

attention had been paid to the nature and origin of the problem itself. It is the presence of certain unresolved and hardly noticed obscurities about the natural power of goodness and the nature of the goodness of power which, while they keep the argument moving and indeed make the scheme of the book into an argument, at the same time cast a shadow on the royal splendour which the author is reflecting in the mirror of Milton.

IVO THOMAS, O.P.

BRITISH DRAMATISTS. By Graham Greene. Britain in Pictures Series. (Collins; 4s. 6d.)

Mr. Greene traces the development of drama from Holy Week services and mystery and miracle down to the present day. His presentation is lively, with flashes of brilliance; his judgments are sometimes debatable, as with Otway, for example, and still more; Congreve, but he keeps well to the fore the idea of what drama should be, the expression of the life of a people, and for that reason alone the book forms a valuable introduction to the dramatists themselves such as might well be used in higher form work in schools. The illustrations help: interestingly chosen and reproduced.

One main criticism: 'We confuse the issue when we talk of Shakespeare's greatness as a poet'; but the rest—the action, characterization, accessories—is surely *for* the poetry, the 'extended metaphor', and determined by it; and the reversal of the order is what leads to decay. Mr. Greene might perhaps have made more than he does of contemporary experiments; but is not their importance precisely in this, that they attempt to recover the vitality first of the *word*, and thence, by consequence, of the stage?

G.V.

CHRISTIANITY AND CIVILIZATION by H. G. Wood. (Cambridge University Press, 3s. 6d.)

This book is in the Current Problems Series. The strenuous effort that is called for in order to see and analyse comprehensively the real problems of our times, in the spheres of religion, economics, and sociology, etc., evokes always unstinted admiration when we find the call being answered. Professor Wood attempts in six lectures to assize the relative values of the state 'isms', of science and scientific humanism, and of the unadulterated teaching of Christ, in helping us to form for ourselves an idea of the forces which alone are able, when translated into the concrete, to guide society aright.

We could not quarrel fruitfully with the conclusions to which the author comes. With the general bent of his own religious and intellectual outlook we are in hearty and affective agreement.

Such publications may prove within a small circle a unifying strengthening power, but we cannot help feeling that this effort is too