

figures of unequal merit (cf., Barth and Hromádka) is expounded with devotion but in a haphazard and uninspiring manner. Among other things, Dr West tries several times to bring to the surface some of the unexamined presuppositions of his selected panel of theologians. It is a pity that he did not try to subject his own writing to the same treatment. Had he done so, he might have realized how uncritical he appears to be in his use of words vital to his study: e.g., 'theology', 'Communism', 'Church'. To question his use of the last word is of special importance. For Dr West suggests—rightly, it seems to me—that only a community of poverty and prayer, of trust and love, can enable individual Christians to encounter Communists as human beings. What is this Church? Is it something that does not exist today (p. 357) and must be created by men? Or is the Church something that has been in existence for twenty centuries without being recognized either by Communists or the theologians of Dr West's liking? There can be little doubt how the author would answer the last question, since his animosity to the Catholic Church comes out only too clearly when he deigns to notice her existence at all. The fact remains that Christians cannot hope to persuade Communists of the reality of their religion unless they form among themselves a unity of understanding and love, authenticated by the Lord whose servants they are. A fellow student (an ardent Communist) once said to me: 'It is better to have a unity forced at pistol point than no unity at all'. In face of this distorted but elemental longing for unity the disunited theologians and Churches that feature in this book would seem to stand a very small chance; even if they ever came to be united, their unity would be a man-made thing, it could never claim to go back organically to the time when the Servant, the Son of God, who bore the cross, appointed permanent guidance for the Christian's journey in humility, faith and love.

CESLAUS VELECKY, O.P.

FOR MY NAME'S SAKE. By Ronald Seth. (Bles; 18s.)

Mr Seth has added to his well-known books on spying and espionage 'a brief account of the struggle of the Roman Catholic Church against the Nazis in Western Europe and against Communist persecution in Eastern Europe'. He seems to be fairly sure of his ground in dealing with the West but his knowledge of Central and East European affairs appears to be less thorough. Only lack of personal knowledge of that baffling maze of events and personalities could mislead the author into making some indefensible statements. For instance, to speak of the presence of the Red Army in connection with the 1948 *coup d'état* in Czechoslovakia is to be guilty of an anachronism. On the other hand, to speak of the suffering of Slovak Catholics in spring 1945 in such a

way as to suggest that this was due to anti-Catholic persecution at the hands of atheistic Communists is laying oneself open to the charge of being *praeposterus*: one is attributing to the general war suffering sinister post-1948 qualities. One would like to know a little more about the author's sources of information on these and other points. It is curious to discover marked affinities with Galter's *Red Book of the Persecuted Church* although the book does not appear in the bibliography.

The author asks pardon of Catholics if he, not a Catholic himself, errs against rank or title or ecclesiastical phrase. I think that Catholics will find very little that will call for their indulgence; often they will feel gratitude. I am less sure about the verdict of professional students of Central European affairs. Yet it would be wrong to suggest that some minor inevitable slips render the book valueless. It has much to its credit, particularly the last chapter in which a few lessons are drawn from the factual account. More than that, the book deals with a sad story that people in the West try to forget only too easily and only too successfully. It deserves to be read by any one who is interested in the defence of the freedom of human conscience.

CESLAUS VELECKY, O.P.

MORALS AND MONEY. By Anthony Hulme. (St Paul Publications; 25s.)

Father Hulme's intention in writing this book is 'not to lay down the law of right or wrong, but to show that there are lively criticisms of modern banking, to show in what they principally consist, to relate that to the teaching of the Church on the taking of interest so that the criticisms might be, as it were silhouetted and their value stand out'. He is qualified to speak on such a subject since he is both an Associate of the Institute of Bankers and a theologian with doctorates in Theology and Canon Law.

The breadth of Father Hulme's experience has led him to place the main thesis of his book within a very broad setting. For a short book this is not altogether an advantage. The apologia explaining why a priest should be writing about money and the 'potted' background of Scripture teaching on usury do not help a great deal.

Three chapters are grouped under the heading of 'Modern Critics' of our monetary system. These chapters are devoted mainly to verbatim extracts from O'Rahilly, Soddy and Hollis. Many of the direct quotations do not seem to be of such worth that a *précis* of them could not have been made. The result would have been much more readable. 'Failure . . . to use to the full, for the enrichment of life, the . . . powers conferred . . . by . . . progress . . . is traced primarily to the private issue of money' is not the easiest of sentences to read. The main value of the critics is that they underline and give substance to the view that