

the fact that Dr. Latourette's method implies an objectivity, a standing apart from dogmatic issues, which leads us to wonder what the term 'Christian Church' means in his title. Is it really, as it would appear to be to Dr. Latourette, a matter of indifference whether Oceania is 'converted' by Catholic religious or Seventh Day Adventists? The question, we suggest, raises a fundamental objection to the 'objective' method. Are the 'facts' all of equal worth? Does not selection, inevitable in the writing of history, imply a judgement of value? In the realm of the history of Missions we cannot use a method of flat univocity which defines Christianity in terms of a least common denominator drawn from all its historical expressions.

The history of Christian missions is not just the history of missionaries, or societies, or even of religious orders, but of the growth of the body of Christ in response to the divine command and the impulsion of the Spirit.

IAN HISLOP, O.P.

THE QUAKERS

THE QUAKERS. By Otto Zarek. (Andrew Dakers; 8s. 6d.)

M. Zarek is not a Quaker. He came to England before the war as a refugee and received such kindness at the hands of Quakers that he was led first to study them and then to write this book. The first part of the book deals with the beginnings of the Society of Friends up to the time when Fox went to the New World, the second part with their growth and development up to the present day. It constantly discusses characteristic trends of Quaker thought, their implications and the way in which the circumstances of to-day underline them by setting Friends in opposition to most of their fellows while at the same time providing them with new opportunities for their justly famous works of mercy.

The Preface (by H. G. Wood) warns that some of the historical judgments will not commend themselves to British readers—and they don't. It also asks indulgence for errors missed in proof-reading, since M. Zarek wrote and corrected the book while serving in the Pioneer Corps. Neither of these things would seem as important as the complete lack of references and index (and bibliography) in a book rich in quotations and facts, judgments and interpretations all of which are used against the background of the author's philosophy.

Quakers may, perhaps, find themselves in disagreement with M. Zarek over some points in his presentation of them, but he does pay a sympathetic tribute and does bring out clearly many admirable elements in their way of life. All this apart, Catholics will find stimulating reading here for it underlines the fundamental differences between them and other Christians in the approach to and motive of

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.