

until the days of Ernest Bevin. His second spell at the Foreign Office from 1892-1894 was marked by his refusal to tolerate any interference with his administration of the department and by the awe-inspiring Machiavellianism with which he made inevitable the Protectorate over Uganda.

In his time out of office he had manifested the range and penetration of his mind. He had visited and admired the USA, made a tour of Australia and, during it, proclaimed an enlightened attitude foreshadowing the modern Commonwealth. He became the first Chairman of the London County Council and increased the prestige he brought to that position by his admirable performance in it. He developed serious proposals for the reform of the House of Lords which are only now being tentatively approached. At a slightly later date his horses won the Derby, which endeared him to the race-going public, though not, typically enough, to his Nonconformist Liberal supporters.

With all this magnificent endowment, however, he lacked the one essential quality of a successful politician; a skin like a rhinoceros. The harshness of his mother in youth, the loss of his wife in early middle-age, exaggerated his introspection and sensitivity. The Premiership was a torture to him and nearly wrecked his mental and physical health. With all the wealth and interests a man could have it was not surprising that he could never bring himself to stand for office again. Possibly no one could have saved the Liberal Party from disaster; Rosebery was completely incapable of doing so.

He was not quite 47 when he became Prime Minister on March 5, 1894 and he resigned on June 28, 1895. He died at the age of 82, spending most of these last years between his great houses in London and Naples, Epsom, Mentmore and Dalmeny. The best known of the several books he wrote during this later period was his study of Napoleon on S. Helena, for his graceful pen was always felicitous in elegiacs. He loved lyings-in-state and visited Newman's. 'The Cardinal', he wrote, 'just like a saint's remains over a high altar, waxy, distant, emaciated, in a mitre, rich gloves whereon the ring (which I kissed), rich slippers. With the hat at the foot. And this was the end of the young Calvinist, the Oxford don, the austere vicar of St Mary's. It seemed as if a whole cycle of human thought and life were concentrated in that august repose.'

PAUL FOSTER, O. P.

**RADICAL ALTERNATIVE:** Essays in Liberalism by the Oxford Liberal Group, edited by George Watson; Eyre and Spottiswoode; 21s.

It was during the 1840s, in the politically confused years which followed the Repeal of the Corn Laws, that 'Radical' first became a chosen political label. In this country Radicals never founded a party of their own, but formed a loose-knit progressive wing of the old Liberal Party. In the 1880s Sidney Webb was a member of the Executive Committee of the London Liberal and Radical

Union, and at one point wrote a Fabian Society pamphlet urging the Liberal Party to capture the working class and Radical Clubs vote by adopting a Radical reform programme. The advice was not taken; and though the Radical tag still won a preponderance of working class votes as late as the 1906 and 1911 General Elections, Radicalism as a distinct tradition within British politics died with the old Liberal Party.

Now, suddenly, at a time when party political alignments and popular political attitudes are once again confused, there is a Radical revival. And not only among Mr Grimond's New Liberals. Several writers and thinkers in the Labour Party's intellectual centre – Anthony Crosland, Michael Shanks, Bryan Magee among others – now describe themselves as Radicals – and it is interesting that there is a broad measure of agreement between these new Labour and Liberal Radicals, not only on the general empirical and analytical approach to political questions, but also on many detailed points of proposed policy and reform.

Four of the six essays in this collection by the Oxford Liberal Group justify their claim to the title 'Radical', if not yet to the title 'Alternative', and indeed the first – by Mr Mark Bonham Carter – provides a good example both of the Radical approach to current politics and of the kind of radical reform proposals which follows from it. He rightly analyses two of the serious defects in our present Parliamentary system as being due to the Commons having lost much of its control over the Executive through sheer pressure of work, and the Lords having lost almost all its potential usefulness through the sheer parachronism of the hereditary principle of its selection. For the Commons he recommends the introduction of specialized committees on the American and continental pattern, and for the Lords either the replacement of the present hereditary-cum-Life-Peer-appointment system of selection by a system of democratic election—or, if that proves impracticable, abolition.

Professor Peter Wiles, though more provocative, proves in the event less radical. He clearly believes in a form of free-market, small-capitalist economy that most of us no longer consider either feasible or desirable – though he goes some way towards justifying his position with an interesting argument designed to show that a free-market economy can in theory achieve the same degree of efficiency as a centrally planned economy. A more orthodox economist, Mr Walter Eltis, begins by making the (for an economist) unorthodox disclaimer that economic factors should not, ideally, play a very great part in life. 'Personal relationships, religion, individual freedom, and aesthetic and intellectual stimulation matter far more.' And he goes on to give an admirably lucid Keynesian account of the way a government should fulfil what he regards as its essential economic role: the avoidance of 'major mistakes which make life difficult – unemployment, inflation, balance-of-payments crises, and a proliferation of controls and interferences by the government in people's lives.'

Perhaps the best essay is Mr A. D. C. Peterson's on educational reform. Mr Peterson knows his subject, and in particular the reforms he recommends for

secondary education and the public schools, and for the public control of educational policy, combine a clear sense of what is needed to create greater equality in education with an equally clear sense of how to avoid infringing individual and sectional liberties in creating it.

Neither of the other two essays is either Radical or helpful – Professor Ian Bush's on governmental policy for science is too much concerned with a kind of detail that cannot come within the province of government, and in parts is badly confused, while Mr H. S. Deighton's on international affairs is too general and too unexceptionable to contribute much. The other four essays, though, more than justify the book, though one cannot help feeling that they would have benefited by being briefer, more fully documented, and more (for want of a better word) virile – for all of which reasons it must be added that Anthony Crosland's recent book, *The Conservative Enemy: a Programme of Radical Reform for the 1960s*, remains the best statement to date of the New Radicalism.

MARTIN REDFERN

L'ANNONCE DEL'EVANGILE AUJOURD'HUI (Collection 'Parole et Mission'); Editions du Cerf; 9.90 NF.

EVANGELIZATION ET CATECHESE AUX DEUX PREMIERS SIECLES, par André Turck (Collection 'Parole et Mission'); Editions du Cerf; 9.00 NF.

THE MINISTRY OF THE WORD, by R. E. C. Browne (Studies in Ministry and Worship); S.C.M. Press; 8s. 6d.

PREACHING AND CONGREGATION, by J.-J. von Allmen (Ecumenical Studies in Worship); Lutterworth Press; 7s. 6d.

*Parole et Mission* is a French Dominican review which seeks to bring the resources of an enlarged theology to bear on the Church's mission today. Its title reflects a special concern with the Word of God, which it is the Church's primary duty to proclaim. Its emphasis is, then, essentially kerygmatic, directed to that rendering present of God's word and work which is the prerequisite of conversion, of beginning to believe. This impact inaugurates the life of faith which is to go on developing. It presupposes therefore the whole process of catechetical instruction, and the kerygmatic impulse of a living theology must go on being renewed.

A series of conferences complements, in the usual French way, the work of the review itself, and *L'Annonce de l'Evangile Aujourd'hui* brings together, under the editorship of Père A. M. Henry, O.P., the founder and animator of *Parole et Vie*, the proceedings of the fourth of these gatherings, devoted to the subject of 'The Kerygma Today'. Père Henry remarks on the fondness of French Catholics for labels – *témoignage, engagement, communauté, parole* which have accom-