

faith, in the matter of the credentials of revelation and in the Catholic attitude to authority. And since this last question seems to be of growing importance it is good to have it set in the context of the Society of Friends, for their repudiation of authority, as Catholics know it, seems to have reached its logical conclusion as nearly as it has ever done in any Christian body. It is a matter for regret that M. Zarek seems to have misunderstood the Catholic position in general and also to be misinformed on several particular points that come up for discussion.

The essay by Baron von Hugel 'On the Place and Function, within Religion, of the Body, of History and of Institutions' (Essays and Addresses, Vol. II.: Dent) provides interesting and valuable reading as companion to this study, for in it he deals with many of the questions M. Zarek discusses and he illustrates his subject by particular reference to Fox and his position as it is revealed in the Journal.

MARY BEAUMONT.

JOHN WOOLMAN, QUAKER. By Janet Whitney. (Harrap; 21/-).

The Quaker in this at least resembling the Catholic, has a proper veneration for his saints. George Foxe, William Penn, Elizabeth Fry, John Woolman—these are heroic figures, whose mark is perhaps most of all personal integrity, revealed in their work (for the Friends, as is well known, have from the start been foremost in the corporal works of mercy) and in their own records of their lives. They have ever been copious keepers of journals, letter-writers, framers of petitions. The task of the hagiographer is thereby made the easier, and indeed the more valuable. There is not much, one supposes, to add to what they have already said. The art is to arrange it.

John Woolman was born in New Jersey in 1720. He belonged to the third generation of Quaker settlers and his youth was spent in a community that was beginning to achieve an ordered life, with persecution and the stress of emigration already only a memory. He became a shopkeeper, but soon he allied to business (at which he was expert) the work of preaching, and for the rest of his life he was constantly travelling. In 1772 he came to England, and there, at York, he died.

It was a difficult period. Slavery, wars (against Indians and the French), all kinds of social injustices: there was more than enough for him to deal with. His journals show a man who is passionately concerned for justice, but without perhaps that univocal ardour for 'the cause' which, in later reformers, has meant too little compassion for the single man. Indeed, Woolman is anything but arbitrary, and one is continually delighted with his understanding of the particular situation, with his neat observation and his simple reference of the mystery of things to God.

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