

appear to have been dealt with sketchily. But the book is a pleasing and informative introduction to a subject which would well repay a more detailed and critical analysis.

N.G.

RUSSIA THROUGH THE CENTURIES. By M. Philips Price, M.A., F.R.G.S., M.P. (Allen & Unwin; 5s.)

Mr. Price was *Manchester Guardian* correspondent in Russia during the years 1914-18, and he is convinced that 'the outlook of the Russian and Anglo-Saxon world are not hostile but complementary to each other, and both are rooted in the past.' Since a closer understanding between the two peoples is imperative, he has endeavoured to contribute towards that achievement by writing this outline account of the historical background of the U.S.S.R.

The result is a not very successful attempt to compress a thousand years of history into 130 pages; it is disconcerting to find the story of Vladimir's choosing between the different religions presented as a certain fact, Rasputin once again referred to as a 'dissolute monk' (dissolute, very; but neither monk nor priest), such phrases as 'elemental uprising of the Slav soul,' and the murder of the last Romanov tsar called a 'singularly unromantic martyrdom.' More serious is the impression we get that the bolshevik regime is not so bad after all, partly because the Russians were used to that sort of thing, that its methods were no worse than that 'they would be regarded by the Anglo-Saxon world as unduly threatening to civil liberties' (would Mr. Price write of the *Gestapo* in that cool way?), and such implications as that the famines of 1931-32 were entirely due to peasant sabotage. However, Mr. Price frankly admits that 'the new constitution exists on paper only.'

D.A.

THE FOREIGN MISSIONS OF THE RUSSIAN ORTHODOX CHURCH. By Serge Bolshakoff. (S.P.C.K.; 3s. 6d.)

Mr. Bolshakoff adequately refutes the oft-repeated accusation that the Russian Church is lacking in missionary activity and zeal for souls. He tells of the conversion of Vladimir, and shows how the Russian State and the Russian Church, hand in hand, overcame the Mongol hordes, and stretched out across the wastes of Siberia. Not content with that, Russian missionaries crossed over into Alaska, from 1821 to 1867 a Russian dependency, to preach to the Indians under the direction of the saintly Innocent Veniaminov. Even outside the Empire missions were founded in China and Japan. It is in the latter country that Russian missionaries achieved their greatest success owing to the work of Archbishop Nikolai, and even to-day the Russian Orthodox community is a living force in the Christian life of Japan.

The subject matter of this work extends far beyond what is usually termed foreign missionary work, and one section, that dealing with the relations between the 'Uniates' and Orthodox in Central Europe, hardly presents a fair picture. The text is overladen with dates and minor details which might with profit have given place to a fuller treatment of the missionary methods of such men as Archbishop Nikolai. A serious defect, common to many books on the missions, is the lack of a sketch-map.

I.H.

THE THEOLOGY OF MISSIONS. By Geoffrey Allen. (S.C.M. Press; 2s. 6d.)

Canon Allen's work serves as an excellent introduction to missionary problems as they are viewed in Protestant and Anglican circles. Catholics can rejoice in the fact that missionary work is no longer understood by non-Catholics as individual evangelisation but as an integral part of the Church's activity—a direct result of our Lord's commission to the Apostles. Its specific object, as Canon Allen tells us, is the establishment of a living Christian community—and in this concept we see reflected the influence of Père Charles and the Louvain School. This community is the visible witness to Christ in a pagan world.

It is refreshing to find so much dogmatic matter in a work on the missions. Especially valuable is the summary of the controversy arising from Dr. Kraemer's application of the Theology of Crisis to missionary problems. We are, however, unable to accept Canon Allen's revival of Origen's universalism as a solution. There is also much stimulating matter concerning the relation of the missionary to the people with whom he comes in contact. One most important point stressed in this context is the need for relating Western theological and philosophical terms to Eastern thought forms as a prerequisite for profitable missionary work.

Canon Allen has a very strong sense of the corporate nature of the Church, and of the fact that what are called foreign missions are a necessary expression of its universality. These two truths are used skilfully by him as a basis for argument, but are left vague in themselves and their implications have not been analysed with sufficient care. In the dogmatic field this means that Canon Allen has failed to see that Père Charles' theory is based on the divine commission to a Church which is visibly one; and consequently, in practice, we have no means of knowing what Canon Allen means by the Christian community. We fear that it is nothing more than an abstraction from existing Christian sects, or the totality of such sects united in the Spirit, as we pray that they may be, as a prelude to a deeper union and a more perfect sacrifice of obedience.

IAN HISLOP, O.P.