

The picture is an attractive one and Mrs. Whitney, if she sometimes succumbs to the American passion for the catalogue in her descriptive pieces, certainly succeeds in her 'attempt to present John Woolman himself in the setting of his times.' A word must be said in thanks to the publishers for the format of the book. There are excellent—and relevant—decorations for the chapter-headings, and a useful map is included.

ILLTUD EVANS, O.P.

RELIGIOUS DRAMA AND WORSHIP. By Phyllis M. Potter. (Dacre Press: 1/-).

The subject is of the utmost importance. But Miss Potter takes a restricted view: by religious drama she means the stage and 'theatricals' woven round religious topics—though she traces religious drama back to its origins. She confuses art and beauty, 'enjoyment is the sole function of art': this enjoyment is above the intellect; true dramatic art produces the silence of enjoyment which is allied to the silence of worship; and 'this is worship: the great silence and a living experience in a zone other than this world and the meeting of a Person through self-loss.' With such imprecision in thought and language we cannot expect the paper to contribute much to the important subject; but we should be doing the authoress an injustice if we omitted to say that she has some illuminating ideas, particularly on the union of actor and audience.

C.P.

I SEE AND I THINK AND I WONDER. By Sidney Dark. (Gollancz; 8s. 6d.)

This is a very human book. There is much that is good, and it is all manifestly sincere; the author's desire for a better social order (as distinct from theoretical socialism) cannot but rouse admiration and stimulate to action, and his frank statement of the reasonableness of faith is to be welcomed. The faults are mainly due to that very human weakness, lack of logic. Hence his insistence on the necessity of socialism, his curiously approving attitude to the Russian solution of the Jewish problem (assimilating the race and suppressing the religion), and his strong criticism of some Catholic publicists. Not that the criticism is without justification, at least to the extent that these writers might have expressed themselves more clearly so as to prevent intelligent readers from misunderstanding the Church's position.

E.Q.

CATHOLIC FREE CHURCH OF ENGLAND. By the Rev. H. R. Harvey, M.A. (From the Author, Evenley, Brackley, Northants; 1/- post free).

Ronald Knox wrote almost this very same book many years ago and called it *Reunion All Round*. The striking difference between

the two books lies, not in the fact that Mr. Harvey does not even mean to be funny, but in the fact that, for the most part, he *is* not funny. It is not merely that he is manifestly in earnest; it is that much of what he says and proposes is now considered merely sound and sensible.

The fact is that Anglican 'comprehensiveness' is now no longer a rather sorry mask for muddle and evasion of principle; it has itself developed into a principle, in greater or less degree accepted of all parties except a handful of extremists at both ends. What Mr. Harvey describes and advocates is no longer some laughable and fantastic utopia of indifferentism, but (for the most part) a quite credible and high-principled logical development of trends already existing and indeed dominant in the Church of England. Whether these trends, taken by and large, may be said to tend towards or away from ultimate Catholic unity, it is difficult and premature to estimate. What is certain is that the Church of England—however grievously impoverished in numbers and influence—is to-day far more of an organic unity in its manifold variety than it has been for over a century, and the variety is more variegated than could have been dreamed of since the Elizabethan Settlement itself. Whether this is a welcome development or not, it is a remarkable one which confounds the former prophets of Anglican disintegration.

Mr. Harvey's discussion of domestic Anglican affairs may therefore be read with interest and profit, even by those for whom it would be an irrelevance and an impertinence to take part in the discussion. Catholic readers will notice that Mr. Harvey shares a common misapprehension of the meaning of the 'Ex sese et non ex consensu Ecclesiae' of the Vatican Council.

V.W.

THE BIBLE AND THE EARLY HISTORY OF MANKIND. By Humphrey J. T. Johnson. (Burns Oates, 4/6).

How many Catholics would care to explain to a non-believer the first eleven chapters of the book of Genesis? Acceptance of the fact of original sin, and the consequent need of a Redeemer by the whole human race is the first thing that is required of a Christian; and yet many believe that modern science has disproved the historicity of that part of the Bible which gives an account of the origins of man, or at least that science and faith are in open conflict. Fr. Johnson has examined the scientific evidence of man's beginning, and shows that a truly Catholic exegesis of Genesis rather welcomes than contradicts the best assured findings of science. Difficulties only arise if we consciously, or unconsciously, accept a 'Fundamentalist' Protestant method of exegesis.

The chapter on *Science and the Origin of Man* is concise and technical, and needs perhaps to be supplemented by the author's articles in the *Dublin Review* on the same subject. The list of errata should