he draws from it: 'The task of missions and missionaries therefore is not to bring grace to those those who do not yet possess it, for grace is already offered to all; it does not consist in bringing them faith properly so called, for they already possess it, but in giving an authentic expression to this faith, in leading this dormant and latent Christianity to full Christian awareness. Neither faith nor salvation is dependent on the church's help; saving action precedes the church's action; man is already saved. The church's proper task is to make man come to himself, to tell these anonymous ones their name.' (p. 119.)

He takes strong exception to a particular quotation from Karl Rahner: 'This means that the express revelation of the word in Christ is not something which comes to us from without as *entirely* strange, but *only* the explicitation of what we are already by grace' (p. 143). His main objection, which seems to be shared by other biblical and patristic scholars, is that the thesis is alien to sacred Scripture and to the Fathers of the Church. One can only hope that the contribution of Fr Durwell will help to bring the debate on Anonymous Christianity a little further and deeper for the benefit of missionaries who so urgently need some clarifications.

However, the book is not controversial in tone, it is simply a scholarly and humble attempt to lay bare the biblical theology of the Apostolate and thereby to give encouragement to all Christians anxious to understand and play their role in the mission of the church. Most of all this book will be welcomed by missionaries who feel the need to reconsider completely their vocation.

BEDE MCGREGGOR, O.P.

ANARCHISM TODAY, edited by David E. Apter and James Joll. *Macmillan, London,* 1971. 237 pp. pb 75p.

Most of the articles in this book, in the series *Studies in Comparative Politics*, were first published in a special issue of the magazine *Government and Opposition* which set out to discuss the connection between the libertarian ideas of the 'New Left' which arose in the 1960s, and classical anarchism. On this theme, Richard Gombin poses the question, how great was the anarchist strain in the practice of *contestation* in France before and during the events of 1968; Michael Lerner contributes a discussion of anarchism and the American counter-culture; David Stafford an account of the anarchists in the development of the British new left since 1960; and Chushichi Tsuzuki an historical account of anarchism in Japan, with the emphasis on the postwar period. Nicholas Walter provides a bibliography of anarchism (for English-speakers) since 1945. These articles, though they raise some interesting points en route, give the impression of being written to order.

Three other articles are of considerably more interest. Eduardo Colombo gives a detailed account of the development of anarchism in Argentina and Uruguay, from its beginnings among European immigrant workers in the 1870s to the May-June 1969 events in Argentina and the Tupamaros in Uruguay; the narrative is set against the changing economic and political development of the two countries, and points to the emergence of a generation of young anarchist militants working alongside other, revolutionary Marxist, groups. Geoffrey Ostergaard investigates the *sarvodaya* movement, or 'revolutionary Ghandiism', in India, by means of a detailed comparison with some of the values of classical western anarchism; and comes to a pessimistic conclusion about its achievements at any but a propaganda level. Rudolf de Jong examines the impact on Dutch society in the late 1960s of the Provos and the Kabouters.

But by far the most important article, for anyone concerned with the possibilities of a mass revolutionary party in modern capitalism, is Joaquin Romero Maura's re-examination of Spanish ararchism before 1936; an article which could, however, have appeared just as happily in any other academic historical journal. He dismisses explanations of Spanish anarcho-syndicalism couched in terms of some uniquely Spanish characteristic; and instead gives a careful account of its development via anarcho-collectivism and anarcho-communism. He describes its carefully chosen organizational structure, which enabled it to avoid the bureaucratization afflicting both social-democratic and communist parties in the 1920s and 1930s. 'In-built indiscipline, for all its obvious defects, had the advantage of neutralizing in advance any attempt by governments to penetrate the leadership, and to bribe or threaten individual leaders who had few means of enforcing moderating policies' (p. 76). He argues against attempts to interpret it as a

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'religious' or 'messianic' phenomenon; the anarcho-syndicalist conception of pre-revolutionary struggle provided a more convincing interpretation of social reality for C.N.T. militants than did its main rival, third-international-communism.

David Apter contributes a rather silly introduction on some structural features of anarchism: 'What a contrast between say Bakunin and Marx for whom radicalism was less a matter of disgruntlement than prediction' (p. 6). 'In short, when the property of a youth subculture, violence is a psychological necessity' (p. 10). James Joll sums up on those features of classical anarchism which persist today. This book is perhaps best seen as a rather poor product of a flowering of interest in anarchism and 'primitive' socialism, which has produced much more important fruit in the reprinting of some of Kropotkin's major works, and the publication of a selection of Fourier's writings in English.

T. G. ASHPLANT

THE EDGES OF LANGUAGE, by Paul van Buren. *SCM Press.* 178 pp. £2.50.

This is the first full-length book by Professor Van Buren since the much-discussed *The Secular Meaning of the Gospel.* Although it modifies many of the positions taken up in the earlier book, this work remains firmly in the post-Wittgensteinian linguistic-analysis tradition, and tackles the questions of religious language and belief from the standpoint of the *Philosophical Investigations*. The first two chapters review the problem of religion (i.e. the problem of how to talk about God in a secular, technological age which can no longer conceive of 'God' as a clear name of an individual, personal being who is beyond ordinary experience) and some linguistic-analysis-type answers to it (e.g. Braithwaite's moralistic approach, Wisdom's approach through the idea that religious stories give us new ways of looking at the familiar world, etc.). The conclusion is that religion is inextricably connected with linguistic behaviour—i.e. with how religious people use words—and that we therefore need to go back to first principles about the nature of language. There follows a chapter on the centrality of language in the business of being human and experiencing the world, and this leads on to the core of the argument, which is that of its very nature religious language is language being used at its 'edges' instead of at its centre. There are certain well-established ways of using words, 'no-nonsense areas well within the edges of language, where the rules are clear, their application is undisputed, and language is safely unproblematic' (p. 83). But some people, for some reasons, want to venture away from these 'safe' areas to the edges where the application is tricky, the meanings often unclear, the going dangerous. Religious language is like this. Religious talk stretches language to the limit, to the point where it stops just short of being nonsense, i.e. non-language. There is a need to move to the edges of language if we wish to speak about certain kinds of things, or to do certain things (e.g. make jokes, write poetry, etc.). What distinguishes the Christian use of language at the edges of meaning is not the use of words like 'God' to refer to an individual being called God, but rather the stretching of language about a particular piece of history (i.e. Israelite history as continued in the New Testament) so that it comes to have a comprehensive meaning, for the future as well as the past, which no 'safe' talk about history could possible have. The word 'God' then becomes, not a term referring to any transcendent being, but simply 'the point at which the religious man has come up against the final limit of what he can say about the object of his concern' (p. 135). If this is not clear, then I suspect it is the author's fault: for this reader at any rate never became any clearer than this about what the word 'God' is supposed to do in religious language.

I find the book, for all its patient, rather pedestrian clarity of exposition, unsatisfactory for a number of reasons. One is that the shrewd hits it occasionally makes against the capitalist order (e.g. 'it is . . . characteristic of an acquisitive capitalist society like ours to be suspicious of the borders of language. . . . In a culture that wants business to be business, and no nonsense, fascination with the fringes of language will involve being at the fringes of society', p. 99) do not fully dispel the latent snobbery of its basic assumption, namely that the test of a religious language must be whether it passes the scrutiny of 'educated Christians in the West in this last third of the twentieth century' (p. 1). By not bothering to look seriously at the language used by *uneducated* Christians—that is, people who know nothing about philosophy but who stand in the mainstream of Christianity by their

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