

## BLACKFRIARS

but it contains 532 pages of royal octavo excellently printed. Nearly three-quarters of this consists of twenty-three articles, grouped according to subject-matter, of which the points of view are so various as to make the collection valuable if for that reason only. No point of view is excluded by the editors. The last quarter of the volume contains analyses of recent books, again arranged by subjects.

The lists of the Comité de Patronage and the editorial committee are impressive, and catholic with a small *c*, including a good proportion of Catholics. Their object is to promote philosophical research, to encourage not polemics but acquaintance. The number of translated articles (for the whole Annual is in French) perhaps indicates the possibility of the editors accepting essays in other languages. In any case this 65 francs buys a greater variety of current foreign opinion than we imagine could otherwise be purchased.

QUENTIN JOHNSTON, O.P.

THE WAY TO GOD. The Broadcast Talks, Second Series, by Rev. C. C. Martindale, Professor C. E. Raven, Rev. G. F. Macleod. (Student Christian Movement Press; 3/6.)

"The League of Nations needs a soul," said Professor Raven in one of the talks here published. "Only as they are agreed in their view of the meaning and character of the good life can they hope to co-operate for its attainment. . . . The response of the Churches to the need for human unity shows itself in the movement for reunion and in the quickening of missionary effort." And this second series of talks is welcome not least for the proof it offers of the possibility of co-operation between the churches and of the untechnical, unsectarian discussion of Christianity as something of universal import and appeal. Fr. Martindale speaks simply and convincingly of Our Lord's life, and of the way He conquered the world; this is followed by Professor Raven's discussion of "His power to unify mankind in the service of the one God; His power to transform individuals as they surrender themselves to Him; His power to overcome social evils and create a coherent and co-operative social order." Finally, Mr. Macleod treats of faith as expressed in life, of the effect the former should have upon the latter, individual and social. For Christian and non-Christian alike there is much to meditate in these pages. The Catholic will of course find points which he would wish to see treated otherwise; he will be sorry that Professor Raven's discussion of Christ's presence and power to-day includes no mention of grace, for him the essence of these truths; and that Mr. Macleod speaks of Christianity as the Great Assumption (and indeed how can it be said that "we believe that God . . . revealed to men the Great Assumption"?—either, surely, we believe that God revealed truth, or we adopt, pragmatically, an

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assumption and see how it works). On the other hand, there is the attack, by the first and last speakers, on the legalist notion of religion, which is good to see; there are Professor Raven's wise words about the menace of the Frankenstein, the need for working towards reunion, the place of Christianity in social affairs against those who would have us believe that Christ "treated all ordinary interests as secular and profane" and who advocate or practise a dichotomy. These and many more excellences make the book of lasting value; it is to be hoped that there may be a third series of lectures to carry the discussion further.

GERALD VANN, O.P.

THE PILGRIM'S REGRESS. By C. S. Lewis. (Sheed & Ward; 5/-.)

This book tells how a young man called John, who has a natural longing for "the Island," travels from his home-country of *Puritania* through *Orgiastica*, *Zeitgeistheim*, *Theosophica* and many other strange and dissatisfying lands in search of it. Eventually of course he comes to Mother Kirk and gives himself up to her because she alone seems able to enlighten him. The revival of the allegorical method is very successful; thereby Mr. Lewis can treat of profound and complex things in a simple way.

In the first part of the book Mr. Lewis reveals the wrongness of most aspects of modern life. Thanks to a mind of quite remarkable acuity he is able to expose often in only a few lines the most essential weakness of almost every contemporary doctrine. And he does not exaggerate; on nearly every occasion he represents the views of his opponents fairly and clearly. However, he handles D. H. Lawrence rather badly in calling him "Phally" and making him parody himself. Even *Colosseum* knows Lawrence deserves better treatment than this. Perhaps the best of the destructive chapters are those on the psychologists, whom Mr. Lewis "debunks" very effectively indeed, showing that such doctrines as the wish-fulfilment can work both ways and that a man cut open (so that the ugliness of his internal organs can be seen) is no longer a man, and that conclusions derived from examining him don't apply to living men.

Thanks to Virtue and Reason, who is a lovely lady on a black horse, John is not altogether satisfied by any of these people. Precious few can tell him anything about the Island or the Landlord. Eventually he comes to the Great Chasm, which came into being which men first began to eat the mountain apples which were the Landlord's private fruits. He explores the sides of it thoroughly but can see no way across. Almost in despair he plunges down the side. Here Reason leaves him and hinders his descent. He manages to fight his way to the bottom, where stands Mother Kirk crowned and sceptred. She tells him to dive head-first into The Great Pool without struggling or trying to save