

interpretation of Berdyaev to western minds, should the author have been satisfied merely to state Berdyaev's distrust of rational theology, without touching on the possibility of eventually synthesizing the two different approaches? Perhaps the question is an improper one, in view of the author's terms of reference; but it leads us back to the chief importance of books such as these, and of thinkers like Berdyaev and Niebuhr, for the Catholic theologian. For him it is indeed the question of the possible synthesizing of the two approaches, the investigation of the extent to which they are not mutually exclusive but complementary, that is paramount. That would be true in any case and at any time, for theology must always be growing and absorbing if it is not to stagnate; it is particularly true at the present time and with thinkers such as these, whose spirit and whose underlying intuitions do correspond to something very deep in contemporary life and experience.

GERALD VANN, O.P.

MODERN CHRISTIAN REVOLUTIONARIES. (1), (3) and (4).

THE WILD KNIGHT OF BATTERSEA: G. K. CHESTERTON. By F. A. Lea.

C. F. ANDREWS: FRIEND OF INDIA. By N. Macnicol.

Mr. Lea's book is rather bewildering. For he would have had Chesterton so different from what he was. The method he uses is to tell us what Chesterton said and thought, and then, often, to tell us how it would have been better if he had said and thought something else. The first great mistake that Chesterton made was to become a Catholic, since he thereby placed himself outside the religious traditions of his country. As an artist in words, Mr. Lea does not think that he attained the first rank, because his ability to use words was not the equal of the vision that they were required to express. As a distributist, he was sound when he was talking about England; but, to be consistent, he should have been a pacifist.

Mr. Lea leaves the impression that he thinks Chesterton would have been a greater man if he had been an amalgam of himself, Mr. Middleton, Murray and Canon Sheppard. Yet Chesterton is obviously one of his heroes; the final judgment of the book is that of Eric Gill when he described Chesterton as "a writer and as a holy man, beyond all his contemporaries". It is fair to add that the book was written before Miss Ward's biography was published.

In *C. F. Andrews: Friend of India*, Mr. Macnicol writes of a devoted Christian friend of Gandhi and Tagore. Andrews was a Protestant, with few dogmatic beliefs, but he had an immense charity, and a zeal that was at the service of Indians all over the world. Whether the methods that he used were valid, is a matter of debate; but no one could doubt his love of our Lord as he believed that he found Him in the Indian people.

B.D.B.