with rigid territorial limits, but it is not similarly partitioned into isolated communities. Moreover, no man can owe allegiance to more than one State, but he may enter into the life of many communities. A State is not a community, but a peculiarly authoritative association within a community, controlling every other association. "The essential feature of the State is political order, the *primary* instrument of the State is political law" (p. 30).

The fundamental law of communal development (to which all its other laws are but corollaries) is expressed as follows: "Socialization and individualization are the two sides of a single process" (p. 219). By socialization is meant the process in which a being strikes deeper root in society, in which his social relations become more complex. By individualization is meant the growth of the power of self-determination and self-expression. As personality grows, non-individualized social interests are transformed into individualized social interests. At the same time community becomes more differentiated, each individual tends more to occupy a unique place in the social structure; thus each individual becomes more and not less socialized. Therefore sociality and individuality develop *pari passu*.

This differentiation of community is from a formless beginning in which the family and the Church were identical with the State. The god was the god of the community, as Jahweh was the god of Israel. The wider and ultra-social character of religion is now so clearly realized that we can hardly understand this original undifferentiation.

The second law of communal development is "the correlation of socialization and communal economy." The term "economy" is used in the widest possible sense to mean the conservation of values not only material but spiritual; the conservation of life and of the intrinsic values of life. This law states that such economy is attained by increased socialization.

The third law of communal development is "the correlation of socialization and the control of environment." With increasing socialization, man must more and more seek to control his environment and refuse to be controlled by it. This law denies absolutely the value of that *laissez-faire* policy, in the face of the threats of hostile Nature, which is the product of a too hasty application of the conception of the survival of the fittest.

Although it deals with an obscure subject, the book is written with admirable lucidity. It is probable that most readers will find themselves in disagreement with Dr. MacIver on some points, as he does not spare his criticism of what he feels to be abuses; but they will always find that what he says is worth listening to.

His conclusions may be summed up in the words of his last chapter: "Blind impulses are superseded by conscious forces," and community moves forward "towards an age for which the records of this present time will be a memory of 'old, unhappy, far-off things.'"

ROBERT H. THOULESS.

SOME ACCOUNT OF THE PENITENTIAL DISCIPLINE OF THE EARLY CHURCH IN THE FIRST FOUR CENTURIES. By R. S. T. Haslehurst, B.D. S.P.C.K. 1921. One vol., 8vo. Pp. 162. 5s.

"This is largely a catena of passages in which the theory and practice of the early Church is described." The author gives the history of the

book in his Preface. Some three or four years ago in a friendly argument with a Roman priest he was led to give attention to the Christian discipline. He read Marshall, and from Marshall went on to Morinus: and he then "determined to put before my fellow-Churchmen some account of those practices of the Apostles and their immediate successors which we should surely try to follow." A word as to these writers. Morinus (1591-1659) is still a prince among us. Born of Protestant parents, his studies led him to Catholicism. He joined the Parisian Oratory in 1618. How he altered the mind of the Western Church as to the essentials of Holy Orders is well known. But his greatest work was his historical commentary on "the administration of the sacrament of penance." In it will be found an immense number of references to the ancient authors; and even in this age students find it well not to neglect the learned Oratorian. Marshall stands on a lower plane. He is remarkable as an instance of the attitude of an English Churchman in the year (1714) in which Queen Anne died and George I. acceded. He is scholar enough to say that a student wants the original; and he gives a considerable number of passages in Greek and Latin.

In these two writers the present book can find most of its material. And it is given in a very helpful way. First, the passages cited are in their chronological order. Morinus gives them as they fall into the subjects of his chapters. And then they are all given in English translations.

The book is in fact very modest in its claims: "I have had in my mind not so much the professed theological student who has Migne at his elbow as the more amateur student." Such a student will not find elsewhere in the English language an equally full collection of the authorities; and the book may be of service not only to the amateur student, but to the priest of the country parsonage away from books, yet glad to have by him in an English dress the words of honoured writers of the ages past.

Still there are defects. Some guide should be furnished for the use of the *Apostolical Constitutions*. Some indication might be given that the graded system of penance was practically confined to the churches of the Asian provinces, and that it did not extend beyond the fourth century. Again, it might be more clearly shown how different churches differed in their practice.

This last fact has serious bearing on the purpose of the writer. Is it desirable to restore particular practices of discipline which found place in the early Church?

OSCAR D. WATKINS.

CREATIVE PRAYER. By E. Herman. James Clarke and Co.

Written by a lady who knows the difficulties which life's occupations present to prayer, and has also a firm grasp of the principles of prayer as taught by its greatest masters, this book well repays study. It is simple, fresh, and full of experience, and entirely free from cant. It should attract many readers during Lent; and many of them will not have finished with it at Easter.

E. G. SELWYN.