he goes on to add, "They have always seen something and missed much." The treatment is adequate and characteristic and needless to say, satisfying. Dr. Micklem does not attempt to solve the historic problems connected with the doctrine of the Atonement, but he does bring out in each successive chapter the salient features of the teaching either of a particular Church, *e.g.*, the Eastern Church (chs. iv. and v.) or of a particular individual, *e.g.*, St. Augustine (chs. vi. and vii.) or of a particular age. To refer to these sections of the book in detail would be quite impossible, but attention must be drawn to one or two points.

Particular interest, we venture to think, will be aroused by the chapter on "The Saviour of the World" in which the Author wrestles with the question raised by the fact that "many passages in the New Testament point to a cosmic and universal salvation wrought by our Lord." He stresses the urgency of the problem which arises from the circumstances of the war when so many are dying nobly who yet cannot be numbered amongst the "elect." The treatment of the subject is helpful, and from the Epilogue to the volume the subject is obviously one that haunts Dr. Micklem, and he refuses to believe that such "are passing beyond the scope and efficacy of His redeeming blood." Furthermore, Dr. Micklem believes that "our new sense of social solidarity and the agonies of the present hour are forcing us back to neglected elements in the teaching of the Bible and in the theology of those Fathers, especially in the East, who expounded for us what it means that our Lord took our human nature upon Him and thus became the Saviour of the world." Here we must leave the discussion of a most fascinating if somewhat speculative subject.

The book is a refreshing treatment of a great theme and as such, we cordially commend it to the modern Christian.

CLIFFORD J. OFFER.

TOWARDS A CHRISTIAN PHILOSOPHY.

By Leonard Hodgson, D.D. Pp. 195. Nisbet and Co. 10/6 net.

Many will extend a very cordial welcome to this volume by Canon Hodgson, not merely on account of the author's well deserved reputation as a writer of real distinction, but also out of a very real sympathy with him in the destruction by "enemy action" of the entire stocks of two of his previous works. The present volume is not a complete new work but a revision of "those parts of two of them which" as he puts it, "I am still conceited enough to think of as pointing the way for philosophers and theologians alike." And for that decision many we are sure will be extremely grateful, for there is much in it which is worthy of the most careful study.

Essentially the book is a plea, as the title indicates, for the place of philosophy in religion. Hence the reader will find no disparagement in these pages of reason, rather he will discover a full appreciation of the part which it can and should, in the author's estimation, play in religion. As we should expect, therefore, there is a real divergence between the standpoint of the Author and of those modern and in many cases, younger theologians who as he puts it, "claim to be the mouthpieces of a revelation which is beyond human criticism." Yet, as Canon Hodgson is careful to point out at the beginning of his work, this radical difference of viewpoint cuts across all existing ecclesiastical divisions. He claims to be "advocating a view which is held in every one of the great Communion of Christendom." To the mind of the Author, the Christian Revelation must not be above the criticism of human reason. "It is surely," he maintains, "more in accord with all that our faith teaches us about God to believe that He calls us away from . . . miserable makeshifts to the honest exercise of our minds, that it is His will to submit His revelation to the arbitrament of our reason." Or as he puts it later on in the volume, "If the Church has turned a deaf ear to the questionings of philosophy and contented itself with preaching a gospel which it refused to submit to criticism, it would have lost its right to speak in the name of Him Who is the truth as well as the way and the life."

Such is the point of view from which the Author proceeds to discuss some of the outstanding problems of modern theology; but unfortunately, space forbids

any examination of the discussion. But attention ought to be drawn to certain aspects of the work which will no doubt appeal to many. One question that is of perennial interest is that of the relationship between Reason and Religion. There have been times when theologians have endeavoured to separate the two. Some modern theological tendencies, as we have seen, strive to accentuate the divergence. This is partly due no doubt to an effort to lift Revelation above the scrutiny of a merely human and possibly irreverent criticism. But Canon Hodgson makes it perfectly clear that the gulf can be bridged. "They represent," he says, "neither two different methods of arriving at the same truth, nor two different methods each appropriate to discovering a different kind of truth, but the obverse and reverse sides of the one and only method of discovering truth at all." And he proceeds to illustrate this by using the terms "general revelation" and "special revelation." As an example of the latter, he writes, "a man who has entered into that knowledge of God which He has given us in the historical development of the Christian religion has, *as a matter of fact*, received a special revelation which others can only share by sharing with him in the method of discovery." (Author's italics).

The work is divided into three parts. Part one is concerned with certain Presuppositions, the second part deals with material for thought and the last part has as its title "Towards a Christian Philosophy." The second part deals amongst other problems, with such highly disputable themes as Grace, Freewill, Providence, Compromise, etc., on all of which the Author has much to say that is helpful. We would draw special attention to what Canon Hodgson says about Grace on p. 99 and Predestination on p. 107. In fact, it is very tempting not to go on quoting because he so often puts clearly what many feel but fail to express adequately must be the solution of some of these pressing problems of modern religious thought. In the chapter on "The Witness of Faith" he has quite a long criticism to make on Brunner's "Mediator" which many will read with considerable interest. The main point of his criticism is that he finds himself differing from Prof. Brunner on "important aspects" in their respective conceptions of the "God of the Biblical revelation." Here of course, we see that divergence of view as to the nature and authority of revelation referred to already. Canon Hodgson insists all through on the legitimacy of the reaction of human reason to the revelation of the transcendent God.

And here we must leave this extremely valuable and illuminating volume. Not everyone will agree with all that the Author sets out so clearly but no one can read it without benefit. And in any case it is only fair that the other side of this great problem of the place of human reason in apprehending and interpreting divine revelation should find adequate and effective expression.

CLIFFORD J. OFFER.

THE JUDGMENT OF THE NATIONS.

By Christopher Dawson. Sheed and Ward. 8/6.

Here is a study in which the author presents a searching analysis of the circumstances which led up to this second world war in which we are now embroiled, and from which he passes on to suggestions for the reconstruction which must come at the close of the conflict. These two themes form the subject matter of the two parts of the book—"The Disintegration of Western Civilisation" and "The Restoration of a Christian Order." Incidentally, although the book does not claim it to be such, one gathers that it is intended to be a statement of the aims and basis of the Roman Catholic "Sword of the Spirit Movement."

In the first part, the author traces the circumstances which led to the rise of the totalitarian states, and enumerates them as the break up of the Mediaeval Church which had given a stable background to Europe, the failure of eighteenth and nineteenth century Liberalism, and the secularisation of western culture. If the author's premises are accepted, it is easy to reach his conclusions; but many will not be able to accept them. It is to be feared that the voice which speaks in these chapters, particularly in the one devoted to "The Religious origins of European Divinity" is the voice of the loyal son of the Papal Church rather than that of either the historian or the philosopher. It is argued with forcefulness that the outlook of Luther and Lutheranism has prepared the ground for the willing submission of Germany to the regimentation under which she has lived for so long. It is not pointed out, however, that the same outlook has produced a different kind of effect amongst the Norwegians, the Dutch, and

the Swedes. Moreover, his thesis does not hold regarding those areas of Germany where Romanism is dominant. He seems to be on surer ground where he argues that the democratic ideals of the Anglo-Saxon would have been influenced by the Calvinist-Puritan tradition which, to some extent, has moulded the thought of England and the United States of America. We feel, too, that he has misunderstood the English Reformation as we read his remarks on pp. 69 and 124. Again, it is stated: "We cannot insist too strongly that the totalitarian idea was not Fascist or Italian or German in origin. It was a distinctively Russian re-action which could not have arisen without the centuries of cultural segregation and politico-religious unity which formed the Russian national consciousness" (p. 25). Yet history clearly shows that the Mediaeval Papacy was totalitarian in ideal, outlook and method, even while claiming to be above the conflicts of nationalism. Another statement seems to be in conflict with the facts: "The belief in the ethical basis of social and political life which was the inspiration of Western democracy finds its justification in the teaching of the Catholic Church and the tradition of Western Christendom. It is opposed to-day by the unethical natural law of race and class and the Machiavellian realism which makes power the supreme political value and which does not shrink from the blackest treachery or the most brutal cruelty to gain its ends" (p. 37). If this is so, we must ask why that Church remained silent at the bombing of Guernica, Warsaw, Rotterdam and London, and during the rape of Abyssinia. Whilst his first part of the book has much which is of real value and is the result of much thought, it will often be found inadequate for its stated purpose. Furthermore, the reader is often confused by the absence of any strict definition of "the Church."

The second part of the study offers reasoned proposals for a planned culture (a word which is used "to cover the whole complex of institutions and customs and beliefs, as well as arts and crafts and economic organisation, which make up the social inheritance of a people" [p. 64]); Christian Social Principles; the Sword of the Spirit Movement; Christian Unity; and a Christian Order for Europe and the New World. This is the most interesting and constructive part of the book; but even so, the limitations mentioned above have unfortunately not been removed. On the matter of unity among Christians which is envisaged in the Sword of the Spirit Movement he says: "We can take part in it by prayer, by study and by action. It is not necessary to say much about the first and last of these, for all Catholics understand the importance of prayer, and all Englishmen understand the importance of action. But both Catholics and Englishmen are inclined to neglect the second intellectual aim and to undervalue the importance of the power of thought" (p. 109). We hope that the author does not intend to suggest that English people who are not Romanists neglect prayer. We fear, too, that his plea for "a re-ordering of all the elements of human life and standards by the power of the Spirit: the birth of a true community which is neither an organic mass of individuals nor a mechanised organisation of power, but a living spiritual order" (p. 110), implies an unity under the Papacy. Our fears on this subject seem to be confirmed by the attitude of the Vatican to the Sword of the Spirit Movement which seems to have been imposed on the late Roman Catholic Archbishop of Westminster who inaugurated the movement. Again, we are not convinced that the Encyclicals imply a recognition of an "affirmation of the right of religious freedom" (p. 114). The action of the Roman Church towards other Christian bodies in Spain since the revolution, in Portugal at the present time, and in Abyssinia after the Italian invasion do not give the author any ground for his assertion, nor yet does the silence of the Vatican on the definite aspect of Religious Freedom as embodied in the Atlantic Charter.

Those who differ from the author in a number of his conclusions will echo his statement on p. 153: "Religion is the only power that can meet the forces of destruction on equal terms and save mankind from its spiritual enemies. The world mission of Christianity is based on its conception of a spiritual society which transcends all states and cultures and is the final goal of humanity." Yet we envisage a unity which can be secured, not as a hard uniformity, nor yet as a visible unity under one living head, but a unity of the Spirit which is expressed in and under the bond of peace.

Here is a book which should be studied. There is no question that it will be hailed by members of his own communion; and it will enhance his popularity in the Roman Catholic circles of the United States. Yet we fear that for many thinking people of these islands, it will raise far more questions than it answers.

THE JEWS IN A CHRISTIAN SOCIAL ORDER

By *Olga Levertoff*. 66 pages. S.P.C.K. 2/-.

This little book (the Dean of Canterbury in his Preface quite rightly calls it an essay) has proved a genuine disappointment to us. We can best compare it to part-worked blocks of marble in the sculptor's studio. Looking at them individually we can get a sense of beauty that could be. But the studio as a whole gives an impression of chaos. So it is with *Olga Levertoff's* work. It abounds in provocative thoughts, and keen insight into some of our greatest problems, but they are not worked out, nor is there any clear connecting link between them.

Both language and title give an insight into the essential weakness of the book. Most will find it difficult reading and that, not because of the thoughts, but because the writer would seem almost to be the slave rather than the master of the words she uses. The title is completely out of place. Beyond one of those attacks on the present order, which are so common these days, there is no discussion either of the possibility of a Christian social order or of the form such an order would take. Much less is there any consideration of the Jews' place in such an order. The writer falls into a very obvious pitfall. She is so concerned with proving that racial anti-Semitism is un-Christian, that she does not really ask the question whether anti-Semitism may not have other and more vital roots.

We do not doubt that she is correct in claiming that the responsibility of presenting Christ to the Jew is primarily that of the Jewish Christian, but we find it hard to accept her definition of him. Just as the type of Christianity for which Dr. Paul Levertoff stands has its place in the body of the Church universal, so that form of Jewish Christianity which accepts his views has its place in presenting Christ to the Jew. But just as we cannot confine the Church to those sharing Dr. Levertoff's views, so we cannot insist that vital Jewish Christianity must accept them either.

H. L. ELLISON.

THE GOSPEL AND INDIA'S HERITAGE.

By *A. J. Appasamy*. S.P.C.K. 8/6. 270pp.

On the outside cover it is stated that this book was written at the request of the National Christian Council of India in order "first, to present the Gospel story in a form which will appeal to Indian readers: secondly, to bring it into relationship with the best traditions of Indian religion."

In the introduction the author gives us the clue to the strong and the weak features of this book. His father was baptised at the age of 24, and became a keen evangelist, becoming president of the Indian Missionary Society.

He retired from the legal profession at the age of 54. "In his sixty-seventh year a strange new passion began to consume him, the passion to see God." Coming into contact with a Hindu *Yogi* he began to practise *Yoga*, the Hindu method of seeking absorption in the Divine essence, by means of abstraction, together with restrained breathing and other physical means. The son, then fresh from studies in Oxford, sympathised with his father's aspiration, and regretted that he received so little help from his Christian teachers, whose "sermons were all meant only to deepen the sense of sin and to show that God's forgiveness is available for men."

Whilst at Oxford, the author, who obtained there the degree of doctor of philosophy (as well as the M.A. degree at Harvard) wrote a thesis on the Gospel of St. John and Hindu *Bhakti* literature; evidently making a very thorough study of the latter. With this background, Mr. Appasamy defines his object as being "to study afresh the life and teaching of Jesus as they are recorded in the gospels, and to explain them in relation to the spiritual heritage of India."

This fairly describes the contents of his book: there are chapters on the teaching of Jesus on God, the Holy Spirit, Sin, Forgiveness, Fellowship with God, Ethics, the Church, and the Future Life. On all of these subjects there are full quotations of Christ's teaching from the Gospels, together with others from selected Hindu writings, ancient and recent, with comments on the parallels and differences between them.

What Mr. Appasamy takes for the "spiritual heritage" of India, is viewed from a special point of view, that of the *Bhakti* or mystical school of thought.

In the introductory chapter he rules out Islam as outside his scope, and disregards polytheism and idol worship, which of course form the real religion

of India, with the remark that "ordinary people . . . are not clear in their minds as to the relation between all the numerous gods and (the) one God." He also leaves aside the main streams of Indian philosophy, which are either atheistic or pantheistic, and confines his attention to writings of the theistic *Bhakti* school, one which of recent years has been increasingly brought into prominence by men like Swami Vivekananda, who have defended Hinduism, importing into it Christian ideas, and in their translation of ancient writings into English using Christian terms which give an appearance of similarity to Christian thought which is not present in the original.

It is all to the author's credit that he has made a deep and sympathetic study of these *Bhakti* writings, and brought out from them all that can be regarded as true and helpful; and the experienced missionary will be able to make good use of this part of the book. But the English reader must be warned that Hinduism is here seen through *very* rose-coloured spectacles, and even the quotations, in their English form, often give quite a different idea from the original. As examples *Dharma* (duty, especially caste-duty) is translated by "righteousness"; and the Hindu *Nirvana* (non-existence) is assimilated to the Christian doctrine of union with God.

A more serious matter is that the writer's outlook on Christianity is that of the modernist school. It can only be regarded as extremely unfortunate that a book appearing under the auspices of the National Christian Council, and designed for translation into the Indian vernaculars, should tell its readers that the gospel of John is "not reliable" in its history, and that Matthew and Luke contain stories which are only "pious beliefs of earnest Christians of what Jesus was likely to have taught and done". We are told likewise that "in some important directions" Christ rejected the teaching of the Old Testament about God. It is on a par with this that in a chapter on "Jesus the Incarnation" there is no mention of our Lord's wonderful Birth.

After the same fashion the Epistles are very rarely quoted, and then sometimes with the introduction that this was what Peter "thought," or what Paul "taught". It is true that the unique claim of Christ to be the Incarnation of God is defended, and that the Resurrection is stated as a fact, but there is a marked disposition to avoid "the offence of the Cross."

Christ's own teaching is fairly and fully given, and has been evidently studied with insight and sympathy, but the presentation is of Christ as Teacher, rather than as the Saviour from sin. The "gospel story" here given is assimilated to those philosophic discussions dear to the mind of the Hindu: it lacks the apostolic notes of hatred of sin and passion for righteousness, of glorying in the Cross and in persecution for Christ's sake, of defiance of the world, and of the triumphant hope of the Saviour's return and the heavenly inheritance.

We lay the book down with a sigh, and with the hope that the good which it undoubtedly contains may not be undone by those defects to which we have called attention.

CYRIL BARDSLEY, *Evangelist*

By Joan Bayldon. 9/- S.P.C.K. 213 pp.

The numerous friends and admirers of the late Bishop Bardsley will welcome the publication of this excellent biography. It was undertaken at the request of Deaconess Bardsley by Miss Bayldon, to whom the Bishop was engaged, when his unexpected illness and death occurred.

She has given us in this volume what her readers would most desire, a vivid and illuminating picture of one whom the Bishop of Sodor and Man in his foreword well describes as a true servant of God, a great worker and a faithful friend.

The greater part of the book is taken up with the years of his episcopate, first at Peterborough and then, after the division of the diocese which he carried through with characteristic energy and enthusiasm, as Bishop of Leicester.

The portrayal, as the title indicates, is of the man rather than of his work. It is well done, and we are made to see his singleness of purpose in any course which he was convinced was right; his abounding energy, leading him time and again to overtax his strength; his joy in life and his love of games, of happy gatherings and of children. We can hear again his resounding laughter, as he tells some story against himself, as of the bridegroom who after his wedding address thanked him for his "beautiful words of sympathy," or that of the

child in a school which he visited as Bishop, who thought he must be "the new curate," on which he remarked, "that sort of thing cheers one up!"

His zeal for missionary work lasted through his life, both before and after the years he gave as honorary secretary of C.M.S. He immensely enjoyed his visits to the Mission Fields, to Japan, China and India. At his first contact with the mass movement in S. India, he rejoiced to see the hundreds of converts, the men cheering, and jumping as they cheered, and described the scene as "most moving." These visits provided him with precious memories, of which he made full use in his constant and successful efforts to stir up missionary enthusiasm wherever he went.

He had great gifts of friendship, displayed either to the men of the great Bible Class which he inherited and maintained at St. Helen's, or to the members of the staff at Church Missionary House, for the clergy and laity in his diocesan work, for his fellow-passengers on a voyage, or for the poor and the children wherever he met them.

Throughout his life he combined an earnest belief in prayer with a deep and sincere spirit of humility. It was his intense desire to be like His Master, and this is not the least of the reasons why we can heartily endorse the remark made in the foreword that there could be "no finer incentive to a youth contemplating the work of the ministry" than the reading of these pages. G.T.M.

REVIVAL AND RECONSTRUCTION.

TO CHRISTIAN ENGLAND

By John Armitage. Longmans. 5/-.

THE DAY IS AT HAND

By Alec Boggis and Kenneth Budd. George Allen and Unwin, 5/-.

Both these books have dust covers. We wonder about them! The book publishers won some consideration from the Government. Ought they to use paper for dust covers? These books seem to need reform on the outside. Which thing is an allegory! Much of what we find, particularly in the second book, is dreadfully superficial. John Armitage makes quite definite and practical suggestions for action but most of these are based on some of those hastily convened, hurriedly planned and inadequately represented conferences which have been such features of the life of the Home Church in the fateful years since the last war. Their weighty tomes of findings, speeches, and resolutions lie unheeded in many a library and may be found long after the event still uncut in second-hand bookshops. How many of them went up to Heaven in the smoke of Paternoster Row! But Mr. Armitage does not suggest more Conferences. Many will rejoice at that. He pleads for the establishment of a research station, adequately staffed, which will face the task of creating an informed Christian opinion throughout the country. This book, however, should be read. The writer really has something to say. The other book consists of letters from a layman to a parson. Judged from the literary standpoint much of the writing is excellent but as the Bishop of Sheffield says in his foreword: "The true answer to some of these questions lies at a deeper level and requires a study of Christian theology." The padre writes replies to the layman's criticisms. They are models of appeasement and truly Anglican since they endeavour to keep the mean between two extremes. The layman asks in one letter: "I am aware that sanitary inspectors and various laws exist to protect employees, but was the Church responsible for any reform of this nature?" Surely the answer is that there is no machinery in a Democracy which would enable the Church to become directly responsible for such reforms. If he means indirectly, has he never heard of Lord Shaftesbury, or read "The History of Social Christianity" in two volumes? The Church has its job. It has something better to do than inspect drains. All the problems of the better order are problems of the better man. Let the Church stick to her last and preach and practise her Gospel. Other things will be added unto her. A. W. PARSONS.

THE ETERNAL KINGDOM

By Professor C. J. Wright. James Clarke and Co, Ltd. 142 pp. 5s. net.

A day of universal chaos and conflict demands of all who profess a religious faith the most honest and serious thought of which they are capable. Is there

any background of eternal life and purpose which can give meaning to the apparently disordered and tumultuous rush of temporal events? Has human life any destiny other than that which so obviously overtakes and overwhelms a vast multitude of human lives? These are questions which cannot be allowed indefinitely to go by default, and to refuse to face them is to take sides, for all practical purposes, with despairing agnosticism if not with virtual atheism. It is to help us toward a positive understanding, in days such as these, of the faith we profess that this admirable book has been written.

Early in the development of his thought, the author makes the quite deliberate assertion that "so far from the ideas of the Kingdom of God and Eternal Life being mutually exclusive or distinct, neither has any meaning apart from the other. They are different phrases giving expression to different aspects of the essential nature of Christianity as it was incarnate in the life and set forth in the teaching of our Lord." Whatever else Mr. Wright has to say is directly related to, and for the most part grows out of, this promise. In the opinion of the present writer it is substantially true, and therefore, indispensable for any proper understanding or presentation of the Christian faith relative to our time. In Jesus Christ both the fact and the nature of the Eternal Kingdom have been revealed and may be "discerned" by the man whose vision and faith are consequent upon the light and leading of the Holy Spirit. By its inevitable reaction and relentless opposition to Him the rule of this present world-order exposed and condemned itself. And the same absolute opposition will always be manifest when the Church which is the age-long Body of Christ, and therefore the incarnation of the Eternal Kingdom, is true to her essential nature and mission. At one and the same time she represents and releases the Eternal and all that is merely of this present world rushes to judgment. Yet on the other hand, "we may serve Mammon as much in Church as in State, as much in the things we call 'secular' as in those we call 'sacred.'" The apostasy to this worldliness of standards and aims is the ever-present, as it is also, the most dangerous, temptation to the Christian Church.

The qualitative relationship of the Eternal Kingdom to "this world" offers the key to a practical consideration of the problems of eschatology. These are Mr. Wright's concern in the last chapter of his book. Faith always has a forward look, and the faith of "the son of the Kingdom" "assures him that the Divine Father's Rule has the quality of eternity within it," and nothing else has! Toward that he can look, and for it he can live. But for it he must also *work*, for it is no less true that "he has no right to believe in a future celestial Kingdom if he does not seek here and now the things of eternity." In a word, his belief in the ultimate vindication and supremacy of the Eternal Kingdom must be so vital that he lives by it and in it *now*.

Not the least merit of this book is the fact that it combines in a quite unusual degree sound scholarship and devotional insight. It will be read with profit both by the theologian who is something of a saint, and the saint who is something of a theologian. And none of us should be content to be only the one or the other!

T. W. ISHERWOOD.

SOCIETY: NATURAL AND DIVINE

By A. P. Carleton. S.P.C.K. 6/-

The present book is an attempt to work out the relations of the Church with the world, anticipating the problems of reconstruction and re-union of the Churches. It is written with care and reveals a wide knowledge of Holy Scripture. The author presents a case which is worked out with clear logic, and his conclusions are inescapable if his premises are accepted, yet the book betrays a doubt about the general acceptance of his premises, particularly in the chapter on "the Church and Natural Society." The book shows a desire for re-union with the unreformed Churches, but makes no real contribution to the problem of re-union with the Free Churches, for courteously as the differences are stated, the reader is always aware of the underlying, offensive patronage of one who clearly holds a mechanical theory of Apostolic succession and its consequent emphasis upon the Eucharistic aspect of the Lord's Supper to the expense of its inner aspect of Communion. In the preface, there is a significant phrase following a statement that the M.S.S. had not been first submitted to the Superior of the Community to which the author belongs: "If, however, I have unwittingly written anything contrary

to Catholic Truth or likely to cause pain to my brethren, I will willingly withdraw it." Under such an outlook, what is the use of the right of private judgment?

E.H.

" THE ETERNAL FRONT "

By Elizabeth Castonier. James Clarke. 3/6.

In this little book of 125 pages we have been given a simple, but a vivid statement of conditions in subjugated Europe; a statement which anyone can appreciate and understand. It tells how, "in spite of terror and oppression, in spite of ruthless persecution by the Gestapo which the New Order brings upon Nazi-subjugated humanity, a new front has arisen to fight Godlessness and to hamper and forestall the New Order doctrine." This new front is named "The Eternal Front," for it is a front in which the Christian Churches and all Christians are fighting to defeat Nazism.

The first chapter is a brief analysis of the rise of Nazism and the vaunted New Order which has been built upon broken solemn pledges. It also shows its awful corruption of misled youth and its inherent hostility to the Christian Faith by preaching and enforcing the new myth of the "German nation, in its blood and soil and in its creator, Adolf Hitler." Then, quoting documentary evidence, we are shown how the "Eternal Front" is in action, fighting only with the weapons of the Spirit, in Germany, Austria, Czechoslovakia, Poland, Holland, Belgium, Denmark, Norway, and France. It is a heartening story, and it makes us pray for our Christian brethren on the continent of Europe in their struggle. E.H.

CHANGE HERE FOR BRITAIN

By Cecil Northcott. S.C.M. 2/6.

Few can doubt that a Social and Moral Revolution is happening here in our own country as well as in all other countries in the world. In some cases the transition is already completed and "the privileged classes" to-day are those who are engaged in industry and the average workman is better off in material comforts than those who were the privileged class in the early Victorian Age. Whether this is good or bad for the country in general, time alone can tell, but this Modern Revolution which has put Labour Leaders into the Cabinet and given the "man in the street" a plethora of "social services" for his enjoyment, provides plenty of matter for the serious consideration of those who want to understand the trend of present legislation and the results which will follow after the War.

It is along these lines that Mr. Cecil Northcott has provided some excellent pabula for our spiritual digestion. Religion and Life Weeks are now being held all over the country and they will be prepared for and followed up by Discussion Groups which will try to consider our present problems from every angle of approach. This book is written from the definitely Christian standpoint and it will be of real service to those who are anxious to see the world "reborn into the Christian Faith. . . . The Church is the oldest organisation we have and it is the most comprehensive. . . ."

The clergy will find much worth reading in the chapter on What about the Church. The opinions of the "outsider" in St. Albans are a fair summary of what is thought about it in the average provincial town. (London's gross irreligion stands in a class by itself and the combined influence of all the churches there is not nearly so strong as is customary in the provincial towns). It is not true to say that "80% of Britain is out of touch with organised religion" and it is not right to assume that bishop's palaces and incomes are "a fruitful source of agnosticism." The chapter however, as a whole, is crammed full of topics fairly treated and admirably suited for general discussion.

The book is divided into eight chapters dealing with the following subjects: Britain Thinking, Hope for the Family, Education for Everybody, Work, Land and Leisure, Partners in Empire, Material for a New World, What about the Church? and A Living Democracy.

The admittedly "enormous area of life and politics which has been covered" needs to be digested in carefully planned discussions and, excellent plans for this are provided in the last fifteen pages of the book.

J. W. AUGUR.