

REVIEWS

assumption and see how it works). On the other hand, there is the attack, by the first and last speakers, on the legalist notion of religion, which is good to see; there are Professor Raven's wise words about the menace of the Frankenstein, the need for working towards reunion, the place of Christianity in social affairs against those who would have us believe that Christ "treated all ordinary interests as secular and profane" and who advocate or practise a dichotomy. These and many more excellences make the book of lasting value; it is to be hoped that there may be a third series of lectures to carry the discussion further.

GERALD VANN, O.P.

THE PILGRIM'S REGRESS. By C. S. Lewis. (Sheed & Ward; 5/-.)

This book tells how a young man called John, who has a natural longing for "the Island," travels from his home-country of *Puritania* through *Orgiastica*, *Zeitgeistheim*, *Theosophica* and many other strange and dissatisfying lands in search of it. Eventually of course he comes to Mother Kirk and gives himself up to her because she alone seems able to enlighten him. The revival of the allegorical method is very successful; thereby Mr. Lewis can treat of profound and complex things in a simple way.

In the first part of the book Mr. Lewis reveals the wrongness of most aspects of modern life. Thanks to a mind of quite remarkable acuity he is able to expose often in only a few lines the most essential weakness of almost every contemporary doctrine. And he does not exaggerate; on nearly every occasion he represents the views of his opponents fairly and clearly. However, he handles D. H. Lawrence rather badly in calling him "Phally" and making him parody himself. Even *Colosseum* knows Lawrence deserves better treatment than this. Perhaps the best of the destructive chapters are those on the psychologists, whom Mr. Lewis "debunks" very effectively indeed, showing that such doctrines as the wish-fulfilment can work both ways and that a man cut open (so that the ugliness of his internal organs can be seen) is no longer a man, and that conclusions derived from examining him don't apply to living men.

Thanks to Virtue and Reason, who is a lovely lady on a black horse, John is not altogether satisfied by any of these people. Precious few can tell him anything about the Island or the Landlord. Eventually he comes to the Great Chasm, which came into being which men first began to eat the mountain apples which were the Landlord's private fruits. He explores the sides of it thoroughly but can see no way across. Almost in despair he plunges down the side. Here Reason leaves him and hinders his descent. He manages to fight his way to the bottom, where stands Mother Kirk crowned and sceptred. She tells him to dive head-first into The Great Pool without struggling or trying to save

BLACKFRIARS

himself. After moments of anguish and hesitation he does this, comes up on the other side and finds himself marching with many other pilgrims. Hereabouts Mr. Lewis's prose rises out of sympathy with his sublime subject to such heights as:

It was early in the morning when they came there and heard the sound of the waves; and looking across the sea—at this hour still almost colourless—all these thousands became still. And what the others saw I do not know: but John saw the Island. And the morning wind, blowing off-shore from it, brought the sweet smell of its orchards to them, but rarefied and made faint with the thinness and sharpness and purity of early air, and mixed with a little sharpness of the sea.

Unfortunate that the book should be enveloped in such a tasteless and inappropriate dustcover. G. S. SAYER.

ROBERT SOUTHWELL THE WRITER. By Pierre Janelle. (Sheed & Ward; 16s.)

EDMUND CAMPION. By Evelyn Waugh. (Longmans; 6s.)

Edmund Campion and Robert Southwell are perhaps the most attractive and certainly the most widely known of the Elizabethan martyrs. Yet though they were linked by the circumstances of their death and of their religious training they represented different sections of Tudor life, the rising middle class of the towns and the lesser families of the court, and by talent, by temperament and in taste they remained contrasted. It is pleasantly probable that each would have found his most recent biography congenial reading.

The Southwell of Professor Janelle is less an individual than a test case for Elizabethan literary conventions. During the impersonal account of his career even primary documents are used with a wise caution, and the careful regard for social detail is illustrated by five chart pedigrees. Yet there are occasional errors in *minutiae*, the 4th Duke of Norfolk is styled the third, while slight over-emphases seem sporadic; thus, the Arundells of Lanherne were too well integrated in the governing class to be styled feudal, and the term "aristocracy" seems hardly applicable to that new patriciate. The next six chapters analyze the influences upon his style. His debt to the Jesuit tradition in rhetoric is emphasized and a source for his neo-platonism is suggested. There is a careful estimate of the literary fashion at Rome in the years of his study and an illuminating comparison of *St. Peter's Plaint* and of the *Lagrima* of Tansillo. The long lines of argument are thickly documented and their conclusions are formulated often cautiously and always clearly. A final section deals with the influence of the ideals of the counter-reformation upon the civilization of the early Stuart court. The problem is familiar, the method of approach is new and so too are the conclusions.