

What is crucial to the book has happened long since, at the moment of Major Scobie's sacrilegious communion. Here is the heart of the matter: the supernatural reality which is proclaimed even in the sacrilege, one might say because of the sacrilege. The subsequent tragedy is in effect a commentary on that moment, and a theologian's scruples about Scobie's salvation (and Mr Greene's apparent hope of it) must give place to the larger question—the unassailable truth of the supernatural—which dominates the book.

It seems unnecessary to add that *The Heart of the Matter* is a very great novel. It is not the answer to a moralist's *casus conscientiae*; it is one man's tragedy realised against the enormous background of God's providence. There are categories to which such a book might be assigned. It has been chosen by all the Book Clubs. Its meaning will be debated, and not least by those who share its author's faith. But it is unlikely that in our time we shall see another novel of such power and pity and integrity.

ILLTUD EVANS, O.P.

MAURICE TO TEMPLE (Scott Holland Lectures 1946). By Maurice B. Reckitt. (Faber; 16s.)

Mr Maurice Reckitt gives us in these lectures a very full and complete outline of the efforts made within the Anglican Church during the 19th century and after to apply the principles of Christianity to the sociological problems raised by the advance of the industrial revolution. Those efforts were begun by Frederick Denison Maurice, whose prophetic insight, akin in certain ways to that of Newman, early detected the fallacy of progress which deceived nearly all his religious contemporaries. His eminence as a biblical theologian, scarcely recognised during his lifetime, is only now beginning to be accepted in contemporary Anglican thought.

After Maurice there is a long line of social reformers reaching down the century to the present time, amongst whom the names of Kingsley, Hancock, Stewart Headlam, Westcott, Scott Holland, Gore and William Temple are prominent. Mr Reckitt paints in the background of 19th century 'progress' against which most of these men worked and gives us a description of the aims, often varying considerably in their extremeness, of the organisations and movements through which their work was done.

In the earlier part of the century the Oxford Movement, which was in essence a theological movement, reviving within the Church of England its dormant Catholic traditions, had no direct impact on social conditions. Newman, Keble and Pusey were greatly concerned for the poor but they thought in terms of charity, of the corporal works of mercy, of immediate relief of distress, rather than of organised effort to ameliorate social conditions; indeed it seems likely that they would have regarded the latter as altogether outside the province of the Church as such. As a result, the dogmatic teaching concerning the Incarnation and Redemption and their extension in the Church and the Sacramental system was not by

them directly related (W. G. Ward was perhaps an exception) to social conditions; and so, to adapt the words of Studdert-Kennedy, the Bread which is his Body remained cut off from daily bread and the means by which it is earned. It was left to Maurice and Kingsley, both men difficult to classify as Churchmen, to apply in early days the precepts of the Gospel to social needs; and their following was comparatively small.

When the Oxford Movement emerged from the academic stage and passed into the slums of the great cities it took with it the attitude of the leaders towards the poverty and misery found there; the corporal works of mercy rather than corporate action for the betterment of social conditions. It was only at a later stage, when the hold of the Church of England on the working class had been largely lost, that a marked social conscience began to emerge in Anglo-Catholicism, and, owing to a great extent to its influence, among other Anglican groups.

It is interesting to speculate what would have been the result had the great leaders in the revival of a Catholic mind within the Church of England, realised more explicitly the social implications of their teaching concerning the Church as the Mystical Body of Christ. The hold of the Church of England today on the English people as a whole might have been very much stronger and more extensive, for it is now a truism that it has been the failure here in England and in almost every European country, to relate the dogmatic teaching of Christianity to social needs that has caused the widespread alienation of the working class from religion.

It is not surprising that the Oxford leaders did fail in this way when we reflect that a similar failure can be laid at the door of the religious leaders and teachers of every country, and it is a melancholy thought for us that whereas the Tractarians were pioneers in the revival of a Catholic tradition in doctrinal and moral teaching, our own leaders had that tradition ready to hand and clearly taught by authority. In spite of that the applications to the concrete situation were slow in being made. With the accession of Leo XIII began the long series of Encyclicals which set with luminous clarity the principles of the Faith *vis-à-vis* the new liberal European society, the specific application to the needs of the working class being made in 1891 by *Rerum Novarum*. But these Papal directives had a surprisingly small effect upon the Catholic body; at most it can be said that they prevented Catholic social reformers from taking too easily to the principles of secular socialism as was the case with the adherents of several Anglican organisations, in the late 19th and early 20th century, who adopted a wholehearted Fabianism. Dr J. N. Figgis of Mirfield was the Anglican thinker who did more perhaps than any other to draw Anglican social thinking away from these ideas and the inevitable tinge of secularism that accompanied them, towards the idea of a society founded upon widely distributed property and corporate control of industry

such as is envisaged by *Rerum Novarum* and *Quadragesimo Anno*.

Mr Reckitt's book will repay careful study by Catholics. There is a wide field now opening up of co-operation between Catholics and Anglicans in work for the Christianisation of industry, and the reading of this history of Anglican efforts in the direction of social reform will greatly stimulate interest in it.

HENRY ST JOHN, O.P.

CHILD PSYCHOLOGY. By A. T. Jersild.

A vast amount has been written on the subject of Child Psychology, and rightly so, since many of the difficulties of children are due to a want of understanding on the part of parents and adults. There are two approaches to the subject, the psycho-analytic method of studying a few individuals in very intimate detail, and the objective, experimental method favoured by most American psychologists. The former is often repulsive to the ordinary reader, and its findings are open to question. Mr Jersild has followed the latter method and in 'Child Psychology' has given a very comprehensive survey of recent experimental work in this field with very numerous references at the end of each chapter.

The greater part of the book is concerned with the child under school age. Only in some of the later chapters is the scope widened to embrace the younger school child and the author seldom refers to the adolescent period. The subject matter covers a wide range; it includes motor development, emotional and social behaviour, the growth of language, understanding and imagination, the formation of interest, ideals, morals. There is overlapping in parts, but this is to be expected in such a large work and it has the advantage of enabling each chapter to be taken by itself.

Motor and social development is discussed in great detail for there is abundant material to hand in these spheres. The subject of children's feelings and emotions is also fully dealt with. The author lays particular emphasis on the numberless fears, which affect even the very young child, and which are often hidden owing to adult misunderstanding.

The difficulty of studying the formation of children's ideas and morals has caused a scarcity of experimental findings in comparison with other branches, but Mr Jersild lays down some sound principles. He shows how moral ideas are formed first with regard to specific acts and situations and only much later develop into general rules of conduct, and he stresses the effect on the child of the discrepancy so often found between adult teaching and adult behaviour.

The chapter on Intelligence is rather disappointing. The discussion is of a general nature and does not throw any particular light on the effect of this factor in the development of the young child. We should like to know if intelligence has any noticeable effect on e.g. the acquisition of language or child behaviour before 'the use of reason'. It is in this chapter, however, that is found practically the