

have a common structure of rite and ceremony if it is to mediate the sense of universality; and it is therefore proper that only those should celebrate it who are "qualified" for it by episcopal ordination. Mr. Spencer suggests that individual ministers should seek this qualification with the consent of their respective Communion; and that the "reciprocity" implied in the Lambeth proposals should be secured by the use of a new rite of Ordination, in which existing Nonconformist ministers should take part.

This little book, brief as it is, has all the weight which comes from honesty, fairness, and patient thought. The author wonders "whether the Bishops could be satisfied with this limited response to their suggestion." We do not know. But that it is a *real* response cannot be gainsaid; and the fact that it is limited is not a disadvantage, since the limits are set for it by circumstances.

E. G. SELWYN.

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COMMUNITY: A SOCIOLOGICAL STUDY. By R. M. MacIver, D.Phil. 2nd Edition. Macmillan and Co., Ltd., London. One vol. Pp. 438. 15s. net.

Sociology is a subject which is now attracting more attention than ever before. Men who are weary of the meaningless misery of the last six years hope that a scientific study of the basis of society may do something to remove those misunderstandings between peoples which are at the root of war.

*Community* was originally printed before the war, but it was written with a full realization of those painful problems which the war has brought home to us. It is unsparing in its criticism of the "militaristic" outlook.

There are important ecclesiastical and religious problems which are really problems of sociology—the relation of Church to State, or the value of the conception of that community, wider than any religious association, which we call the Invisible Church. Though he only deals with them lightly and by way of illustration, there is much in Dr. MacIver's book which must provoke thought on such problems.

The author regards the phenomena of social science as ruled by law; but he distinguishes these laws from the kind met with in physical science. Social laws are "vital," as distinct from "material" laws.

In Chapter II. he defines the essential terms of the subject-matter: the terms "society," "community," "association," and "State."

"Society" is used as the most general term, to include every willed relationship of man to man.

By a "community" is meant any area of common life which must be somehow distinguished from further areas. A community may be a part of a wider community, and all community is a question of degree. The author gives as an example the English residents in a foreign capital who may live together in an intimate community of their own, as well as in the wider community of the capital.

An "association" is an organization of social beings, for the pursuit of some common interest or interests, such as a trade union, or a debating society.

Thus community is something wider and freer than even the greatest associations; it is the greater common life out of which associations rise.

In his discussion of the State, Dr. MacIver rejects the view of Hegel or his followers, which treats the community and State as one. The world is partitioned into a number of exclusive and determinate States

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.

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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