

law; but Papal pressure was sometimes exerted to assist the Crown in inducing heavy voluntary payments. In fact, the clergy paid heavy taxes.

Attempts to boycott the Jews, under cover of the Council, were promptly suppressed by Government, which had a co-ordinate ideal of citizenship to maintain over against that of Christian civic independence. Clerics continued to act as justices, as they always had done; to save the law, they withdrew from the bench for their colleagues to pass the death sentence. Pensions charged on benefices were only partly abolished in practice, and while some of the bishops tried to put down pluralities, Papal dispensation brought them back in a flood. They provided the only form of endowment available for rank and learning.

New needs, such as a University course for young parochial clergy, had to be paid for out of old resources; the wine of Church reform was unprovided with new bottles. Miss Lang suggests that the Church's efforts failed because it was infected with the spirit of materialism. But it may be questioned whether one reason was not that the Church attempted to practise a greater ideal than it could find the money to pay for. This is an aspect of reform which the Church Assembly might be asked to bear in mind.

SIR HENRY LUNN'S LOG-BOOK.

Nearing Harbour. By Sir Henry Lunn. (Ivor Nicholson and Watson, 10s. 6d.)

WE have not the slightest doubt that the majority of those who read this volume will agree that Sir Henry Lunn is a delightful raconteur, and a very remarkable person. His life has been one of intense activity, he has travelled extensively and continuously, and he has met most of the notable people of his day. Further, he possesses the knack of writing in an easy, conversational manner about his many and varied experiences. These are valuable qualities for the making of a successful autobiography; and his publishers are not unduly optimistic when they express, in their "blurb" of the book, the opinion that it "will be one of the widely read volumes of the season."

Sir Henry's enterprise and strong personality showed themselves early in his career; for by the time he was eighteen he had established a flourishing business in lawn-tennis requisites, and numbered among his patrons King Edward, at that time Prince of Wales, and the Duke of Edinburgh. Then, two years later, he decided to enter the Methodist ministry, and to specialize in overseas mission work. He took a medical degree at Trinity College, Dublin; and, in addition to his academic studies, found time for active participation in politics on the Liberal and Home Rule platform, and for the wooing of the lady whom he married in 1887.

Unfortunately, owing to ill health, his career as a missionary in India only lasted for twelve months, and he returned to work with Hugh Price Hughes in London. His candid criticism of those who had control of the Methodist Mission in India provoked a considerable controversy, and Dr. Lunn was called upon to explain his actions at a Wesleyan Conference held at Sheffield. The seriousness of the situation may be judged from his own words: "There is no ecclesiastical assembly," he writes, "outside the Church of Rome, that has such absolute powers over the destinies of its members." He emerged triumphant from the ordeal; but it was not long after that he ceased to take any official part in the Methodist ministry. Henceforth his influence was to be exercised in the realm of politics; as the organizer of the Lunn's Tours; and as an indefatigable worker for the cause of Christian reunion.

It was, indeed, Sir Henry's enthusiasm for Christian reunion which led to the establishment of the travelling agency. After the Sheffield experience he was associated with W. T. Stead, who had recently founded the *Review of Reviews*, and the idea occurred to him that there was room for a periodical on the same lines, dealing with Church affairs. Thus came into being the *Review of the Churches*, with Sir Henry as the general editor. As a direct outcome of the *Review* the first reunion conference was held at Grindelwald, and this was so admirably organized by Sir Henry that he was urged to arrange a tour to Rome. He engaged the services of several celebrities to deliver lectures during the trip, and the bookings reached a total of over four hundred passengers. This inaugurated a new development in travel, and resulted in "hundreds of thousands of people" availing themselves of the opportunity of seeing the world at a reasonable cost.

The Grindelwald Conference was held in the July and September of 1892, and occupies an important place in the efforts that have been made towards Christian reunion. It terminated with a celebration of the Holy Communion, by the then Bishop of Worcester, and at this service the Sacrament was administered to many delegates of the Conference, including "Pastor Strasser, of the Swiss Reformed Church; Charles Berry, Congregationalist; Hugh Price Hughes, Methodist; and C. F. Aked, Baptist." As might be expected this precipitate action aroused a storm of controversy, and provoked a letter, printed in the *Times*, from Dr.

Hensley Henson, in which he charged the Bishop of Worcester with "airing a theory of courageous hypocrisy."

But, in spite of the difficulties and indiscretions, the movement steadily gained ground. A suggestion, made at the second Grindelwald Conference, that Whit Sunday should be generally observed as a day of special prayer for unity, was favourably received; and in 1895 Leo XIII issued his important encyclical *Ad Anglos*, dealing with the question of reunion. This led to Sir Henry's appointment to visit Rome as the delegate of the Conference. He gives an account of his interviews with Monsignor Merry del Val and Cardinal Rampolla; but the document he was authorized to present to the Pope was so unacceptable to these ecclesiastics that he was not granted an official audience with the Holy Father.

The author's tireless efforts in the cause of Christian unity must be followed in detail in the book itself. Sir Henry's methods have varied very little in the passing of the years; and are, within their limits, eminently sound. "Let those of us who differ, but deplore our differences," he says, in effect, "get together in congenial surroundings, and discuss both our agreements and differences in a spirit of prayer and friendliness." Sir Henry admits that progress has been slow, and that "organized union is generations ahead"; but there is no question that a spirit of goodwill and mutual understanding between the various religious bodies has been created. This promises well for the future, and the credit for much that has already been achieved must be awarded to the patient labours and unflagging zeal of the writer of this volume.

We heartily commend it to our readers. It throws considerable light on the political and religious developments of the past fifty years, and it reveals the ideals and earnestness of purpose which have stimulated its author throughout a long and useful life.

TEACHING THE GROWN-UPS.

Adult Education in Practice. Edited by R. Peers. (Macmillan, 7s. 6d.)

ADULT education in England has made considerable progress since the war, and this book is the completest account of the work so far written. The whole field of adult education is covered and explained in a series of chapters contributed by those who have had first hand experience of the work. The editor, Mr. R. Peers, is chairman of the Association of Tutors in Adult Education, and three of the most informative chapters, dealing with the character and aims of the movement, the background, and the adult students, are written by him.

The editor points out that "the movement springs from the assumption that knowledge is the foundation of individual happiness and the necessary condition of social progress." A marked characteristic is the insistence on freedom; the students have the right to control their own educational activities, choose the subjects of study, and have a voice in the selection of tutors. In its most advanced development adult education is now under the guidance of highly qualified University teachers, and the standard is comparable with that attained by honours students in universities.

The Adult Education Movement was born in the early stages of the industrial revolution, and had a definitely religious basis. The first adult school was established in Nottingham in 1798 by the Society of Friends, and the members met on Sundays to read the Bible. The Mechanics' Institutes, too, played an important part, especially in industrial centres, and although their aim was purely utilitarian, they helped to lay the foundations of a system of technical education. The Trade Unions also made their contribution, and the work of the Christian Socialists, under the leadership of F. D. Maurice, is well known.

To Cambridge belongs the credit of starting University extension lectures, although Oxford and London soon followed. Dr. Albert Mansbridge founded the Workers' Educational Association in 1903, and was responsible for bringing into fruitful contact the Co-operative Societies, Trade Unions, and University extension authorities.

The Adult Education Movement now embraces a variety of organizations in addition to those already mentioned, such as the National Council of Labour Colleges—identified with "the economic class struggle"—the Women's Institutes, and, more recently, the Rural Community Councils. Originally political interest dominated the movement, and the principal subject of study was economics; but since the war adult education has made great strides, the scope of its operations has been enlarged, and it is now aided financially by the Board of Education.

The volume before us gives an exact and detailed account of the progress achieved, and is indeed a most valuable work, though more useful for reference than for general reading. In the Appendices there are printed the regulations of the Board of Education and Local Authorities which govern adult education.

The Church has taken a leading part in the general educational life of the country, but it cannot be said that as yet adult religious education has made much progress.

Church tutorial classes, for instance, although stimulated by the founder of the Workers' Educational Association, have not advanced very far. And it is a little astonishing to observe that under the Board of Education's regulations for adult education religious teaching is debarred, "without prejudice, however, to the recognition of courses which aim at the scientific study of the documents, history or philosophy of religion." In view of this regulation, and the ever extending scope of adult education, it is to be hoped the reconstituted National Society will pay heed to the religious education of adults.

ST. JOHN OF THE CROSS.

The Complete Works of St. John of the Cross. Vol. I. Translated by Professor E. Allison Peers. (Burns, Oates and Washbourne, 15s.)

The Mystical Doctrine of St. John of the Cross. An abridgement of his works, with an Introduction by R. H. J. Steuart, S.J. (Sheed and Ward, 5s.)

HERE are two important books which cannot fail to be of service to those who feel drawn to know the mind and ideas of one of the greatest and most devout teachers of the Church. The first is a big book. It contains "The Ascent of Mount Carmel" and "The Dark Night of the Soul." Two more volumes are yet to follow, which will contain the rest of St. John's writings and appendices and Bibliography. The work, when complete, will be for many years to come the standard English edition of the writings of St. John of the Cross, for Professor Peers has based his most careful translation on the latest, most complete, and most authoritative Spanish edition (Burgos, 1929-31), the work of P. Silvero de Santa Teresa.

To this first volume Professor Peers has contributed an illuminating general introduction and a generous outline of the life of St. John, which enables the reader to follow, year by year, at a glance, the many vicissitudes of the adventurous forty-nine years which St. John of the Cross lived. Nor must we overlook the frontispiece of the Mount of Perfection, in which St. John mapped out the tracks along which the pilgrim may safely progress, and the perils which he must strive to avoid.

It was only in 1926 that the Pope added the name of St. John of the Cross to the roll of the Doctors of the Church, and it is significant that this should have happened in an age of unrest and much materialism, in which, nevertheless, an increasing number of people are anxious to learn about those supernatural things of which St. John was so painstaking and remarkable an exponent. Even those who may never be able to follow the way of St. John, may at least be inspired by his tremendously high ideal; and all who wish to know what St. John stands for and what he really taught cannot fail to be grateful for the immense labour, scholarship, and devotion which Professor Peers has put into this great work; and the more so, since many of the versions which English people have used hitherto have been unworthy and often unreliable.

The second book, although much smaller than the first, is a worthy companion to it. It is a translation from the French of an orderly and systematic selection of St. John's writings. Fr. Steuart, who supplies an introduction, speaks of it as "a masterly digest." His own contribution to this little book is itself "a masterly digest"; and anyone trying to grasp the meaning of St. John will find both Fr. Steuart's introduction and the compiler's preface extraordinarily enlightening. St. John is not easy reading, but Fr. Steuart helps us to understand not only the language, but the mysteries which lie behind it.

THE MONEY BAGS.

The Breakdown of Money. An Historical Explanation. By Christopher Hollis. (Sheed and Ward, 4s. 6d.)

THE object of this exceedingly alive and readable book is to correct what Mr. Hollis decries as a serious defect in the writing of history. The defect is the almost complete omission of the forces exercised by the money power from the account of political and economic changes given in our history books. He brings as witnesses many documents, like Count Corti's "Reign of the House of Rothschild," to show that important political and military events have been conditioned by the interests of those persons and institutions which control the world's money.

The book is mainly an argument to show that this control is exercised, not by sovereign governments, but by money-lending businesses, of which central banks are the chief agents. The evil of *laissez-faire* is traced to that aspect of it which insists that money must be free to find its own level, or to the free export of capital. The practice, in a geographically limited world, confronts industrialism with a dilemma, for it condemns labour in every country to accept the same rate of wages as in the lowest-paid competitive country. The products must therefore always be largely sold somewhere else.

Discussing gold and the invention of money to-day by the banks, Mr. Hollis

cogently argues that, under a system in which money is created in the form of "loans," the export of capital, regardless of economic necessities, is compelled at the same time to require an expanding market and to inaugurate abroad the manufacture of products in competition with that in the lending countries. In such a condition, debts are not able to be repaid in goods, which is the only way a working community can pay.

Further borrowing of bank-created money is the only way to carry on the system. National and international debts pile up to astronomical figures, and the world is faced with the alternative of a complete breakdown of its money system or a final effort to force by war an extension of its accustomed practice of export. Mr. Hollis is no fanatic preaching one single cause of our economic and international convulsions, but he rightly insists that it must be possible to discover which causes are more fundamental than others.

The support given by Liberalism, Democracy and Internationalism to the money-power is well illustrated by Mr. Hollis, who insists that some form of economic nationalism is the only guarantee of the peace and prosperity which the fact of abundance demands. By this is meant, not an absence of foreign trade, but a reciprocal trade which requires that each nation's production and its purchasing power should correspond. Economic internationalism has meant foreign lending, and "foreign countries no longer need our loans, but they badly need our goods, and the more firmly we refuse to give them loans, the more badly do they need our goods." The recent histories of India, Germany and Spain are given each a chapter from this point of view, and there is a startling chapter on the cause of the American slump.

Mr. Hollis is among those who believe that the issue of money must be restored to the sovereign government, and must now be given to consumers directly until their purchasing power enables them to buy their national production or its equivalent, instead of reaching them as loans from an international money-lending trust.

The force of the book is somewhat weakened by interspersing analytic commentary untidily with history, and the argument is not sufficiently brought to a head. Both the analytic and historical case have been dealt with better in other recent separate works; but for those who believe that the root of our economic disintegration is due to a usurpation of the function of money, Mr. Hollis's sidelights upon the matter will be a valuable addition to their intellectual armoury. Those who think that money cannot be as important as all that should submit to the shaking this book will give them.

THE REVIVAL OF THE ROAD.

From Track to By-Pass. By T. W. Wilkinson. (Methuen, 10s. 6d.)

MR. WILKINSON has good cause, it seems, to know the English roads. Time was when he tramped through England with the idea of turning an honest penny with his pen by describing his adventures. He made his pilgrimage in the true spirit of the vagabond, often lodging in workhouses and breaking stones with his fellow tramps. All over once-merry England he wandered, and now he tells the story of her roads from the prehistoric track, the Roman roads, mediæval, pack, saddle and turnpike roads, to the latest invention of concrete by-passes.

It is an old story and familiar, and perhaps the most interesting pages are those which discuss the modern developments and hint at the future. According to the Automobile Association, there have been times when this year's traffic of cars has increased by one quarter over last year's. The year already has brought days when three thousand cars per hour hurtled down the popular roads, like that from London to Brighton.

This book reminds us that it was not until 1900 that the motor era opened, and eighty-one cars, representing practically the national strength in horseless carriages, entered for a thousand mile trial. Then the dust began to rise in clouds, depreciating the value of property, and ruining market gardeners. Walls were split by the new traffic, ceilings cracked, culverts crushed, water and gas pipes broken. Sleep was disturbed, and such was the confusion of traffic that the King himself was once held up for twenty minutes when travelling by road from London to Windsor.

At the dawn of the motor era there was no department with jurisdiction over roads. Prior to the passing of the Local Government Act of 1894, such was the confusion that one section of a road to Carlisle was under the control of seventy-two separate and independent authorities. France had made a move to do things better long before by instituting a Minister of Roads to control the highway system. The Road Board of 1901 was our first central authority since the Roman occupation.

And the Board left undone the thing it should have done: the taking of power to acquire strips of land by the King's highway for footpaths. Yet roads have been made of enormous width. Telford thought he was working on the grand scale when the Holyhead Road was made thirty feet wide. Parliament sanctioned a width of one hun-