

portant 'but'—he emphasises that there must be a wider psychological knowledge in the statesmen who comprise the new League or Federation if it is to succeed. Diplomacy needs more of the psychology of Dr. Brown, and considerably more of the Theocentricism advocated by Mr. George Glasgow, the ratio being one of means to end.

The book is clearly and attractively written. There are signs of haste at times, as when Dr. Brown misleadingly speaks of war as invariably the worst of all evils and elsewhere as necessary in certain situations, or when he criticises the view in *Mein Kampf* that peace can only be established by war after having implied that war may be necessary to preserve the peace. But he is always readable; and in the main his judgements of political events are sane and unbiased.

ROBERT HAMILTON.

THE LAW OF LIBERTY. By Margaret M. Harvey. Swarthmore Lecture, 1942. (Allen & Unwin; 2s. 6d. cloth, 1s. 6d. paper.)

Though speaking as a Quaker to Quakers, the author discourses fairly generally on the duties and responsibilities of Christians in and beyond the present crisis. There is first the communal witness for peace. In the words of the Friends of 1804: 'It is a solemn thing to stand before the nation as the advocates of inviolable peace,' and professed pacifists cannot but ask themselves if they too have not lived with little protest as members of a society which they saw to make for war.

There is also the witness for liberty; but the liberty a Christian looks to is 'the liberty of the glory of the children of God,' which has been veiled and countered by the 'liberties' granted by a secularist State. 'There has been liberty to create scarcity, to plan monopoly, to destroy the very means of life, and for the victim there has been liberty to waste his youth, his strength, his manhood, unwanted and purposeless. Small wonder then that men, seeing no true liberty in their precarious lives, have judged it visionary, impossible of attainment, and have largely abandoned the search, seeking now a lesser, though they feel perhaps an attainable good, security.'

For us as for our ancestors, remedy lies in the fresh and fearless application of the eternal laws of God. 'It has been one of the special temptations of our day to speak as if the word of God may have sufficed for those in quieter times, but as for us, we are in the grip of vast inexorable forces . . . The precepts of old, we say, do not suffice for our peculiar difficulties or are too difficult to apply in these more complicated days. But those books which impress us most with their eternal significance and truth, Isaiah—the Psalms—the Gospels, were written in time of crisis by men and

for men who must have felt themselves just as threatened by forces every whit as overwhelming.'

We return then to the proven path of inward communion with God, to contemplation which overflows into action. There only is man's true liberty won. 'When God,' says Winstanley, 'sets you free from your bondage, you shall find the Spirit in you, and in the midst of these national hurly-burlys, though you lack riches and food and clothes and even the communion of good people, you can rest quiet in God.'

There is much one might criticise in this lecture. Catholics will find gaps in the theology and will distrust a social philosophy in which an undefined 'equality' is treated as a good in itself (justice is the fundamental thing, implying the rightness of certain kinds of equality and the wrongness of others). But it would be impossible to close this notice in any controversial tone. Integrity, humility, spirituality are deeply impressed on the book, and the reader's dominant feeling must be of admiration.

WALTER SHEWRING.

CHRISTIANITY, POLITICS AND POWER. By Gerhard Leibholz. (Christian News-Letter Books, No. 15; Sheldon Press; 1s. 6d.)

The Church can and must concern itself with politics; it cannot to-day (as it could in former ages) withdraw itself from the world without signing its own death-warrant; modern pagan totalitarianism is the climax of a process of secularisation which started at the Renaissance—an attempt to fulfil collectively what the individual is unable to accomplish; therefore 'the present crisis cannot be overcome by the attainment of purely political aims,' 'the issue is a deeper one': there is left 'only the alternative of Christianity or paganism, of Christian renewal of political life or nihilism.' There are signs which indicate that the hope of a new Christendom (solving, *inter alia*, the problem of planning *v.* freedom) is not unfounded:—the world's need of unity and a philosophy of life, the fact that Christianity can speak with authority, the Church's ability to meet her challengers because of her full acquaintance with 'the reality of matter and evil in life' and her realist readiness to work with non-Christians who pursue similar objectives (though, alas, one wonders whether this last contention is not too optimistic). An immense multiple task waits; education, social justice, international order, and behind these a reformation in the life of the Church itself—'in the end all depends on whether the Churches take on the revolutionary character of which we have spoken'—beginning with confession of guilt and ending by bridging the gap which separates her from the world to-day and becoming again 'a truly living force capable of realising her totalitarian political claims and of creating the political ethos which God demands from the political order.'<sup>1</sup> Thus the au-