

whose end is not temporal glory, whose Master chose to conquer the world by defeat and death. . . . In a different age, and in many respects, a new equilibrium had to be found. The Church of Christ would have to play a part in this new world. . . . She would effect a new synthesis between the transient facts of history and the eternal principles of Christ.

Beyond M. Daniel-Rops' meditative requiem for Christendom, let any reader of his *Cathedral and Crusade* go, if he would account for the demise of Christendom. But after such a reader has surveyed this mass of "direct historical observation," he might be reminded of the statement of the philosopher Imlac in *Rasselas*: "I know not what reason can be given, but the unsearchable will of the Supreme Being."

Reviewed by WARREN L. FLEISCHAUER

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**The Kirk and the Continent**, by A. L. Drummond. 252 pp. Edinburgh: The Saint Andrew Press. 25 shillings.

UNTIL VERY RECENT YEARS, Scottish school boards were dominated by ministers of the Kirk of Scotland; but Progress and Centralization have changed all that, with a corresponding decay of popular education in Scotland, which country formerly (like yesteryear New England) attained a degree of popular literacy almost unequalled in the Western world. It was scholars like the Reverend A. L. Drummond, coming from a long line of ministers of the Kirk, who gave that educational system its tone. This new book is a model, in accuracy and style, for the writing of church history. Dr. Drummond, the minister of a small Clackmannanshire burgh, is learned in church architecture, psychology, English fiction, modern history, and American religious thought. Among other books, he has written *The Story of American Protestantism* (Beacon Press, 1950).

Although the Church of Scotland, with

its Presbyterian tenets, has been a national church since the sixteenth century, it also has exerted an interesting influence in the European continent, not merely through its relationships with the Calvinism of Geneva (at which city one still can see the church where John Knox preached), but also in France, High Germany, Holland and even Italy. The chapter "Italian Protestantism Revived" discusses the support given by the Kirk to the Waldensians in Italy, a story known to few Americans.

A "Presbytery of Southern Europe", almost an "extinct volcano", still exists, with churches in Malta, Genoa, and Rome. But there are many more churches of the Church of England in the Continent than of the Church of Scotland; probably the absence of episcopal organization in the Kirk is one cause of this. It also seems true—a point Dr. Drummond makes by implication—that the old zeal has gone out of the Kirk (even though, in Scotland, the proportion of church-goers is much higher than in England). Some years past it was found difficult to persuade any minister of the Kirk to accept a call to the Presbyterian Kirk in Jerusalem, the "church on the brink of Hell", overlooking the Vale of Gehenna. Old John Knox would have rejoiced mightily to be called to preach on the brink of Hell; and the more he was sniped at by Jews and Arabs, the more energetically would he have "dinged the pulpit to blads."

Reviewed by RUSSELL KIRK

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**The Moral Basis of Burke's Political Thought**, by Charles Parkin, Cambridge University Press, 1956. pp. 145. \$2.50.

MR. PARKIN'S ESSAY is an effort to show that the writings of Burke, although drafted to deal with political contingencies of his own day, nevertheless derive from a coherent and enduring moral philosophy of man and community. Burke's thought is a "formulation of the moral beliefs on

which English society had been formed;" it is "an accurate expression of the enduring principles of English political and social life." Thus these same principles are relevant to the good society of whatever time and place, granted a touch of artistry in those applying them. This little book consists almost entirely of quotations directly from the works of Burke with the chinks filled in by Mr. Parkin's paraphrases of Burke. The five hundred or so references to the *Works* and *Correspondence* indicate the diligence with which the author has pursued his task.

Burke's solid utterances on the nature of men and society were provoked by the pernicious ideology which had seeped into the 18th century mind—and still festers among us. The intelligentsia had been goaded by their sense of alienation from the real world and real people to fabricate a world of bloodless abstractions with which they could feel at home. The rationalist demands that the world coincide with his verbal formulations of it; but this demand is frustrated by the very nature of things. Man is not in a position to dictate to the universe; there are surd elements in reality which refuse to be wrapped up into a neat parcel. Real life resists and defies, but the abstractions of the rationalist are amenable to the whims of their creator. They are made to be manipulated, and the impulse to manipulate and reform is irresistible in men who are cut off from their cosmic and ancestral roots. *Hubris* takes over and men are as gods.

It is easy to dream up a perfect blueprint for society if the units are imagined to be, not one's imperfect neighbors, but flawless fragments of abstract humanity instead. And men are tempted to make this dream come true. But this is a blueprint which can be realized only by elimin-

ating real people—after which the City of Man can rise in their stead!

This is the kind of thing Burke saw in the French Revolution: not so much a rebellion against tyranny and injustice as a revolt against man's lot on earth and in societies, "a foul, impious, monstrous thing, wholly out of the course of moral nature," a war against man and God.

"I may assume," Burke continues, "that the awful Author of our being is the Author of our place in the order of existence; and that having disposed and marshalled us by a divine tactic, not according to our will, but according to his, he has, in and by that disposition, virtually subjected us to act the part which belongs to the place assigned us."

When men had an unquestioned sense of being rooted in an order beyond time and nature, they felt linked to other men in societies by this bond, and at the same time were given a strong sense of personal identity. But with the dissolution of the belief in a transcendent order social bonds were attenuated and the sense of personal identity turned into a feeling of individual isolation. Separated individual units could have no status in society; each had to find its own place by a series of arrangements separately contracted and fought for. This insures the condition of permanent crisis we have tried to live with for so long.

Burke did not stem the tide which rose in his day, came to its flood and now ebbs. But after nearly two centuries his realism, his strong religious and historical sense, his appreciation of continuity in the human venture, may yet rally those who are fed up with patchwork remedies and panaceas and long for a little sanity in human affairs.

Reviewed by EDMUND A. OPITZ

## CORRESPONDENCE

### *Commentary on Dr. Morley*

*Of the numerous interesting letters received concerning Felix Morley's article in our first number, "American Republic or American Empire," we print here the rejoinder of Dr. William Fleming, head of the political science department at Ripon College, and two other communications.*

DR. MORLEY TAKES A GLOOMY view of everything. To him our armament program is not intended as a defense of the United States and the American people against the menace of the Soviet Union but as a shot in the arm of the American economy and as implementation of our "full employment policy." Under our system of capital an unabsorbed excess of production will be likely to lead to slowdowns in some industries. The resulting unemployment, being at variance with our "full employment" policy, can be successfully combated only by having a permanent war economy. Congress would refuse to vote for any other estimates on a gigantic scale than those submitted by the Administration in the name of national security.

To sell the program to the American people, the government must stoop to deceiving and lying. This, according to Dr. Morley, is to be expected. Only individuals are moral, governments are not. "Self-preservation is not merely the first, but the only law of their nature." Dropping the atom bomb on Hiroshima and advertising Savings Bonds as "the safest investment in the world", are only some illustrations of the many examples of Ameri-

can government preferring to be guided by mere expediency rather than principles of morality. So, "one can no longer afford to believe what government officials say."

In taking issue with Dr. Morley's views it is unnecessary to recall in detail that world revolution is the avowed objective of international communism in theory and practice. Dr. Morley himself admits on p. 28 of his essay to the possible truthfulness of the theory that Soviet Russia is our permanent and undeviating foe.

If this be the case, however, our defense policies must be considered as *primarily* intended to enable the nation to cope successfully with political danger emanating from without rather than economic danger originating from within.

In view of Dr. Morley's contentions it is still necessary, however, to inquire into those factors deemed the true causes of the accomplishments and the success of capitalism which has ushered in an era of unprecedented prosperity. I should like to draw upon the findings of especially qualified experts in this matter.

The American Round Table, a group of business leaders, labor experts, and university professors which met under the chairmanship of Dean Sinnott at Yale University in 1956, suggested, among other things, though not necessarily in this order, the following factors that have made possible what the group called people's capitalism: (1) spiritual ideas, such as those stressing the merit of economic endeavor, economic progress, and economic gains, and emphasizing the virtue of self-denial