

edition. For example, his customary clarity deserts him where he is speaking of God's creative act (p. 42): the divine freedom in this is not brought to light, so that the unwary might conclude that creation was 'natural' to God, in the sense of being bound up with his nature. Again, there is a considerable difference between the Pauline antithesis of 'flesh' and 'spirit' and the Platonic opposition of 'body' to 'soul'—a point with which Fr Corbishley, on reflection, would doubtless agree, but which he does not make clear. Why, too, should it be said that it was the 'Philonian logos' (p. 70) that St John applied to our Lord? If it is applicable at all, which is highly questionable, it is to the *person* and not to 'the divine nature'. And would it not have been better to describe the 'ideal solution' to the mal-distribution of property (p. 97) in terms of charity and an overriding sense of justice rather than 'self-control'? But these are rare blemishes; the author has achieved the difficult task of expounding Catholicism to the modern mind with uncommon success. A.G.

THE UNIVERSAL CHARACTER OF CHRISTIANITY. By A. K. Clarke. (Faber; 8s. 6d.)

This book is exactly what one would expect of a woman teacher, a classical scholar, an ardent Christian and one particularly writing with a Sixth Form in mind, especially the Sixth Form of a girls' public school. Therefore this book is satisfying, as far as it goes, and well worth the attention of any who either wish to prove the truth that Christianity has a universal character, or doubt that the fact can be proved.

The book is tinctured with Church of England ideas and ideals, though on the whole it is impartial and not stressing any special creed. These two sentences of appraisal show both its strength and its weakness.

On the one hand, its lack of definitive teaching and its vague reference to 'the Church', when we know that the Church of England has sects reaching from the Red Dean's tenets to the most fervent High Anglicanism of the Magdalen Mission Church, means lack of coherence as to an exposition of Christianity in a practical form. On the other hand, the writer, by surveying the situation as the critical mind of a Sixth Form girl can see it, gives a completeness to her own concept of universality, and also a rounded finish to her evident desire that the Sixth Form should look for the realisation of her theory in their nearest neighbour the Church of England. It is only fair to add that her emphasis on this last point, however, does not take away from the wide scope and scholarly substance of the book as a whole.

To us who are not Church of England adherents, and who believe one clear creed which must be 'universal', of its very nature, cannot but regret that such a summary omits our historical justification. For after all, the Faith of Wembley's assembly on Sunday, October 1st, 1950, was the Faith of St Augustine in A.D. 596 and the Faith of 'the English Church' until the Parliament of December 1st, 1559.

Still, we value the sincerity and the clarity of this book, and find it of interest to all minds who take the trouble to examine the claim made by it for Christianity.

M. M. MERRICK.

PASCAL'S PENSEES. By H. F. Stewart, D.D. (Routledge and Kegan Paul; 21s.)

It is a great tribute to the unfinished work of a seventeenth-century French scientist that this century sees an entirely new edition of the *Pensées*. Perhaps in this materialistic age there is even greater scope for an 'Apology for the Christian Religion' such as Pascal thought out but never achieved. He was writing to convince the free-thinkers of his century of the need for God, and intended to work out on lines of human reasoning this Apology which might bring the honest reader to the threshold of the Church. Although Pascal left only the notes for his masterpiece, these *Pensées* have not ceased to interest thousands and, indeed, to bring the really sincere to supernatural faith.

The task confronting any editor is formidable. Overtaken by ill-health, and realising that his end was near, Pascal took to writing his ideas, as they occurred to him, on any scrap of paper to hand. The problem has always been how to arrange these fragments, some of which are brief notes, others carefully developed arguments in exquisite prose, varying in subject from the minute observations of a scientist to the deeper reflections of a soul of prayer. Professor Stewart attempted this new arrangement of the *Pensées* only after years of thought and careful study, and this fresh edition reveals the same sympathy and understanding of Pascal which previous writings of Professor Stewart have led us to expect. He is to be congratulated on producing so comprehensive and well-proportioned an edition. There is a condensed but instructive Introduction, which shows the balanced judgment of Professor Stewart and his thorough method of dealing with the *Pensées*. Brief and indispensable notes on the text, with short explanations of difficult references, are given at the back, making the reading of the thoughts for their own sake a task far easier than hitherto.

There is an innovation in Professor Stewart's arrangement of the *Pensées*. He has sorted the fragments into those considered suitable