

Crescents and Terraces, and to enjoy the excellent pinch of salt the selector of so many suave and elegant reproductions of the work or J. C. Nattes, W. Watts, A. Woodroffe—and the photographic artistry of Paul Fripp, has added to his work by interspersing them with half a dozen of Rowlandson's satires. There should be an annotated list of these illustrations to complete the value of this monograph.

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THE CLUE TO PASCAL. By Emile Cailliet. (S.C.M. Press; 6s.).

Of the making of clues to Pascal there is no end. And it is good that it should be so for his work is one of the world's great contributions to Christian literature. His apologetic, like that of Newman, has a powerful appeal. But he died at 39, and because of the fragmentary condition of his writings, many Pascal-lovers have chosen what they would in them, emphasised some particular aspect, or interpreted them with some bias. This book, dealing with Pascal and the Bible, is a curious example. It is full of erudition, for the author has spared no pains in studying what has been written about Pascal. Speaking as one who is not, or is no longer, a Catholic, he pays in the last eight pages (106-114) explicit testimony to Pascal's ardent Catholicism. He touches rapidly on the question of his Jansenism: too rapidly to be conclusive seeing that, as he truly says, Jansenism 'cannot be considered as a unit' (p. 111) and the whole controversy is rather 'sterile.' In that devout Catholicism, however, he finds the explanation of the mental torment, the famous *angoisse* romantically attributed to Pascal. He 'cannot entirely rest on the message of the Good News such as he finds it in his Bible' (p. 104); and a certain dualism 'was to bring anguish to him as an assiduous reader of the Bible, and as a faithful Roman Catholic' (p. 107). This is, of course, a personal and Protestant opinion to which no Catholic with an inner grasp of the faith could subscribe.

No such 'dualism' does in fact exist: to assert it comes from a real misunderstanding of the Catholic position, surely also from too *simpliste* a view of the spiritual world and of the workings of God in human souls. Indeed it appears to us that, for all Professor Cailliet is alive to the danger of transposing Pascal 'into Protestant language' (p. 106), he has in fact through 104 pages made him appear as an incomplete Protestant. The suggestion is there when he calls the Bible the 'Book' (in Filleau de la Chaise *un livre unique, ce livre*, without the capital); speaks of the 'evangelical spirit' where the English adjective has a connotation absent from the French; frequently opposes Scholasticism and the Bible as though they excluded each other. Then in dwelling most of all on Pascal's personal meditations on the Scriptures—deeply moving and a great incentive to imitation—he has done something less than justice to

his competent intellectual use of them, and to the magnificent sweep of his thought, comparable to that of Bossuet in the *Suite de la religion*.

One example will show the bias to be allowed for in reading this book. What is known as Pascal's second conversion is briefly narrated (p. 47) as a mood of 'despair,' long drawn out, in which his sister Jacqueline 'could only advise him to rely on the ways of repentance.' Then, on that November night, 'Alone in the darkness of his soul, Blaise turned to his Bible . . . And all of a sudden . . . Blaise's room was flooded with the very Light of the flaming bush that burned and did not burn out. A divine message came to him, which he feverishly scribbled down on a slip of paper . . .' The experience recorded by Pascal in the *Mémorial*, one of the most sacred imaginable, was the starting-point for him of a true and lasting conversion; yet this was, as Giraud puts it, the 'logical conclusion of a lengthy moral evolution': Pascal had done his utmost to prepare the way of the Lord before he received the crowning grace.'

We are told in the Foreword that Professor Cailliet is one of those who 'have found in the fellowship of evangelical Christians what their souls had vainly sought in the Roman tradition.' The book is dedicated 'To my wife, who gave me my first Bible.' It is sadly common, in spite of Encyclicals on Scripture and Liturgy and the copious use of the Bible in Missal and Breviary, for Catholics who have suffered a modern education to remain unacquainted with the Sacred Text. But the Bible is not the preserve of any group of sectaries. And seeing that the study of Emile Mâle and the great French 'Bibles in stone' showed Pascal's biblical apologetics to be 'basically in conformity with the real tradition of the Church' (p. 89), it is strange that an educated mind did not situate Pascal within the Catholic system, instead of concluding to a soul-racking 'dualism.'

The expression frequently suffers from a lack of clear thought, e.g. in the discussion on *charity* on p. 102—What is 'Jansenist truth' (p. 77)? Why say (p. 19) that the people of Clermont were 'living by Jansenist standards' before the time, when all that is described is a bare and hard life? The statement (p. 28) that Pascal 'considered himself the very opposite of a metaphysician. He always demanded certainty' begs at least two questions: the whole section entitled *A Basic Distinction* would need discussion. On p. 89 our author, speaking of Pascal's heroic saintliness, quotes the very odd opinion that 'There is nothing like it in Saint Catherine of Siena, not even in François de Sales or in Fénelon.'

But in spite of many reserves, we can thank Professor Cailliet for some glowing pages, and for sending us straight back to the *Mystery of Jesus* and the *Prayer for the Good Use of Sickness*.

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