

Book Reviews

THROUGH THE EAST TO ROME. By the Rev. G. J. Macgillivray, M.A. (Burns, Oates and Washbourne; 6/-.)

Father Macgillivray gives us in this book the history of his journey into the Church. Such histories are, almost necessarily, interesting; his is particularly so because a part of his journey lay along a road over which very few converts pass. Four years of his Anglican ministry (1910—1914) were spent in the 'Archbishop's Assyrian Mission'—a body of men originally sent out by Archbishop Benson at the request of the Patriarch to assist the Nestorian Church in Kurdistan. Here he found himself living in daily contact with Christians, separated since the fifth century from Catholic unity, yet clinging with pathetic fidelity, through harassing persecution, to the mutilated Faith which had been handed down to them. In these surroundings he was soon driven to a consideration of the fundamental question: by what authority does any body or group of Christians know, interpret and teach revealed Truth? With characteristic thoroughness he set himself to thrash out this question, and the conclusions he came to, written down as he went along, form the second half of the book. It is interesting to see that with him, as with many other converts, the reading of W. H. Mallock's *Doctrine and Doctrinal Disruption*, with its vivid exposition of the idea of the Church as a living organism, a continuous undying personality, was a turning point in his progress towards the Faith. Apart from the pages which record the development of a thoughtful mind in its approach to the Church, Fr. Macgillivray has given us some interesting descriptions of the customs of the people amongst whom he lived, and many sidelights on the mind and outlook of those whom we are accustomed to lump together in our minds as Eastern Christians.

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ESSAYS IN ORDER. (Sheed and Ward; 2/6 each). No. 4.
THE BOW IN THE CLOUDS. By E. I. Watkin.

This essay is clearly the fruit of culture, learning and much wise observation: it goes far towards substantiating its claim to attempt the Integration of Experience.

The return to order is imperative to-day for European civilization; and that return must begin with the individual. The Christianity which made western civilization can alone enable a man to assess his experience with a true sense of harmony and proportion, resting upon the foundation of sound metaphysics. Using the symbol of the rainbow, the author ascends

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the scale of being from the ultra-violet of matter to the ultra-red of mystical Vision. Between these extremes lies every phase of created activity and human experience in duly ordered relationship to God, the Author of all created being. The Positive, Ethical and Social Sciences, History, Metaphysics, Life, Art, Sex, Religion and Mysticism, each related to a colour in the 'spectrum,' are treated of in turn. There is no attempt at scientific analysis; and the coloured thread of the symbolism which knits the work together saves it from too abstract a style. Mr. Watkin is to be congratulated upon giving those Catholics whose reading extends beyond the daily Press and current fiction a work that is full of wisdom, humanity and religion.

NO. 5. THE NECESSITY OF POLITICS. By Carl Schmitt.

Economic Materialism is the dominant influence in Western Europe and North America to-day. It is tending more and more to undermine the political systems by which we are governed—the heritage of Athens and Rome. What is the attitude of the Church in her political and representative capacity in the face of this new system? With it she can establish no contact: for her *rapprochement* with existing political systems is based upon principles that form the foundation of all true Government. Authority, representation, the recognition of human freedom and individual rights have been the common possession of both Church and State. Economic Materialism, if it is to work with the greatest measure of success, must dispense with individual liberty and all truly representative principles, since it is essentially non-human and non-political in its philosophy. Despite her boundless power of adaptability, the Church can have nothing to do with a materialist system whose sole purpose lies in the exploitation of lifeless matter. The humanitarian movement, it is true, still has enough vitality to prohibit a reversion to slavery in this country, but it is drawing its nourishment to-day from sentiment and not from religion. The godless communism of Russia, with its repudiation of man as an individual and as a political animal, is the logical outcome of economic materialism. The Church by her very nature can neither recognise nor tolerate such a system. She cannot but condemn it.

NO. 6. THE RUSSIAN REVOLUTION. By Nicholas Berdyaev.

This essay follows logically from the last. M. Berdyaev shows us Russian Communism not in the abstract but as a *fait accompli*. In his two essays he traces the steps by which