

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

to an 'Apology for the Christian Religion', which form the main part of this edition and are entitled 'Apologia'. Those apparently not connected he has classed as 'Adversaria'. The latter, subdivided under several headings, include such familiar pieces as Pascal's notes on 'Le style et le langage', the Memorial and 'Mystère de Jésus', 'Ecrits sur la Grâce', 'Les Miracles', etc., which in earlier editions, such as Brunschvieg, appeared in groups as part of the Apologia.

The thoughts in Professor Stewart's 'Apologia' follow the plan outlined by Pascal: Part I, treating of man without God; Part II, man with God. While each fragment must always remain unique and precious, Professor Stewart has succeeded in constructing an Apology which reads easily. But the notes on miracles in general should, we feel, have their place in the Apology. Such evidences of the supernatural are a stumbling-block for many persons of good will, and Pascal evidently did not intend to ignore their difficulties. We also miss 'Le Mystère de Jésus' in the arguments concerning our Lord. This fragment again has its appeal to the heart of the free-thinker. Such a meditation on the sufferings of the Redeemer fits in with the thoughts of Christ as centre of the Christian Religion, as we find it placed in the Brunschvieg edition, and should foster that personal love of our Lord and lead more quickly to the surrender of reason at which Pascal was aiming. It might perhaps be helpful if Part I and Part II were given headings.

Students of the language will welcome Professor Stewart's presentation of the text with the old forms of spelling, etc., out of fashion even at the time of Pascal. A good English translation appears on the opposite page.

There is a certain liberty about Professor Stewart's edition of the *Pensées* which makes it most attractive. He has given the material without bias, and does not suppose that his own arrangement is final. It is a scholarly work, which commends itself to scholars, but it is hoped that this edition will go further than merely academic circles. The *Pensées* should appeal to all who use their minds. The next step is to have the thoughts of Pascal compared with St Thomas, and we would like to have a theologian's opinion on the supposed Jansenism of this great French author.

S. M. AGNES, O.P.

DE LA SALLE, SAINT AND SPIRITUAL WRITER. By W. J. Battersby, Ph.D. (Longmans; 14s.)

Dr Battersby has followed up his study of St John Baptist de la Salle, pioneer of modern education, with a second volume on the saint and spiritual writer. It will be a pity if readers who have admired the work do not now become better acquainted with the