

waters of London drama. Minor English playwrights, such as Charles Shadwell, son of Thomas Shadwell, Dryden's aversion, occasionally found some profit in writing for it, and sometimes introduced touches of local colour into what they wrote. Its players followed much the same pattern. It is therefore amusing to note that when Oxford University banned London companies for their misbehaviour and when the Smock Alley players made a profitable visit to Oxford, John Dryden attacked them bitterly as 'barbarous Macs' whose acting had debased English drama.

Mr Clark's book displays careful research and makes good use of the work of W. J. Lawrence, who left his notebooks to the University of Cincinnati, which is the university of Mr Clark, Lawrence's pupil. Like all theatre history, it tends to be too detailed about matters which have very little to do with what counts most in the theatre, the drama; and its author strains the facts overmuch by trying to show how the work of this theatre prepared for the coming of the Abbey Theatre. But he has produced a readable book, finely published, if rather more expensive than its length or scope seem to justify.

ROGER MCHUGH

THE LIFE OF JESUS CHRIST. By J. W. C. Wand. (Methuen; 7s. 6d.)

THE DIALOGUES OF JESUS. By Claude Chavasse. (Faber and Faber; 8s. 6d.)

Each of these books is the work of an expert who seeks in a spirit of reverence to make the truth of the gospels more available to modern readers. On the basis of a synthesis of faith and reason that is thoroughly sound, and drawing on the best of contemporary scholarship, Dr Wand provides a clear and consistent outline of our Lord's life. The word 'outline' is used advisedly. He departs so often from the actual narrative in order to help his readers with problems of interpretation, that to many important episodes he can spare only the briefest of allusions (e.g. the stilling of the tempest, the healing of the man born blind, and the discourses on the Good Shepherd and the Bread of Life). Several indeed are omitted altogether (e.g. the Gadarene swine, the haemorrhagic woman, and the raising of Jairus' daughter). On the other hand the lucid and concise explanations which are proposed of such questions as the non-Christian witness to the veracity of the gospels, the chronology of the public ministry, the interpretation of the parables, and the synoptic problem, give this book the character of a brief popular introduction to gospel-study, and as such it has much to recommend it.

Mr Chavasse has undertaken a somewhat less arduous task. He offers us the text of St John's gospel rearranged in the order suggested by the late Archbishop Bernard, and here presented for the first time in the

form of a series of dialogues. In literary genre, the author considers, this gospel closely resembles the Greek *mimesis* or Dialogue, while its verse-forms are those of traditional Hebrew poetry—a fusion of exactly the two traditions which might be expected to have influenced an apostle-bishop of Ephesus. Mr Chavasse makes his point in the most compelling manner possible, by simply presenting us with the rearranged text and allowing the results to speak for themselves. The effect is most arresting. The chanting of St John's Passion in the Good Friday liturgy comes to mind—as if the same dramatic method had been developed and extended to cover the whole gospel. It reveals to a remarkable degree how much of this gospel is in fact dialogue, and how subordinate a part the purely narrative sections play. Mr Chavasse's suggestion is constructive and important, and he presents it impressively.

JOSEPH BOURKE, O.P.

CRISE DU POUVOIR ET CRISE DU CIVISME. *Compte rendu de la Semaine Sociale de Rennes, 1954.* (Chronique Sociale de France; 1,000 fr.)

The forty-first *Semaine Sociale de France*, here reported *in extenso*, upheld the high standard of its predecessors both in the actuality of the subjects treated and in the high level of competence of the speakers, jurists, historians, economists, statesmen and theologians. A consideration of the State in its varying roles, discussed both theoretically and in practice, led to intensely practical conclusions on civic education. As usual the tone of the whole week was set by the letter addressed to the President by His Holiness the Pope who, while stressing the civic responsibility of Christians, called attention to some of the most notorious failures in this regard: disinterestedness in public affairs; tax frauds; sterile criticism of authority along with a selfish defence of privileges which are detrimental to the general interest. The *Semaines Sociales* were founded in 1904 (the fact that this was the forty-first is accounted for by their suspension from 1914-18 and from 1940-44) and not the least interesting contributions in this volume are the speeches, reminiscent, witty and not without justified pride, made by M. Jean Guilton and M. Jacques Turret at the great public meeting held to celebrate the fiftieth anniversary and to pay tribute to Marius Gonin and Eugene Duthoit, the two master architects of this 'pontifical university'.

J.F.

CALLED UP. *The Personal Experiences of Sixteen National Servicemen Told by Themselves.* Edited by Peter Chambers and Amy Landreth. (Allan Wingate; 10s. 6d.)

Conscription has by this become so accepted a part of the national life that some account of its working, in terms of those who have to