

his attempts to develop a theology without a Church have been received with a sympathy no less real because not uncritical. (See *God of the Foxholes*. By H. H. Watts, in *Christendom*, vol. 10, pp. 200-209.)

Although in the present book Mr Heard writes as scientist and philosopher, it must be admitted that his preoccupations are primarily moral: one might even say, mystical. 'To know what human nature is and what it can do we have to study men and their deeds, not apes and their bones' (p. 42). Yet the study of apes and bones, and eggs and oysters and suchlike things, does in fact fill many pages. A pity; for whereas the author is undoubtedly a man of vast learning, he seems to lack the power of controlling it and presenting it in a clear and co-ordinated manner.

His subject is the Fall: a threefold 'event', viz. the Fall into Wrong Perception, the Fall into Wrong Attention, the Fall into Wrong Suggestions; to which is correlated a threefold Redemption. In his exposition of all this there is such a baffling mixture of traditional terms and novel meanings that the reader is left convinced that he has been assisting at the hunting of a snark.

There are many excellent sayings in this book, but they are the sayings of a moralist, as distinct from a scientist or a philosopher. Whether they can be isolated from the book as a whole is doubtful, since the author has written what he believes to be a closely reasoned essay on a single theme.

DESMOND SCHLEGEL

OMAR KHAYYAM. By A. J. Arberry.

About four years ago Professor Arberry discovered, in the Chester Beatty Collection, a Persian manuscript of Omar's *Quatrains*, which bettered Fitzgerald's venerable Oxford text by no less than two centuries and fourteen poems, eight of these hitherto entirely unknown in any version. He published his findings without delay in 1949, but it was already possible, even then, to hazard certain remarkable conclusions, which are now overwhelmingly confirmed by the present work.

The latest book is a translation based on a still older manuscript (now in the Cambridge University Library), which dates from 1207 A.D., or only seventy-five years after the poet's death. Its great age, and the fact that it contains no fewer than 252 quatrains (as against the Oxford text's 158), are features the impressiveness of which would only be blurred by comment. But what will hearten all who have been concerned to check the arrogant assaults of the Higher Criticism upon Tradition, is the clear emergence, after a century of negative argument, of the following three conclusions: that Omar Khayyam did write the poetry

popularly ascribed to him; that his contemporaries esteemed his poetry no less than his writings on mathematics and astronomy; and that his verses, in this earliest known version, have a coherence and a subtlety well worthy of the best traditions of Persian poetry. Rightly, Professor Arberry is for once quite merciless on the extravagant and arbitrary negations of his predecessors.

Short of the actual text (and that would be out of place in the present volume), the work contains all that scholars will need to assess the magnitude of Professor Arberry's discovery. The most valuable item is perhaps the long Introduction, a masterpiece of accurate, imaginative scholarship, which yet displays unique lucidity and popular appeal. For me it is marred only by occasional *simpliste* remarks on such matters as rationalism and pessimistic speculation.

I must regret, too, Professor Arberry's now habitual recourse to versification for translations of this kind. In the present instance it is bound to lead to unfortunate comparisons with Fitzgerald, and it seems all the more unjustified in a work the purpose of which is to make unambiguously clear what the real Omar actually said.

G. M. WICKENS

TYPES OF RELIGIOUS EXPERIENCE, CHRISTIAN AND NON-CHRISTIAN. By Joachim Wach. (Kegan Paul; 21s.)

The title of this book arouses higher hopes than the work itself is able to satisfy: indeed, I am bound to consider it wholly misleading. The work is, in fact, a heterogeneous collection of ten essays, of which six have appeared before (though one not previously in English), while four were originally delivered on different occasions as lectures. Their titles range from 'The Place of the History of Religion in the Study of Theology' through 'The Idea of Man in the Near Eastern Religions' to 'Rudolf Otto and the Idea of the Holy'. It is perhaps only fair to allow that the author draws attention to most of this himself, but it falls to a reviewer to speak of the qualitatively unequal treatment of these diverse themes: the first three essays, grouped very loosely under the heading of 'Methodological', though not really profound, contain nevertheless some penetrating observations, while those on Rudolf Otto and Caspar Schwenckfeld respectively might serve many Catholics as an interesting introduction to various trends in contemporary Protestant thought, particularly as it now interprets certain aspects of the Reformation; but the essay on de Tocqueville, though gratifying indeed to Catholics, never rises above the level of a paper read before an undergraduate society. That on 'Spiritual Teachings in Islam with Special Reference to Al-Hujwiri' is little but a condensation of Nicholson's partial English paraphrase of the *Kashf al-Mahjûb*: that the