

YEARS OF WRATH. By David Low. (Gollancz; 25s.)

Nearly three hundred cartoons of a deadly serious artist commenting contemporaneously on world events from 1932 to 1945 make a rather tedious book. Men expect from the black and white sketches of a political artist some sense of the incongruous, some fun to relieve the tedium of politics and wars. But Mr Low offers no relief, and though his comments have some historic value it seems amazing that when these drawings appeared evening by evening they were welcomed by the people already oppressed by crisis, political crime and war. C.P.

ENGLAND YESTERDAY AND TODAY. Edited by F. Alan Walbank. (Batsford; 15s.0d.)

This volume illustrates various aspects of English social life during the last and the present century. Its material has been drawn from the work of famous novelists, ranging from Dickens to Waugh, and it is illustrated partly by photographs (which should be supplemented by Peter Quennell's *Victorian Panorama*) and partly from the invaluable pages of *Punch*. The selections, with their introductions by Mr Walbank, are excellently done, and the book is a really useful one giving an excellent sense of the whole period. In a task like this, fiction is nearer to truth than history. A supplementary volume is now needed. The modern novelist fulfils most of the functions of the preacher of the Middle Ages, he is the great diffuser of ideas. The basic ideas of a Wells or a Chesterton tend to become the intellectual climate of a generation. A volume elucidating the beliefs of the great modern novelists would be of even greater value than the excellent publication now under review. P.F.

TROIS LIVRES A AUTOLYCUS. Par Théophile d'Antioche. Greek text (ed. Bardy) and trans. (J. Sender). (Editions du Cerf: Blackfriars; 12s.6d.)

The *Three Books to Autolycus* are all that survive of the works of Theophilus, sixth Bishop of Antioch, and last of the second-century Apologists. The chief doctrinal interest of the work is its relatively full treatment of the Trinity, a word that appears here for the first time. Père Bardy fully rebuts the accusation that Theophilus was an innovator who developed his Trinitarian doctrine only by borrowing from Greek philosophy, and shows that he is a trustworthy witness to the contemporary belief of his church. For the rest, his work is less a defence of Christianity than an exposition of the Preambles of Faith, contrasting the gross mythology of the pagans with the austere beauty of the Christian idea of God, in whom, he insists, men cannot believe unless they first prepare themselves by way of renunciation and detachment. It is his eagerness to pierce the complacency of his pagan contemporaries, a complacency that was to be shattered only by the collapse of the