

architecture. There are other good things, too: for example, the influence of Greek philosophy on Christian apologetics and the inevitable relation between pseudo-mysticism and sexual immorality.

Criticisms could be made: more care should have been taken with the proof-reading, the chapters on evolution are rather drawn-out, some of the quotations lose their power to convince because they are dated (e.g., Pavlosky, who wrote in 1920, on the persecution of scientists in Soviet Russia), but one is so grateful for a book which stresses the unity and importance of transcendental values that one has not much enthusiasm for criticising.

This is one of the most powerful negative proofs for the truth of Christianity that I have read for a long time, and after reading it, it is so startlingly clear that if Christianity is not true, there is no order, no truth, no goodness and no beauty in the world. Unity ends with the mushroom growth of religious sects which Luther started; truth ends with the babel of words of Gertrude Stein (p. 207); morality ends with Salvator Dali's 'delirious joy' at kicking his three-year-old sister's head as though it were a football, and Huysman's '*il n'y a de réellement obscènes que les gens chastes*'; and beauty ends with surrealism and cigarette-ends, sea-weed, locks of hair, and sections of rubber tubing glued to a school slate.

It is a fascinating book, interesting, convincing, readable and above all inspiring . . . and if you are ever looking for a present for anyone of average intelligence and over eighteen years of age, for goodness's sake get him this book.

TERENCE TANNER.

ROMAN CATHOLICISM. By Thomas Corbishley, S.J., M.A. (Hutchinson's University Library; 7s. 6d.)

This book is just what its publishers claim for it—an 'account for the general reader of the main tenets and practices of Roman Catholicism'. Fr Corbishley explains, fairly enough, that he has agreed to employ the unnecessary epithet *Roman*, 'not because I regard the qualifying adjective as free from objection, but because it is in possession'. His method is broadly descriptive, not theological and analytical, but the general picture that emerges, though inevitably deficient in detail, is both persuasive and satisfying. If one sometimes has the impression that Fr Corbishley's Catholic is, not indeed 'a sort of super-prig or desiccated intelligence', but an inhabitant of the ideal rather than the real world, that is doubtless because the author has not the space to make the needful qualifications. The book as a whole, clear and readable in its manner, admirably meets the purpose for which it is designed.

One or two points Fr Corbishley may care to consider in a future

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 tintured 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.