

us to make them. Jacobs joins those who now point out that Aristotle's concept of form is congenial to modern science.

The later essays are not so easy to read, with the exception of the final one by Martin Stone. Christopher Hughes could have made lighter work of God's knowledge of future contingents by introducing the distinction between true *de re* and *de dicto*, which Anscombe made the focal point of her review of the new Blackfriars translation of the *Summa Theologiae*, edited by Thomas Gilby OP, in the *Times Literary Supplement* (see her *Collected Papers* I,153). But Stone provides a fine closing essay with a useful and readable survey of the current views about St Thomas's theory of natural law. In Stone's view, the debate cannot be settled because texts in Aquinas support both sides, the naturalistic and the anti-naturalistic. He suggests that the role of reason and will is the key to a solution: 'reason is the measure of will' (I-II q.19 a.4). Also reason is the rule of virtuous acts, not nature (I-II q.54 a.3). The ultimate criterion of morality, however, is not reason but the eternal law.

This collection of essays provides much to whet the appetite of those who like thinking about the questions of contemporary philosophy. But I doubt whether the sort of logical analysis that some of these essays contain makes Aquinas as attractive as Kenny and Geach have done. I also wonder whether this approach to Aquinas will carry with it many on the Continent who are more interested in him as a theologian. But I shall be returning to some of these essays.

F.J. SELMAN

THE WAY OF A PILGRIM: ANNOTATED AND EXPLAINED translated and annotated by Gleb Pokrovsky, *DLT*, London, 2003. Pp. xvi + 138, £9.95 pbk.

When the first Orthodox émigrés arrived in the West in the late 19th century, few of them can have imagined that they had come as missionaries. But for many Westerners disenchanted with both with their inherited forms of Christianity and with secular liberalism, a new Christian vista was opened with the translation of some of the Orthodox spiritual classics, perhaps most notable among which is *The Way of a Pilgrim*. First published anonymously in Russia in 1881, it was a literary fruit of the great popular spiritual revival in 19th-century Russia, rooted in the liberation of the serfs. The protagonist of *The Way of a Pilgrim* is a simple peasant, who hears at the Liturgy one day St. Paul's words, "Pray without ceasing" (1 Thess.5.17): captivated, he leaves everything and becomes a *strannik*, or wandering pilgrim, a common sight in 19th-century Russia. With the guidance of a *starets* (monastic spiritual father), and supporting himself mainly by begging, he is initiated into the Jesus Prayer, until it passes from his lips to his mind and to his heart, and he himself becomes a spiritual teacher to those whom he encounters along the way. One of the most encouraging features of the story – which perhaps accounts for its popularity – is that it shows how people in all walks of life, not just monks

and nuns, can attain to holiness.

The Way of a Pilgrim was first translated into English by R.M. French in 1930, but when J.D. Salinger, author of *The Catcher in the Rye*, brought it into his best-seller *Franny and Zooey* (1961), he helped establish *The Way* as a spiritual classic (among other things, Salinger's Franny speaks of the mysterious "self-activating" quality of the Jesus Prayer). Gleb Pokrovsky's new translation is a response to the growing interest in Eastern Christian spirituality in modern Britain and America, and places *The Way* in a much fuller spiritual and cultural context than French does: Pokrovsky provides copious and accessible notes and illustrations, including observations by such modern Orthodox writers as Metropolitan Anthony Bloom and Bishop Kallistos Ware.

What is surprising about Pokrovsky's translation is that he abridges this short work (a mere 119 pages in the paperback edition of French's translation) — and the effect of his omissions is considerable. For example, the pilgrim has a wonderful cosmic resurrection experience, in which he understands that the whole of creation sings God's praises; but Pokrovsky cuts out the preceding section, in which the pilgrim is robbed of his beloved Bible and *Philokalia*, to be told by a *starets* that this is a lesson in detachment; he meets an army officer who has captured the robbers, and hears of his conversion from debauchery to a daily reading of the Gospels and the Jesus Prayer, and only then does the pilgrim have his resurrection. Similarly, we read that a dead *starets* appears to the pilgrim in a dream and explains the *Philokalia* to him; but Pokrovsky's edition omits to tell us that this grace is given only after the pilgrim has been thrown into prison and flogged, after saving a young heretic girl from a shotgun marriage and teaching her about Christ. Granted, Pokrovsky does not leave out the pilgrim's story of all his misfortunes which led him towards pilgrimage, but this would involve omitting an entire chapter of the work!

In other words, what Pokrovsky's editing tends to present us with is a "spiritualised" version of *The Way*, in which the Resurrection is to be enjoyed privately without any need for participation in the Cross, and as such falls victim to the all too common mistake of many western people who are attracted to Eastern Orthodoxy: they enter an Orthodox church and sense correctly that it is an iconic representation of heaven; they see the images of the cosmic Christ in His serene glory, and revel in the strong spirituality of transfiguration and resurrection. But they shy away from Orthodoxy's strict asceticism (which many western Christians regard as almost dualist), avoiding the inevitable pain of the "outward" transformation which salvation requires, the life of virtue and justice.

In the foreword to this edition, Andrew Harvey speaks movingly of how *The Way of a Pilgrim* saved him from despairing in "western" spirituality after he returned from India, and introduced him to "Christ-consciousness". This may be a good starting point for dialogue with many Western "post-Christians", especially New Agers: but like Pokrovsky's translation, it is simply not the whole story.

DOMINIC WHITE OP