

ness of even the most oppressed workers, the sense of the dignity of the human person in its function as worker (which is the essence of their lives) represents an incontestable spiritual progress and is the central spiritual datum of the economic problem. It rejects irremediably every kind of paternalism, that is, every attempt on the part of the ruling classes to improve the worker's conditions from without and from on high, even when the attempt is disinterested . . . The worker will improve himself." The discussion, again, of What we are to do, here and now, is of first importance. This is not meant to be a final programme: it cannot but be a most valuable basis for further discussion, and a lead for action.

GERALD VANN, O.P.

THE PHILANTHROPIC MOTIVE IN CHRISTIANITY. By Frank M. Hník. Translated from the Czech by M. and R. Weatherall. (Blackwell, Oxford; 16s.)

The author of this "Analysis of the Relations between Theology and Social Service" is Reader in Christian Sociology and Ethics in the John Hus Theological Faculty in Prague, and, we are told, in a Foreword by the Principal of Manchester College, "one of the younger leaders of the new and remarkable Czechoslovakian Church," a Church of liberal Christians that in England would be called unitarian. "We understand by Christianity," Dr. Hník declares at the outset, "a collection of organised tendencies to follow Jesus Christ in common, within ecclesiastical aggregations from Apostolic times until the present day." Further in discussing the "good tidings of Jesus Christ," Dr. Hník is satisfied that "Jesus did not even contemplate the creation of a permanent organisation for the furtherance of the religious community of his adherents." From this standpoint we are led through the centuries to the examination and criticism of contemporary Christian ethics, noting that "the post-Apostolic Church did not take sufficiently energetic steps to see if it could gain control of the social and economic situation in harmony with Christ's moral ideal of the realm of God"; that "Thomistic theology has remained as the classical interpretation of Christian doctrines in the Roman Catholic Church; the Lutheran and Calvinistic theologies have remained as the key to Protestantism; Humanitarian theology outlines the situation with regard to doctrine within the Liberal Churches, released in the Christian world from historical dogmatism." For this vast survey Dr. Hník has read widely and his judgments, frequently unfavourable, inevitably unfavourable from the liberal humanitarian position, are always temperately expressed. "The unhealthy element of Catholic intolerance was manifest in the

## REVIEWS

demand of Thomas Aquinas that no claim for charity should be recognised for those who had been excommunicated, as well as for those who had been pronounced enemies of the human community." Fr. Bede Jarrett's *Social Theories of the Middle Ages* is quoted in support of the statement that "dogma gained the upper hand over morality, and dogmatic exactitude over effective love." But St. Thomas has been carefully read. There is nothing slipshod in the section devoted to the social philosophy of Mediæval Catholicism. With no less attention are the social consequences and foundations of social charity in calvinistic puritanism discussed. The appalling doctrines of Calvin and our English Richard Baxter brought about "a set-back rather than progress in public charity." Dr. Hník is not easy reading and the translation must have been difficult. It seemed best to the translators to follow closely the text "rather than to aim at a more literary English." The book is far too long. Repetitions abound in the opening chapters, and a third of the volume is taken up with the social philosophy of modern unitarianism and the basis of charity in the humanitarian Church of Czechoslovakia. The eloquence of two famous American unitarian divines, W. Ellery Channing and Theodore Parker fills pages and pages. The chapter on the relation of Catholic theology to the doctrine of the liberal Christians of Czechoslovakia is far more valuable and worth all the noble sentiments of Dr. Channing and his companions put together. The good citizenship of unitarians is by this time well known.

JOSEPH CLAYTON

## WORSHIP

THE YEAR'S LITURGY. Vol. I. By the Rt. Rev. Fernand Cabrol, O.S.B. (Burns, Oates; 7s. 6d.)

Every Catholic ought to desire to participate in the Church's Liturgy in the measure in which he is able. For the living of the Liturgical Life means a more intimate share in Christ's life, His life on earth perpetuated year by year, and lived again in the Ritual Worship of the Church. The Liturgy is Christ's Prayer to the Father, and in it we have the inestimable privilege of sharing in that prayer; this is fundamental to all Liturgy, that it is, in the words of the Missal, "through Him, and with Him and in Him," that we give glory to God—*per Ipsum et cum Ipso et in Ipso est tibi Deo Patri Omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria*. Though this Prayer, as Christ's Prayer, is in itself intrinsically perfect, yet according as more and more Catholics take part in it greater glory is given to God, and He is more excellently honoured in His creatures.