

THROUGH CHAOS TO COMMUNITY. By John Macmurray. (National Peace Council; 6d.)

In the course of the two complementary addresses reproduced here Professor Macmurray elaborates the theme that any form of reconstruction implies that 'many millions of people must change their individual habits of life at the same time, in the same direction.' Christianity, he asserts, is the only 'universal' religion which can undertake this. But not necessarily any Christianity, in the sense of organised Church, that we know, for 'this force is now largely independent of the temporary fortunes or prestige of the Christian churches.' The Christian churches have strayed far from their Hebraic origin and have permitted a false and disruptive dualism, allowing Christianity to evolve into pure spirituality, while surrendering our secular culture to the classical, but pagan, Graeco-Roman tradition.

Much of this is true, but as presented it suffers from a double defect. Nowhere is there any attempt to define Christianity, rather is it treated like a Sorelian myth, e.g. 'History has made Christianity a psychological force for world unification of immense and increasing magnitude.' The essential point which is missed is that Christianity is a religion of Redemption which gives new life in a more profound sense than can ever be encompassed by the words 'common life,' 'fellowship,' etc. The author is right when he points out that the Jewish element in the Christian stream has been minimised, but he has not realised the nature of this contribution. The Graeco-Roman cure for the ills of the world is an increase of knowledge; in other words, the defect is in men's minds; while for the Hebrew the defect is in the will, and man needs to be redeemed from the effect of his sin. Christianity renews man while incorporating him, body-soul, into a community which though spiritual should affect his every action.

J.F.

MOBILITY OF LABOUR. By Margaret M. Atlee. (Catholic Social Guild; 6d.)

This sixpenny booklet is a consideration of the transference of populations from one part of the country to fresh industrial fields. Examples are given from the inter-war period; and very dismal reading they make. True, no compulsion was used; anyone unemployed, and living in a distressed area, who decided that a philanthropic industrialist had not been sufficiently discriminating in his choice of area for a new enterprise, always had the delightful alternative of the Dole and subsequent malnutrition. This scheme for the alleviation of industrial chaos seems about as practical as removing the patient from the germ—leaving the latter in the hospital bed, unchallenged.

Small wonder that the author accepts this principle with great reservations only. In the conclusions and recommendations at the