

**PAX CHRISTI: The Peace of Christ. A New Policy for Christendom To-day.** By the Rev. Albert D. Belden. (Unwin; 3s. 6d.)

Dr. Belden starts from two postulates: that for the Mystical Body to be split asunder by war is an intolerable situation, which causes widespread distress of conscience; and that if the 500,000,000 Christians in the world agreed to outlaw war there would be no more war. He goes on, therefore, to argue, not for pacifism in the usual sense, but for this formal act of outlawry: he appeals for a promise on the part of the individual Christian to adhere to it when sufficient numbers shall have been mustered to bring about an official declaration from the Church leaders. The book is written with a sincerity and courage which command sympathy. But while the argument is weakened by the irrelevant inclusion of much that must alienate either the non-pacifist or the members of this or that Communion, one's main difficulty lies in the second postulate. It might well be verified if the Christians were evenly distributed throughout the nations of the world; but in fact there are nations in which the Christian minority is so small as to be quite negligible. The desired declaration therefore would put the predominantly Christian nations at their mercy: it would outlaw not war but defence. Dr. Belden insists that he is not arguing for pacifism, but appealing to all Christians alike: he must surely, then, meet this difficulty before his policy can be called practical.

G.V.

**PASTOR'S PROGRESS.** An autobiography. By Arthur W. Hopkinson. (Michael Joseph; 10s. 6d.)

This is a readable, often an entertaining book. The range of experience and acquaintance of the author ought to have made it an extremely valuable one; but the impression is that he fails to communicate: much is said that is important in the two hundred pages, but the total effect lacks unity: one has shared many disparate happenings without having met a person. This is partly the result of the technique: 'writing backwards' from the present to the past has much to commend it, but it calls for a subtlety and concentration far greater than it receives here. Catholics will read the book, it may be supposed, as a help to the understanding of the Anglican point of view. They will find that the author is able to combine a devotion to the tradition of the Tractarians with an interest in the spiritual healing movement and an extreme eclecticism in theology, but not with a sympathetic understanding of the Church: 'Rome disappointed me. And St. Peter's gave no impression but that of size. It could never be the central Church of Christendom.'

L.T.

**THE NATURE OF CATHOLICITY.** By Daniel T. Jenkins. (Faber; 5s.)

Mr. Jenkins, in this provocative little volume, attempts to define the 'essence' and qualities of the Catholic Church in the light of

**Barth's Theology of Crisis.** He has succeeded in presenting very forcibly the doctrine of a Church reforming herself continually in the light of Divine Revelation, but, like so much writing of a similar nature, it derives most of its strength from the zeal and sincerity of its author. The book shows signs of too hasty writing and in many places the argument is weak, particularly in the section concerned with the Ministry. It is at this point, indeed, that we find the weakness of Mr. Jenkins' premise. The total rejection of the natural implied in Barth's teaching inevitably leads to the rejection of the Church as a visible community. Mr. Jenkins' attempt to meet this difficulty is not happy.

The book is unfortunately marred by many expressions of opinion somewhat overzealously worded, and by imputing to the teaching authority of the Church doctrines, particularly on the subject of papal infallibility, which are very far from being accurate. We strongly recommend Mr. Jenkins to enlarge his knowledge of Catholic doctrine and we are sure that thoughtful reflection will deliver him from such conceptions as, for example, his failure to find anything more in the Papal Encyclicals than 'dreamy platitudes' and 'complacent self-congratulation.' With all its defects, and they are the defects of youth, the book does represent a courageous attempt to present the problem raised by a divided Christendom in terms which are far from being contemptible, and which by their very positive and dynamic character are charged with promise for the future.

IAN HISLÖP, O.P.

**THE FOOL'S PROGRESS.** (By Rom Landau. (Faber; 5s.)

It is not a good thing for a nation when its national characteristics acquire a publicity value. They tend to become fashionable, and the personality of individuals is too valuable a possession for its suppression under the veneer of a cultivated normality to be anything but a tragedy. The increased contacts with European ways of life which, in recent years, have been possible for the people of these islands, have shown most of us that there are differences, often profound, between our modes of life, our reactions to the everyday situation, and those which obtain in other countries. Being what we are, we are inclined to make virtues of these differences, and to see in them the strength of our national character. Inevitably we find vice where our own particular idea of virtue is absent, and set up a code of behaviour based more on our own peculiarities than upon any fundamental ethical principles. Mr. Landau has analysed the British character in just over a hundred pages. In a book of this size, which treats the people of Yorkshire and Sussex, Wales and Somerset, Inverness and Glasgow, all under one head; which cites Lord Grey of Fallodon, Mr. Montagu Norman, Lloyd George, Bernard Shaw, and Neville Chamberlain as examples of the same national quality—in this case boyishness—generalisations must of necessity abound. All