

Dr. Dearmer earned the canonry of Westminster. He had deserved well of the Church of England, and the recognition was late in coming. For twenty-one years he was the active secretary of the London Christian Social Union, a society that stirred considerably the consciences of Church of England people—lay and clerical. By his *Parson's Handbook* Dearmer raised immeasurably the standard of taste in the public worship of the Church of England, in the fittings and decoration of its churches, in the apparel of its clergy. Though 'not really a musical person,' he took immense pains to improve the hymnody of the Church of England, and was chiefly responsible for the *English Hymnal* and the later *Songs of Praise*; the latter judged more suitable for non-high-church congregations.

All this and more Mrs. Dearmer tells us in her intimate and appreciative biography. Percy Dearmer's good looks, his witty speech, his kindness (and absent-mindedness), his life-long devotion to the theatre (and diminishing belief in Christian dogma), his family relations and domestic pleasures—these are set down for the comfort of his friends and the edification of a larger public interested in the life of a very gifted Anglican clergyman. Dean Matthews is satisfied 'that no other church in Christendom could have produced a man like Dearmer, or, having produced him, could have kept him in her fold,' and that is quite likely to be true.

JOSEPH CLAYTON.

RELIGION AND SCIENCE. (Papers read at the Cambridge Summer School of Catholic Studies, 1939.) (Burns, Oates and Washbourne; 7s. 6d.)

The relations of religion and natural science in the last four centuries have too often degenerated either into an antagonism based on misunderstanding, or a facile reconciliation based on confusion of their distinct functions. Thanks largely to such writers as Meyerson, Whitehead, and Maritain, the true hierarchy of the branches of knowledge is now becoming better understood, and the time is ripe for a wider appreciation of how religion and science are to be interpreted in Christian life. The present volume contains much useful material towards this end, both for the expert and the layman in science. A strong team of writers deals with the general position of religion *vis-à-vis* science; with the Thomist philosophy of science; with current physical theory; with mechanist and non-mechanist views in biology; with our knowledge of prehistoric man; and

with Dr. Schmidt's great work on primitive religion; with several aspects of modern psychology; with medicine and morals; with miracles and with the harmony of natural science with Holy Writ. The chapters written on the natural sciences by practising scientists strike one as the most useful. They exhibit clearly the advantages given to the Catholic scientist by his possession of the rich framework of philosophy and theology, as well as the vitality due to grace. It is the work of Catholic scientists which shows most convincingly that natural science is no more worthy of suspicion than any other 'secular' pursuit.

Natural science can never upset the framework of philosophy, which alone gives it any rational basis; nor can it conflict with theology, which derives from knowledge of a higher kind. Science can give an ordered survey of the mechanisms used by Providence, but conflict is impossible once its status and limitations are recognised. Catholic scientists, writing of their sciences and their religious background, do not find it necessary to be apologetic. It is a pity that some parts of the book dealing with the more specifically religious aspects of the subject should be less satisfactory in this respect. They fail, perhaps, to make explicit all that is implicit in the essays descriptive of the several sciences. In a few passages one suspects a faint distrust of science, and others, though sound, seem too narrowly defensive. The general trend of modern Catholic writing, away from apologetics and towards description of the inner life of the Catholic and the Church, might with advantage have been more clearly reflected. One would have welcomed an account of the place of science in an integral Catholic culture and in the life of a Catholic scientist. That created beings reflect God and do not merely hide Him; that pure science is to be valued in itself for its truth; that the practice of science, by demanding energetic and critical search for data and unhesitating recantation of any theory which conflicts with them, has great ascetic values for the individual; and that applied science can and should be directed to the benefit of the poor—surely to emphasise these truths is the best way of bringing together Catholic life and the pursuit of natural science, and of showing the relevance of natural science both to the scientist and to society. Not static reconciliations only, but positive directives for the use of science in life for individual and social sanctity, are the needs of the moment.

E. F. CALDIN.