

with that of the extreme opposite, well-expressed by Sir John Wolfenden in his recommendation that the law should be amended to permit homosexual acts between consenting adults. The author does in fact produce his own compromise: he says (p. 27) that those moral offences which affect the common good are fit subjects for legislation, others are not.

In seeking and finding a compromise the author reveals how much and how inevitably contemporary Anglo-Saxon Catholic thinkers are and have been influenced by their Protestant surroundings. In order to achieve this or any compromise between law and morals, it is necessary to postulate that there are moral

offences, such as lying for instance, which are private, not public matters. Those who are able to divorce themselves from the fashion for compromise may remark, or better still quote the remark, that good and evil cannot compromise. Once this standpoint is adopted, the historical approach and the broad survey of the needs of a pluralist society is abandoned in favour of a concern for individual well-being. The individual, to approach God, needs to love his neighbours. In this, the supreme purpose of man, progress is as much retarded by investing in a company with an immoral trading record as by seducing the neighbour's under-age daughter.

Peter Benenson

NON - VIOLENCE – A CHRISTIAN INTERPRETATION by William Robert Miller. *Allen and Unwin, 35s*

When the Nazis violated their occupation treaty with Denmark in 1940 by hoisting a German flag on a public building, King Christian promptly announced that he would remove it himself if the Germans did not do so; they did. Three years later, in the same country, 7,500 Jews were spirited away from under the noses of their persecutors, through the united action of an unarmed people. These are among the more colourful incidents recorded in the 'Casebook' section of Mr Miller's study of non-violence. His purpose, however, is not to be colourful; it is to record, as objectively as possible, the progress of non-violent campaigns, their tactics and strategy, their aims and achievements, from the tragic slaughter of the Moravian Indians in America in 1782 to the Sharpeville massacre in South Africa in 1962, which may have marked a failure of non-violence as spectacular as was the success of Gandhi. The histories are necessarily sketchy, but since this is the first scholarly attempt to gather together information of this kind, it is worthy of serious attention.

There is of course a strong undercurrent of moral concern. The book stands at a critical point in Christian thought. On the one hand, there is a growing concern to make Christianity politically relevant; and on the other hand, violent action

in the political sphere seems more and more to be self-defeating. The exploration of non-violence which results from these pressures fans out in two directions – into the world of politics, and into the world of theology.

Mr Miller's discussion of the practical and political aspects of non-violence would form a useful text-book or training manual for any group concerned with organising a struggle for justice without resort to force. It includes an outline of training programmes for non-violent cadres (e.g., socio-dramas in which trainees are subjected to violence and abuse so that they really *learn* how to cope with it), a discussion of the various phases of a non-violent campaign, and of the tactics most appropriate to each phase.

Theologically, Mr Miller takes great care not to make 'non-violence' into an absolute, or to derive it directly from any dogma. Non-violence can serve good or bad ends. Nevertheless, it is not ethically neutral; though it has no intrinsic power to heal and build anew, it leaves the door always open to true reconciliation. It finds both its strongest support and its natural completion in agapaic love – the outgoing, courageous love which penetrates the barriers of enmity, and affirms in the midst of hatred the unity of the human race.

G. S. Windass