

promise, behind which so many Christians are sheltering today. For this last reason alone he deserves the attention of all who profess Christianity.

MAURICE McLOUGHLIN.

TOWARDS CHRISTIAN DEMOCRACY. By Sir Stafford Cripps. (Allen & Unwin; 5s.).

Nearly a hundred years ago Sewall, the founder of Radley, wrote to Gladstone: "Let us have a few men standing up everywhere throughout the country in the legislature, in the Churches, in our schools, in Society, announcing truth as it is, and in a very short time, unless God has decreed otherwise, the Nation will be brought round." Reading this latest work of Sir Stafford Cripps one is irresistably reminded of these words, in so far as his book is that rare phenomenon, a profession of religious faith by a Cabinet minister. In style it is uneven and jerky, but this very ruggedness seems to increase the sincerity and almost evangelistic fervour of the message. In its essentials it is simple, for he insists on two points: personal sanctification and Christian action, summed up by outlining the task of Christians as 'First, so to conduct ourselves as individual Christians that, in spite of the difficulties of our surroundings, we may work towards the establishment of God's Kingdom here on earth; and second, so to influence and change our social, economic and political environment as to encourage both ourselves and others to take the Christian way of life.'

Much of what Sir Stafford writes has already been said, and perhaps better said, by social Catholics and by the large school of thought among our non-Catholic brethren who express themselves through *Christendom* and *The Christian News-Letter*; and so the interest of this book lies more in the person who says it. The theological basis is perhaps a little vague, and there is an almost impatient tone about the references to the "theological complexities that have grown up around and encumbered Christ's teaching over the last nineteen hundred years". On the question of property, he wishes to see all private property abolished that gives one individual power over another because "I know of no Christian principle or teaching which lays down the sanctity of private property." This surely argues a blind spot, because it is difficult to see how men who oppress one another as individuals, which Sir Stafford admits, will cease to do so when they become completely dependent on "the State", even when it is qualified by the magic words "democratically controlled". A criticism that one might hazard is that Sir Stafford has fallen into the latter-day error of assuming that the use of the adjective "democratic" confers grace *ex opere operato*.

In fine, despite its blemishes, a book to be welcomed not only because of its *provenance* but because of its simplicity and sincerity and its reassertion of a Christian humanism. J. FITZSIMONS.

DOOM AND RESURRECTION. By J. L. Hromadka. (S.C.M.; 5s.).

Dr Hromadka describes the currents which have swept civilisation,

as we knew it, into oblivion, and meditates upon the hopes which suggests its resurrection. The book includes a commentary on "representative ideas and personalities of modern European thought and life." Thus the publishers' blurb, and the introduction promises the reader contact with ideas . . . "that have been representative of the major trends in European thought and life in the period of the Continent's greatest tragedy. Here appears Stefan Zweig, the exiled man of letters, who in Rio de Janeiro, the earth's loveliest city, takes his own life because years of homeless and uprooted wandering have deprived him of the necessary spiritual resources to make a completely new start. An introduction is given to the thought and significance of the great Dostoyevski. This Russian novelist sensed the oncoming of the Russian Revolution at a time when Europe basked in the sweetness and light of romantic idealism. He diagnosed the sinister subterranean forces which were on the eve of disrupting the crust of Western Civilisation."

After which the reader must be prepared for the typical western estimate of Dostoyevski. He will find himself, in fact, engaged in studying the author's compatriot, Masaryk's reaction to the Russian novelist (and studying it at some length). And, unless he is already of the initiated, adding Radel, Sombart, Edgar Ansel Mowrer to his *Index Nominum*.

Here is a paragraph that gives some idea of the book's orientation. "How could we have understood it?" (The lack of prophetic sensitiveness and vision on the part of Protestant theology) "Pope Pius X wrestling in the years of 1907-1910 with Catholic modernism, was ahead of the main body of Protestant theology. The conservative groups fortified behind the Maginot Line of antique Orthodoxy, or isolated preachers and professors opposing the general trend of the so-called liberal theology, did not serve as the adequately powerful voice so badly needed exactly at the turning point of the nineteenth and twentieth centuries."

When all is said and done it seems that the way out of Dr Hromadka's scene of fog and disillusionment is to be by the road of Karl Barth's Theology of Crisis; and we watch unrewarded for the Flame that consumeth all things. There is a fashion that has us floundering wordily between the Ark and the Rock. This book does not belong wholly to the category; but we could wish for more appreciation of the Schools without which we could not so much as discuss the Resurrection that is to follow the Judgment.

J. F. T. PRINCE.

THE STUDY OF POLITICS. By D. W. Brogan. (Cambridge University Press; 1s. 6d.).

The atom bomb was scarcely needed as evidence that the progress of man's mastery over nature has been accompanied by a decline of certainty about her ways and moods. Being less confident in the exactitude of the sciences with which we thought ourselves familiar, we are more ready to accept Mr Brogan's justification of the science