

because they seem 'too cheerful to have read their Kierkegaard'. We recognize another group as Upper Class because its members talk so very loud. We run into a philosopher friend. 'And when I say that he was a philosopher, I don't mean that he studied Philosophy but that he liked to philosophize.'

Five groups of pilgrims are visited and the hero finds something that repels him in each one. It is only when moved it would seem by a certain desperation that he finally attaches himself to one particular group. Why this particular band of pilgrims was so very, very wrong-headed, why it is described as having no redeeming feature, as being farcical to the very roots, I leave to readers to discover for themselves. The discovery will give them something to ponder over because underneath all the fun and the fantasy in Mr Blamires' book there is plenty of hard thinking.

Although it made me feel vaguely uneasy to find on this side of the grave such a total absence of what I can only call love—of that love and longing that impels the saints towards God—I enjoyed the book from beginning to end and found it most refreshing to have my theology served up to me in this lively and entertaining way.

M.G.O'C.

BEGINNINGS: GENESIS AND MODERN SCIENCE. By Charles Hauret.

Trans. by E. P. Emmans, O.P. (Dubuque: the Priory Press; \$3.25)

THE STATUS OF MAN IN THE UNIVERSE. By Albert Van Eyken. (Longmans; 7s. 6d.)

Science raises well-known problems in the interpretation of *Genesis*, which many authors have tried to resolve: M. Hauret is one of the more successful. He has the learning for the task; it appears in the notes and references which form a valuable part of his book, but does not overweight the text. He insists on the neutrality of the Bible to scientific theory, and he has no need to make rash judgments against evolution or the possibility of synthesising life. His openness of mind appeals to scientists, and his explanations are natural and convincing, so that the original French version of this book is deservedly popular. Here the translation is laboured, and the book-production unpleasing; the heavy type to emphasize obvious points is rather childish.

*The Status of Man in the Universe* is a philosophical attack on some of the scientific theories that worry Christians. They feel, for instance, that the scientist's account of the world, and particularly of our sense-perceptions, invalidates the ordinary account. Mr Van Eyken answers this objection on the lines familiar from Whitehead and Ryle. He next argues for a Lamarckian version of evolution against Darwin's emphasis on chance causes, and in his central chapters attacks the bases of

Freud's psychology, establishing freedom of the will. Finally he shows that life cannot have arisen by chance from the non-living, because of its strict demands on environment. His treatment is competent, but too self-assured; despite his repeated plea for humility, he leaves an impression of philosophical arrogance. It gives the book an old-fashioned air, reminiscent of an age of apologetics now fortunately past.

PHYSICS AND PHILOSOPHY. By Lord Cherwell. (O.U.P.; 2s. 6d.)

In the first Grosseteste memorial lecture, Lord Cherwell again shows us that, whatever may be true of the rank and file, distinguished scientists are both aware of the wider implications of their subject and capable of discussing them in admirably clear terms. The philosophical difficulties of modern physics could hardly have been better put in the compass of a single lecture. Lord Cherwell touches on the new ideas of space and time in physics, the dichotomy of wave and particle, and the apparent beginning in time of the cosmos. His conclusion is that the time has come for a 'metaphysical check-up' on fundamental concepts such as object, cause, space, time, which scientists have up to now accepted rather uncritically. 'The divorce between physics and philosophy has to my mind been unfortunate. Both sides would in my view benefit if they co-operated as they did in Bishop Grosseteste's day.' Philosophers would certainly agree with this conclusion, and there are signs that they are beginning to realize their responsibilities in the matter. On the other hand they might approve less of certain other remarks in the lecture. Lord Cherwell sometimes suggests that physical theories are largely a matter of taste: 'the physicist does not claim, or at any rate ought not to claim, that the hypothetical model he imagines is a true picture of the world'. If this is necessarily the case, it is no use calling on philosophy for help; the question has already been begged.

LIVING AND KNOWING. By E. W. F. Tomlin. (Faber; 25s.)

Mr Tomlin's plea is that the natural world does not contain its own explanation, but remains unintelligible so long as we refuse to recognize the reality beyond it; he prefers to describe this reality as 'metabiological' rather than 'metaphysical', since biology today is more open to this sort of completion than physics. He insists on the continuity of experience through the different levels of life, mind and spirit; the spiritual and the physical are not to be found in separate and alien realms. At every level, organic activity is controlled by form, not mere spatial pattern but a dynamic 'theme' which through time brings the organism into being. All activity is thus directed, and even in the simplest creature life means self-enjoyment, while on the other hand