

large tracts of his lectures, is concerned to strip philosophy of its inadequate and misleading terms and images. Yet his skilful stripping of philoosophical imagery suggests that teachers of religion need to do the same for their own subject with the same thoroughness.

Those whose taste it is to introduce precision into our thoughts on religion will derive more direct benefit from the book. Marcel's pages on 'transcendence' and 'experience' should help them to end a tradition which has made spirituality so 'transcendent' as to be irrelevant and has so restricted 'experience' as to make the spirit insubstantial. Contemplatives will be interested to discover Marcel describe contemplation as 'ingatheredness', which is not a state of abstraction from anything, and in fact the attitudes behind ingathering oneself, and abstracting oneself, are diverse and perhaps at opposite poles from each other. One abstracts one's attention from something, which is as much as to say, one leaves it, leaves it aside, perhaps even leaves it in the lurch; 'ingatheredness', on the other hand, is essentially a state in which one is drawing nearer something, without abandoning anything. 'Contemplation', he says, 'is not a matter merely of turning inwards, of *introversion*, but of *conversion*—seeing oneself from the other man's point of view'; therefore 'to enter into the depths of one's self means here fundamentally to get out of oneself'—observations which make one look forward to Marcel's further remarks on contemplation. These he has promised for his second volume, in which he will doubtless be as well served by his publishers and translator as in the present one.

DONALD NICHOLL.

THE REVOLT AGAINST REASON. By Arnold Lunn. (Eyre & Spottiswoode; 15s.)

If the existence of God can be demonstrated by reason, atheism must be irrational, and in *The Revolt Against Reason* Mr Lunn is concerned with clarifying 'the contrast between Catholic rationalism and that distrust of the rational which characterises not only Lutheranism and neo-Lutheranism, but also the Victorian sect which usurped the name "rationalist".' He is not defending a thesis so much as demonstrating that the by-products of the revolt against God are 'a revolt against reason, a revolt against holiness and a revolt against beauty'—and what a masterly demonstration it is! The beghards (which should have an accent even in English), the antinomians, the behaviourists, the Freudians, the existentialists, the logical positivists, and of course (for Mr Lunn does not change), the evolutionists are all shown to be without logical foundation, and the rejection of belief in the supernatural is shown to be necessarily connected with the collapse of morality and of beauty, in art and

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