

Church. The mechanical allegorizings of certain former exegetical schools are a warning against a too easy allegorizing of archetypal images.

Professor Eliade is an explorer, but it is doubtful whether later administrators will think it worthwhile to occupy all the territories he has opened up. Dr Cuttat⁴ moves in territories exotic but already known. The book has been translated into what must be some of the ugliest English ever printed, but it is worth struggling through the abstractions and neologisms for he has a valuable thesis to put forward regarding the encounter between Western Christianity and oriental religion. Briefly, and despite the danger of such simplification, Western theology is characterized by a bias towards the external and transcendental, oriental towards the inward and immanent. To some degree they are complementary, but as ways to God, both theologically and practically, the former can subsume the latter, not vice versa, and it is only in giving itself to the former that the latter can find its true fulfilment, that is to say, oriental inwardness both as a method of prayer and as a way to the knowledge of God can be of use technically to the Western and remains incomplete in itself unless it does itself pass from immanent metaphysics to transcendent monotheism. The book contains two essays; in the first these ideas are set out with the necessary caution and with stern warnings on the duty of true intellectual charity and the avoidance of facile identification of Western and oriental terms; in the second, Dr Cuttat examines the Hesychast theory and practice of prayer in which he sees exemplified the right relationship of the moments of immanence and transcendence and thus an important interpreter in the encounter between Orient and West. But again he issues the necessary warnings against dangers incidental to this method, dangers in fact well known to the Eastern theologians of the method. This hardly does justice to two essays which are densely written and stimulating at a more than merely speculative level. The dialogue here is concerned not merely with understanding a world of myth and thought other than our own, but also with a way of living and a contemplative technique which, however disused or debased it may be becoming in its own land under pressure from Western materialism, may find its true fulfilment in the Church once she herself has assimilated it to whatever is universal and not merely Western in herself.

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CHRISTIANITY IN A REVOLUTIONARY AGE. A History of Christianity in the Nineteenth and Twentieth Centuries, Vol. ii, The Nineteenth Century in Europe. The Protestant and Eastern Churches. By Kenneth Scott Latourette. (Eyre and Spottiswoode; 63s.)

Professor Latourette, having completed his seven-volume *History of the Expansion of Christianity*, is now at work on a history of Christianity in the nineteenth and twentieth centuries in five volumes. The book here reviewed is the second of these, the first having dealt primarily with Roman Catho-

⁴ *The Encounter of Religions: a Dialogue between the West and the Orient*. With an Essay on the Prayer of Jesus. By Jacques-Albert Cuttat. Translated by Pierre de Fontnouvelle with Elvis McGrew. (Desclée; 130 FB.)

licism. European Protestantism, despite certain major themes and interests, does not lend itself easily to a unified treatment, and Professor Latourette has chosen to handle his subject country by country. Indeed, it is difficult to see what else he could have done. He also deals here with the Eastern Churches, giving one chapter to Russia and another to Greece and the Balkans. There are in fact very few points of contact between the Protestant and Orthodox worlds, and these chapters appear somewhat unrelated to the rest, though, in the case of Russia at least, the theme is of the greatest interest. Of the Protestant countries Germany took the lead in theology, Britain in the application of Christianity to social ends and new practical situations. It is an interesting suggestion that English scholars tended to be less radical than German because many of them had pastoral responsibilities, whereas the German scholars were university professors without ecclesiastical office. In all countries alike there was both a deepening of devotion and a re-assertion of the Christian claim to control the whole of life, and at the same time an ever greater challenge from secularism, from new scientific knowledge, and from revolutionary movements. Devotionally speaking the response of Protestant Christians took the form either of Pictist-Evangelical movements, which stressed the individualistic aspects of religion, or of an appeal to the traditionalist elements in the Christian heritage. Though there are great differences, there are also fundamental resemblances between the Oxford Movement, the confessionalist wing of German Lutheranism, and the strict Calvinist movement of Groen van Prinsterer and Kuyper in Holland. Certain Anglo-Saxon organizations like the Bible Society, and rather later the Young Men's Christian Association, had a very wide influence, as did also some of the smaller religious groups like the Plymouth Brethren.

The range covered here is immense, and the book is much more a work of reference than a book for easy reading. The style in fact is in places rather clumsy. Very few people, and certainly not this reviewer, have the range of knowledge to criticize the whole. Here nothing more can be attempted than a few remarks about the treatment of the British Isles. In describing the relations between the Anglican Church and the Nonconformists, Professor Latourette perhaps does not sufficiently emphasize how closely religious and political issues were connected, both in secular and in ecclesiastical affairs. He also underestimates the radical and working-class connections of Methodism, particularly of the Primitive Methodists; this point is mentioned in one place, but ignored in another. It is not true that the educational reformer, Kay-Shuttleworth, was a Nonconformist; he had a Dissenting upbringing, but was himself an Anglican. Nor is it true that the Education Act of 1870 gave the school boards power to 'vote subsidies to denominational schools from the proceeds of the local rates'; this provision was originally included in the bill but was later removed to conciliate its many opponents. There are bound, in a book of this size, to be a few small slips, though the proof-reading is very good; the great editor of the *Spectator*, for instance, was not Richard Holt, but Richard Holt Hutton.

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