

South Africa and elsewhere, for this policy is, as the authors say, little more than an attempt to keep White and Black relations tenuous in all except the economic sphere.

The authors conclude that the disharmony in social relations now evident in most parts of the world, and in a particularly distressing form in Central Africa, is due chiefly to the range and intensity of material relations having outrun religious inclusiveness. In a phrase which has become a commonplace, material progress has outstripped moral progress. They use the word religion in a wide sense of philosophy with its dogmas and assumptions and the moral values which go with these. Harmony, order, and equilibrium in social life cannot be brought about through political and economic expansion unless at the same time the people brought into political and economic relations share the same basic dogmas and values. If they have the same fundamental dogmas and values great diversity and competition are compatible with social stability and concord within a world society. One can only regret that Dr Wilson did not live long enough to develop this theme in partnership with his wife.

E. E. EVANS-PRITCHARD.

A CHRISTIAN IN REVOLT. By J. F. T. Prince. (Douglas Organ; 6s.) Through this small but smouldering book Fr Prince aims to harpoon the consciences of those who are described as "Neglectful Christians". He makes a sincere and stimulating appeal for a fuller understanding of the social obligations which are a part of the Christian Heritage. In no uncertain language, he calls for a revolt against the apologist of Capitalism, who misuses the teaching of the Church to defend the exploitation of his fellow men. We are reminded of the necessity to study and digest the Papal Encyclicals, and, having done so, we must devote our energies to the furtherance of their practical application. Only in this manner can humanity expect to survive the twin onslaughts of Capitalism and Communism.

The author urges a constructive revolution by Catholics which will secure the position of the family as the social unit; "renewing all things in Christ—economics not excluded". The possibility of such an appeal being successful is evident from the growth of Catholic influence in continental left-wing politics. In England, of course, the position is not so favourable, nevertheless, many Catholics are associating themselves with progressive movements, and their integrity and judgment may well earn the respect and attention of the extremists among their colleagues. It is regrettable to read that frequently the Christian who finds himself in verbal conflict with the average communist is out-manoeuvred. Yet, by availing himself of the weapons provided by the Church, he has the moral certainty of victory.

Fr Prince, in his revolt, has used forceful language, which some may find disturbing; but he forbears to raise a smokescreen of com-

promise, behind which so many Christians are sheltering today. For this last reason alone he deserves the attention of all who profess Christianity.

MAURICE McLOUGHLIN.

TOWARDS CHRISTIAN DEMOCRACY. By Sir Stafford Cripps. (Allen & Unwin; 5s.).

Nearly a hundred years ago Sewall, the founder of Radley, wrote to Gladstone: "Let us have a few men standing up everywhere throughout the country in the legislature, in the Churches, in our schools, in Society, announcing truth as it is, and in a very short time, unless God has decreed otherwise, the Nation will be brought round." Reading this latest work of Sir Stafford Cripps one is irresistably reminded of these words, in so far as his book is that rare phenomenon, a profession of religious faith by a Cabinet minister. In style it is uneven and jerky, but this very ruggedness seems to increase the sincerity and almost evangelistic fervour of the message. In its essentials it is simple, for he insists on two points: personal sanctification and Christian action, summed up by outlining the task of Christians as 'First, so to conduct ourselves as individual Christians that, in spite of the difficulties of our surroundings, we may work towards the establishment of God's Kingdom here on earth; and second, so to influence and change our social, economic and political environment as to encourage both ourselves and others to take the Christian way of life.'

Much of what Sir Stafford writes has already been said, and perhaps better said, by social Catholics and by the large school of thought among our non-Catholic brethren who express themselves through *Christendom* and *The Christian News-Letter*; and so the interest of this book lies more in the person who says it. The theological basis is perhaps a little vague, and there is an almost impatient tone about the references to the "theological complexities that have grown up around and encumbered Christ's teaching over the last nineteen hundred years". On the question of property, he wishes to see all private property abolished that gives one individual power over another because "I know of no Christian principle or teaching which lays down the sanctity of private property." This surely argues a blind spot, because it is difficult to see how men who oppress one another as individuals, which Sir Stafford admits, will cease to do so when they become completely dependent on "the State", even when it is qualified by the magic words "democratically controlled". A criticism that one might hazard is that Sir Stafford has fallen into the latter-day error of assuming that the use of the adjective "democratic" confers grace *ex opere operato*.

In fine, despite its blemishes, a book to be welcomed not only because of its *provenance* but because of its simplicity and sincerity and its reassertion of a Christian humanism. J. FITZSIMONS.

DOOM AND RESURRECTION. By J. L. Hromadka. (S.C.M.; 5s.).

Dr Hromadka describes the currents which have swept civilisation,