

## BLACKFRIARS

### REVIEWS

ANGLO-CATHOLICISM AND ORTHODOXY, By Dr. W. A. Vissar t'Hooft. (S.C.M. : 5/-)

A remarkable and interesting book. Dr. t'Hooft, the General Secretary of the World's Student Christian Federation gives an objective account of the present position of Anglo-Catholicism and of the Eastern Churches, of their efforts towards unity, and of their relations with Protestantism. He emphasizes the significance of the fact that the hierarchy of the Church of England, which in Newman's time gloried in its Protestant character, now, for the most part, is anxious to insist on its Catholicity. His account of the position and doctrine of the Orthodox Church is clear and useful, but he is scarcely just in his opposition between that doctrine and the doctrine of the Catholic Church. There has also been a development of doctrine in the West which the East has not followed, and the expansion of the Canon Law has given the Western Church a juridical aspect with which the East finds it hard to sympathize. All this is true, but it is also true that both Churches have a common doctrinal unity in those great basic dogmas of Christianity whose theological expression was fashioned in the days when both were one. Further, in contrasting the Orthodox conception of the Church with the Catholic conception, the author should have made it clear that no Catholic theologian would consider the juridical definition as in any way exhaustive of the Church's reality : the only statement which does justice to the mysterious nature of that reality is the statement that the Church is the Mystical Body of Christ, the Incarnation continued, Christ Himself, the total Christ. Nor is the organization of the Church merely autocratically authoritarian; the laity are not passive dummies; and, in fact, as Marin-Sola has shown, have a real part in the evolution of dogma itself. We do not find the author's central thesis—the emergence of a 'non-Roman Catholicism' out of Anglicanism, Orthodoxy, Old Catholics and Protestants—convincing. We do not think it is practical nor that it is the kind of politics that should be practised. We may be deeply sensible of the loss of the religious contribution of these various bodies, and especially of the contribution of the East, and we may believe that union will bring an enrichment of theology and worship; at the same time it is essential to realize that when every effort for mutual understanding has been made—and every effort *should* be made—the question of simple truth remains. It is the truth about Rome. The whole question of unity turns on that truth, and until it has been faced the discussion remains in the air. The author sees the difficulty about Rome, but he prefers to wait, hoping apparently that Rome will change. But

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since Rome holds that it is in possession of the divinely given truth, from that very fact it cannot change. Charity forbids it—the charity which owes the truth to the world. These criticisms do not invalidate the interest of Dr. t'Hooft's book: his presentation of a complex problem does much to make that problem plain. A.M.

THE INDIVIDUAL AND THE COMMUNITY. By Wen Kwei Lias. (Kegan Paul; 15/-.)

THROUGH FASCISM TO WORLD POWER. By M. S. Munro. (Alex. Maclehose & Co.; 12/6.)

HITLER. WHENCE AND WHITHER? By Wickham Steed. (Nisbet & Co.; 3/6.)

Professor Wen Kwei Lias of Nanking University early learnt the Chinese saying, 'Mencius discussed moralism, Lord Shang practised legalism.' The respective importance of morality and law as the cement of States is his preoccupation, and he searches Western and Eastern political philosophers to see what they have got to say about it. Unfortunately, he searches too widely and gives himself no chance to show how, though communities condition individuals by imposing laws on them, yet morality leads certain individuals to revolutionize society.

What Professor Lias says of China is valuable, though his Occidental knowledge is over-generalized, over-compressed and ill-digested. Concerning the Chinese philosophers, he speaks with authority and interest, and can show more of the influence of their philosophies upon society. The work of Confucius, Mencius and their followers has resulted in a society living upon a moral basis with little intrusion of legal forms. The first Emperors, legendary figures five millenia back, governed by creating a rhythmical stability in society based upon music and a general participation by everyone in ceremonies. Later, their successors introduced laws, but the ideal order remained 'ceremonies to direct men's aims aright; music to give harmony to their voices; laws to unify their conduct; and punishments to guard against their tendencies to evil'—morality preceding legalism.

The Duke of Chou's regency in 1115 B.C., with its succeeding forty years during which no one was punished, has remained the Chinese ideal. Society has acquired an extraordinary stability on its Confucian, anti-legalistic basis, though its decentralization has made it liable to bullying by War Lords. The Lord Shang (368 B.C.) and the Chin Dynasty were the great exponents of force and law, as against morality and culture. Professor Lias, traditionally Chinese in this, points with satisfaction to the violent ends of the Lord Shang and the Chin Dynasty.