

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

include references (p. 31) to Leviticus xviii 23, and Deuteronomy xxvii 27.

VALENTINE WOOD, O.P.

QUEEN ELIZABETH. By Theodore Maynard. (Hollis & Carter; 18s.)

Mr. Theodore Maynard, chiefly remembered in England as a writer of poetry, has given us a long and detailed biography of Queen Elizabeth. Lord Acton's persuasion that 'in history the historian has to disappear and leave the facts and ideas objectively to produce their own effect' is not congenial to Mr. Maynard. Far from it. He is all for telling us what he thinks of the Tudor era and delivering strong opinions on the characters that fill the stage. No doubt these personal opinions make the book more agreeable reading to many; but they do add very considerably to the length. The reasonableness and good sense generally of Mr. Maynard's convictions are not to be denied. They are obviously the result of much study and grave reflection. Elizabeth's bodily health and the question of her capacity to bear children are intimately discussed; her political capacity, with its lies and duplicity, is judged with appreciation. The unhappy position of Catholics throughout the reign naturally gets the attention it deserves. If it is an old story, it is here retold in these pages with a freshness that some will find peculiarly attractive. Thirteen portraits of Elizabeth and her contemporaries are supplied by way of illustration.

J.C.

HERITAGE AND DESTINY. By John A. Mackay. (S.C.M.; 3s.)

This little book is an attempt by the President of Princeton Theological Seminary to establish a connection between tradition and progress, and incidentally to ensure that the new City of Man shall also be a City of God: and this latter he does not propose as an ideal fresh from the brain of a new sociologist, but as an ideal suggested by the real, just as much as the ideals of Nordic Blood and Soil, or the divine Japanese imperial world-mission or the messianic proletarianism of the Soviet. He suggests that men should remember the fact of Israel, throw their minds back to that covenant and fellowship that was ordained by God, that antiphonal dialogue of 'I' and 'Thou' between God and his people—'Thou art my people' and 'Thou art my God.' They too, like the present-day post-Christians, should seize on 'the apocalyptic power of retrospection,' not to glorify one national history at the expense of civilisation, but rather to discover the common heritage of us all. 'The word "remember" is the chief word in the Christian religion, as it is the most dynamic word in human speech' (p. 18).

Where then did the old Israel fail? Because, the author states, 'in things human, self-sufficiency and self-centredness mean death, whether in persons, peoples, or institutions' (p. 27). Had, then,