

adequacy has been abundantly proved in subsequent practice and investigation. It seems particularly misleading to offer so insufficient a 'compass' in a treatment of depression for popular consumption. But this book is the first of a series whose successors will appear in due course, and it may be hoped that Dr. Howe will have more to say on the subject.

VICTOR WHITE, O.P.

A HISTORY OF THE EXPANSION OF CHRISTIANITY. Vol. V. The Great Century in the Americas, Australasia and Africa. By K. S. Latourette. (Eyre and Spottiswoode; 25s.)

In the fifth volume of his monumental history Dr. Latourette tells the story of the nineteenth century mission work in America, Africa and Oceania. As is the case in the earlier volumes, Dr. Latourette astonishes the reader by the number of works he has consulted and by the skilful use he makes of the pertinent facts. His book is in fact unique and fills what has been for long a gap in Church History. Throughout the whole volume he displays his customary balance of judgement, and while he rarely draws conclusions or expresses opinions, those he does give are always illuminating. An example in point is his analysis of the 'passivity' of Catholic Christianity in Latin America during the nineteenth century—a passivity shown in its failure to produce an adequate 'native' clergy.

Large sections of the work are devoted to an accurate and sympathetic account of the history of Catholic Missions. A careful study of the facts presented in these sections shows that during the nineteenth century in spite of much heroic work, Catholic missions did not spread as rapidly as the missions of the Protestant bodies, nor did they show that adaptability and dynamism which was so characteristic of the missions of the Counter-Reformation. The causes of this relative failure have been touched on by Père Charles, but are still in need of authoritative treatment.

The standpoint of the work is historical. The bald facts are presented and allowed to speak for themselves, and they are so well arranged that they tell an inspiring story. Yet there are 'facts' more subtle and moving than details of arrivals, character sketches, descriptions of method and statistics. The agony and human failure on which the greatest triumphs of the Church are built are foundation stones given too little place in this work.

Again, though more space is devoted to the question than in earlier volumes, the problems of culture contact and missionary approach hardly receive enough attention. No doubt Dr. Latourette has set these issues on one side; yet they are raised on every page of his book, and emerge from the whole work as a problem which the historian of the Missions cannot refuse to face.

Far more important, however, the Catholic reader is struck by

the fact that Dr. Latourette's method implies an objectivity, a standing apart from dogmatic issues, which leads us to wonder what the term 'Christian Church' means in his title. Is it really, as it would appear to be to Dr. Latourette, a matter of indifference whether Oceania is 'converted' by Catholic religious or Seventh Day Adventists? The question, we suggest, raises a fundamental objection to the 'objective' method. Are the 'facts' all of equal worth? Does not selection, inevitable in the writing of history, imply a judgement of value? In the realm of the history of Missions we cannot use a method of flat univocity which defines Christianity in terms of a least common denominator drawn from all its historical expressions.

The history of Christian missions is not just the history of missionaries, or societies, or even of religious orders, but of the growth of the body of Christ in response to the divine command and the impulsion of the Spirit.

IAN HISLOP, O.P.

THE QUAKERS

THE QUAKERS. By Otto Zarek. (Andrew Dakers; 8s. 6d.)

M. Zarek is not a Quaker. He came to England before the war as a refugee and received such kindness at the hands of Quakers that he was led first to study them and then to write this book. The first part of the book deals with the beginnings of the Society of Friends up to the time when Fox went to the New World, the second part with their growth and development up to the present day. It constantly discusses characteristic trends of Quaker thought, their implications and the way in which the circumstances of to-day underline them by setting Friends in opposition to most of their fellows while at the same time providing them with new opportunities for their justly famous works of mercy.

The Preface (by H. G. Wood) warns that some of the historical judgments will not commend themselves to British readers—and they don't. It also asks indulgence for errors missed in proof-reading, since M. Zarek wrote and corrected the book while serving in the Pioneer Corps. Neither of these things would seem as important as the complete lack of references and index (and bibliography) in a book rich in quotations and facts, judgments and interpretations all of which are used against the background of the author's philosophy.

Quakers may, perhaps, find themselves in disagreement with M. Zarek over some points in his presentation of them, but he does pay a sympathetic tribute and does bring out clearly many admirable elements in their way of life. All this apart, Catholics will find stimulating reading here for it underlines the fundamental differences between them and other Christians in the approach to and motive of