

## REVIEWS

less clumsy), the 'High Church' movement in the Lutheran Churches is here sketched by one of its foremost leaders, Friedrich Heiler, a similar movement in the Dutch Reformed Church by G. M. Obermann.

We have no space to refer in detail to the many excellent essays the book contains. The reader will find the history of the principal aspects of the Movement ('The Deepening of the Spiritual Life,' 'The Revival of the Religious Life,' 'The Social Aspect of the Catholic Revival,' etc.) sketched down to the present time. From Mr. Gaselee's essay on 'The Aesthetic Side of the Oxford Movement' (which reminds us that ceremonial revival began from Cambridge) we learn that for the opening of Downside in 1823 'Mazzinghi compiled a Mass for the occasion, a special feature whereof were the seventy-two Amens at the end of the Credo.'

L.W.

THE CONFLICT OF VALUES. By J. R. Bellerby. (Richard Clay & Sons, Ltd.; 204 pp.; 6/- net.)

It is certainly unusual to find the Professor of Economic Sciences at a secular university proclaiming the primacy of the spiritual in the regeneration of modern civilization. It is perhaps still more unusual that the same professor should have founded a society whose members pledge themselves to live to a rule both economic (self-denial, contribution to a common fund) and spiritual (meditation on truth, goodness, beauty)—even at a time when sects and groups are in fashion. The value of such experiments can only be a matter of conjecture, and it is not for the reviewer to give the Professor the reassuring slap on the back. Whatever its limitations, his book contains much that is sound. He draws attention, for instance, to the importance of a balance between the spiritual and economic factors in social regeneration. 'The ignoring of the relationship between the physical and the spiritual,' he writes, 'has in the past tended frequently to sap strength from religion.' He steers neatly between two extreme points of view—the Protestant conservative which, refusing to admit the existence of a spiritual dilemma, looks to economics for salvation, and Catholic traditionalism which, rightly appalled by the progress of materialism, forgets that economics must always play a large part in religious revival.

The conflict of values of which he makes much seems to us to be illusory. That certain values—virginity and motherhood, for example—exclude one another is one of the assumptions of axiology. The weakness of the Professor's position is that he fails to understand the rôle of the Intellect. 'In the most sig-

nificant of life's choices,' he maintains, 'the intellect is almost valueless . . . instinct is the only guide.' In actual fact, values are discerned by an act of the intellect. This trust in instinct leads to a completely negative asceticism and turns goodness, truth and beauty into empty phrases.

Another serious weakness is the attitude of gentle tolerance that both writer and publisher adopt. In a note to a series devoted to social reform, the publishers announce that 'complete freedom is given to the author to express views which may be contrary to those of others in the society.' This is all very well, but there has been too much of this toleration-all-round. It is one of the most dangerous and subversive of all modern heresies. Its influence in our own ranks, though disguised under honeyed terms like 'counter-revolution,' is as palpable as it is appalling. The Church made Europe and it did not make it by these methods. It made it by Revolution and Intolerance. And it is to a policy of Revolution that we (and any one else who wants to see the regeneration of the modern world) are committed. Our chief glory lies in our great revolutionaries, not in reactionary ecclesiastics playing out time in the catacombs.

G.M.T.

LETTRES A VERONIQUE, par Léon Bloy. Introduction de Jacques Maritain. (Courrier des Iles 2. Paris, Desclée de Brouwer, 1933; pp. xx-112; 13 fr. 50.).

Bloy was 31 when he wrote these letters to the woman whom he converted, as M. Maritain says, at the risk of his own soul. They were written in the moral distress of a period when, humanly speaking, the issue was even yet in doubt, and when Bloy had been driven from Paris by financial difficulties caused by their relationship ('Anne-Marie cessa d'être *subventionnée* par tout le monde pour l'être par moi seul, non sans péché'). In all fear of pharisaism it has to be confessed that the pre-occupation with money sometimes introduces a note that is not very attractive. Thus, of friends from whom he hoped for assistance: 'Sois très prudente avec lui. Il faut qu'il ignore complètement *ce qui s'est passé entre nous*' (italics his); or, 'si tu veux être sûre de lui plaire, tu n'as qu'à parler de Dieu et lui dire que tu prieras la Sainte Vierge pour lui'; or again, 'Du moment qu'il saurait qu'il y a une femme dans mes affaires, il ne voudrait plus s'occuper de moi.' And the simplicity is a little spoilt by 'Ma chérie, garde bien toutes mes lettres. Je serais curieux de les relire quand j'irai à Paris.' M. Maritain writes: 'La candeur, la tendresse, le dépouillement, la simplicité absolue de ces pages; en font un témoi-