

upper and lower worlds of *The Time-Machine* are an example; they are interpreted by Wells himself as a biological development of the split in modern capitalist society, but the ease and power with which Wells draws up images of horror and decay suggests that they are rooted more deeply in some malaise of the psyche or in the world of the archetypes. The pre-occupation too with the scientist-as-alchemist, evident already in *The Chronic Argonauts* (reprinted in an appendix here), a work written when Wells was twenty-one and re-wrote twice before it became *The Time-Machine*, suggests the flight of the shaman through his nine worlds to heaven rather than a Fabian progress to Utopia. Mr Bergonzi touches only lightly on the possible psychological explanations, but is prepared to defend Wells as a maker of myths, if only of minor ones. But, on Mr Bergonzi's own excellent analysis, it would I think be better to say that though Wells created mythical figures which are minor in comparison with Don Quixote or Don Juan, he did re-create or draw on certain major archetypal myths, the magical flight, the struggle of light and darkness, the beast from the abyss, the Prometheus figure, the final conflagration. These deeper springs were blocked by his conversion to Fabian socialism, but the works in which they were released are the ones which will last.

BENET WEATHERHEAD, O.P.

Shorter Notices

THE CHRISTIAN CHURCHES OF THE EAST: Volume One (Thomas More Books, 35s.) is a revision of Donald Attwater's *Catholic Eastern Churches*, originally published in 1935. With his customary accuracy Mr Attwater has provided an invaluable account of the history, liturgies and present position of the various Eastern Churches in communion with Rome, and a series of well-chosen photographs adds to the usefulness of a book that should be of special importance as the preparations for the Council proceed.

LITERATURE AND PULPIT IN MEDIEVAL ENGLAND, by G. R. Owst (Blackwell, 50s.) was described as 'valuable as it is vast' when it was reviewed in these columns on its first appearance in 1933. The new edition takes account, in so far as a re-impression allows, of new material. But substantially it remains unchanged, and it has survived its thirty years as a definitive account of the debt of English literature to the homilies of the medieval preachers.