

RELIGION IN THE MODERN WORLD. (Allen and Unwin; 7s. 6d.)

A PILGRIM'S PROGRESS. By Beverley Nichols. (Cape; 12s. 6d.)

One may briefly describe these two books as the many in search of the one, and the one in search of the many. In *Religion in the Modern World* some very distinguished contributors give their opinion on the nature and scope of religion; in *A Pilgrim's Progress* Mr Beverley Nichols describes his examination of the many manifestations of religion to be found in this country.

The contributions to the first work are unequal in value, and the most important are those by Fr Corbishley on mysticism, Dr Thouless on the relation of psychology to religion, and Canon Raven on Christianity and politics. They are valuable because these contributors have carefully defined and limited their subjects and are clear as to what religion is. Viscount Samuel, in the first two chapters, has some sensible things to say, but does not appear to realise the fundamental relation of creature to Creator and spoils his thesis thereby. Sir S. Radhakrishnan makes a noble and familiar appeal for unity between all religions, but he is answered by the Dean of St Paul's in his interesting essay on 'Religion and Religions'. This book would have attained a greater value and unity if it had included a chapter on Communism as the great anti-religion and if those who appeal so much to comprehensiveness and toleration had been obliged to write their contributions in the light of it.

Mr Nichols' book is an enlargement of articles written week by week for a Sunday newspaper. It is unfair to suggest that only a week has been devoted to each religious denomination that he has investigated and thereby to suggest that he has been unfair. But one must judge the value of his investigations by the statements one can control. In his description of the instruction of those seeking admission to the Catholic Church Mr Nichols describes how one will be introduced to a priest who 'talks to you in general terms and when you raise particular objections tells you not to "split hairs".' You then 'probably' make your submission. This revealing statement somewhat reduces the value of the investigation.

PAUL FOSTER, O.P.

METAPHYSICAL JOURNAL. By Gabriel Marcel, translated by Bernard Wall. (Rockliff; 30s.)

MEN AGAINST HUMANITY. By Gabriel Marcel, translated by G. S. Fraser. (The Harvill Press; 18s.)

Marcel is a thinker whose language is perhaps more difficult than his thought. Of these two books, one, the *Journal*, is philosophy as technical as Marcel is ever likely to write, the other is the application of his thought, as simple as he is ever likely to make it, to the perils of our time. Neither is easy reading and it would require a general survey of his whole