

## REVIEWS

mended the practice of slavery—but there are His words, “And his lord commanded that he should be sold and his wife and children . . .”; a little embarrassing to find that He insisted on the desirability of the banking system—but what could be clearer than His pronouncement, “Thou oughtest therefore to have committed my money to the bankers”? etc.

The doctrine which the author takes along with him on his voyage of discovery is admirably sound Catholic doctrine. He brings it back safely.

RICHARD KEHOE, O.P.

CATHOLICISM AND THE NEED FOR REVOLUTION. F. H. Amphlett  
Micklewright. (Centenary Press; 5s.)

In this essay on Liberal Catholic sociology, the author sets out to meet the claims of humanism and Communism. He succeeds so well that the humano-communist christianity which he “evolves” bears no resemblance to that of the historic Christ and the historic Church. He candidly puts “the Church” into the dock, frankly admitting that she is riddled with individualism and “next-worldliness,” and cuts his Catholicism to a new shape to include all human interests in the “unchanging world of spiritual values.” His task is made easy by his whole-hearted adoption of the Modernism which the Church, in the name of Christ, condemned as non-Christian but which he maintains has found a home in the broad scope of Anglicanism. He attaches himself to the body of Anglican thinkers who began in the nineteenth century to reaffirm traditional social teaching and from the Anglo-Catholics he takes the sacramental principle to work it into his new theology. His interests are catholic and his theology is catholic. His modernist interpretation of the word sacrament enables him to embrace all that he finds in the human heart. “It is only too often forgotten that theological dogmas came into being in answer to the dictates of human religious experience, that the form which they took was conditioned by the fact that they existed to supply human needs, and that the dogmas are therefore closely related to human life.” (p. 112.) Those who deny that this is the correct interpretation of the origin of the Christian religion are summarily dismissed as Fascist! On the subject of Fascism, the author permits himself the use of harsh terms. “But if the Church is ruthlessly opposed to Fascism, it must decide upon its attitude towards Communism.” (p. 173.)

With the humanist he glories in the balanced excess. “It is this living dangerously which the Fascist mentality cannot understand.” (p. 145.) The ethics of Jesus “were essentially the

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ethics of revolution and were linked with the twin factors of truth, beauty and adventure." (p. 215.) With the communist he shows a proper hatred of slums and unemployment, the pernicious doctrines of capitalism and its exploitation of "next-worldly" religion. In contrast with his dark references to "certain Fascist quarters," he holds out the hand of gentle under-statement to others. "It is true that the teaching of the modern revolutionary socialist differs in some important particulars from the teaching of Jesus." (p. 194.) "Christianity has a wider outlook than has the Marxist and it takes a more spiritual view of the universe." (p. 195.)

We have no quarrel with the author's desire to restore all things in Christ. But with his subtle betrayal of Christ, we can have no sympathy. He has forgotten to tell the humanists and the communists that while we recognise the legitimacy of many of their human desires there is a condition essential to their recognition by God. The author is troubled by the Cross; a mutilated body is a poor inducement to the humanist, and its denial of a gentle upward slope from the human heart to its spiritual enrichment is likely to antagonise both humanist and communist. So he leaves out the Cross. He therefore entices them into the spiritual world he has evolved by a trick, or shall we say, by tact? St. Paul was a blunt man. Nothing genuinely human was alien to him. "For all things are yours whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things present, or things to come: for all are yours: and you are Christ's: and Christ is God's." The process of becoming Christ's can be learnt from an attentive reading of the New Testament.

CEOLFRID HERON, O.P.

INDIA TO-DAY AND TO-MORROW. By Margarita Barns. (Allen & Unwin; 7s. 6d.)

"Do you remember the fate of Erskine Childers?" my friend asked.

"Yes!" I replied. "The Irish shot him in the back."

"Then remember the fate of those who work for countries other than their own." (p. 141).

This passage occurs in the first two parts of Mrs. Barns' book, of which only the third part really treats of "India to-day and to-morrow." The first two-thirds of the book are filled with the author's experiences in connection with an Indian Press Service, independent of the official Reuter and Associated Press. Started in 1929, this service was kept going until 1935 by the