

occupants for their inability to write an essay to which Miss Henriques could conscientiously award more than the most undistinguished of marks. 'Some years ago', she tells us in her Preface, 'I set a sixth form General Essay class to write an essay on 'Religious Toleration.' On reading the results, I said, 'Never mind, I will write one myself.' The ultimate outcome of that rash promise was this book'. It is a nice variation on the theme of St Augustine that the providential function of the bad is to 'exercise' the good.

To begin with, Miss Henriques has chosen a theme which is of permanent and massive importance. It matters, too, since it is essential for the comprehension of the background of nineteenth century England in politics, religion and literature. Moreover we are at a sufficient distance today from the generation with which the book deals to be able, with guidance, to see the business in clearer perspective. Miss Henriques provides exactly the guidance which is needed.

Her book falls into eight chapters. After a very useful Introduction, there is a first-rate chapter on the theory of religious toleration which is followed by chapters on Church and State, Burke, Catholic Emancipation, Jewish Emancipation, and a fascinating chapter on Evangelicals and Infidels. Finally, in a concluding chapter, the whole of a very complex subject is set in perspective. It might, perhaps, be argued that the book would have been even better if Miss Henriques had been able to command sufficient space to be able to set her subject firmly against the background of Hooker's thesis on the relations of church and state. How right she is in suggesting that the real weakness of the English Evangelicals was their distrust of reason, a point which Newman made.

It may also be emphasized that to one reader at any rate Miss Henriques has provided a great deal of, one hopes, not entirely malicious enjoyment by her exposition of the delightful mixture of idealism and rascality, of muddled thinking and clear principle, of emotive reaction and political jiggery-pokery which enveloped the controversy. Apart from the obvious interest which the book possesses for Dissenters, Jews and Catholics, it provides a fascinating illustration of the complex tangle of motives, theories and policies which go to make up or to obstruct a great movement of reform. This, one says to oneself, is how things happen; this is the real stuff of politics.

T. CHARLES EDWARDS

REQUIEM FOR A PARISH, by John Foster; The Newman Press; \$3.00.

On reading that one of the tasks to which the Vatican Council would be addressing itself was the reform of the parish, there must have been many people, both clerical and lay, in this country who murmured 'What on earth for? Our parishes are doing very well.' Such complacency needs the explosive treatment of Fr Foster's lament. The sub-title of this work is 'an enquiry into customary

practices and procedures in the contemporary parish.' He is not alone in finding that they have become routine and out-of-date, for in the very week that his book was published Cardinal Felin was telling his clergy precisely the same thing, and deploring it. But then France is not England. No, but Fr Foster is writing about parishes in England, and spells out how concern for the organized life of the parish may go far to stifle its organic life. He finds that 'the happenings and events in the life of an average parish conform to a blue-print which left the drawing board toward the end of the pontificate of Pope Leo XIII', and 'apart from minor adjustments, the established pattern of today's parochial life answers the needs of a nineteenth century community.'

A parish, to be a living community in the Church, must be more than an amorphous mass of 'practising' Catholics; it should be an organic group of 'witnessing' Catholics. He suggests that there is a problem more important than that of lapsation, it is the fact that of those who remain faithful 'very few are committed or competent enough to bear effective witness to Christian truth in their everyday lives.' We have Catholic conformity but not Catholic behaviour.

It must be allowed that a great deal of the criticism is just, although made up of uncomfortable truths which may provoke resentment rather than acceptance. But it would give quite a false impression to suggest that the attitude of the author is merely negative and destructive, for more than half the work is given over to practical suggestions for making the most of the potentialities which already exist in the parish. The central idea is that the mission of the parish is to animate society, and this demands certain changes of attitude and emphasis. The goal is spiritual maturity, so that the laity can play their part in the life and apostolate of the Church which is becoming more urgent every day.

JOHN FITZSIMONS

THE CHRISTIAN IN POLITICS, by Walter James; Oxford University Press; 21s.

Cynicism often wears the mask of realism, especially when sitting in judgment on the frustrated efforts of idealists in this fallen world. Nowhere perhaps is the temptation to do this greater than in the realm of politics. The political theory (or theories) professed by Christians is high in its ideals, yet so pitifully earth-bound in practice. Let it be said at once that Mr James has resisted the temptation, and in so doing has written a most valuable book, where a great deal of the value comes from the comparison of theory and practice.

The theory is represented by the legacy of the early Church, continued on into the middle ages, and concluding with the Christian social movement in the Church of England from Maurice, Ludlow and Kingsley in the mid-nineteenth century through Gore and COPEC to Temple in our own generation. This is contrasted with the life and work of six Christians who achieved eminence