

with footnotes and I am bound to conclude it is a pity the Book of Miracles is not at Euston Road.

H. W. J. EDWARDS

*THE ENGLISHMAN'S RELIGION.* An Anthology. Edited with Introduction by Ashley Sampson. (Allen and Unwin; 7s. 6d.)

The Englishman's religion certainly has characteristics which differentiate it from that of, say, France or Germany. But when it comes to defining its special character or compiling an anthology of English writings which will reveal it, a great conflict of interpretation arises according to the different angle whence it is judged. This anthology sees Protestant 'freedom' as one of the chief attributes of religion in England and finds such in the writings not only of Newman but also of St Thomas More, Chaucer and Langland. Perhaps that is why, out of the glorious body of writings of the English Mystics, Ashley Sampson chooses only one short passage from Mother Julian and gathers armfuls of pious platonisms and pantheisms from nineteenth century literary gentlemen. But the book ends tragically, and perhaps realistically, with a farewell letter from an airman to his mother revealing the terribly attenuated religion which left so many great English heroes of the last war in a questioning vacuum. If the Englishman fights today he mostly fights without a firm faith in the Incarnation but with a waning adherence to the Creator and the Empire.

JOHN HUNSTER

*GOD AND THE UNIVERSE.* By Stuart H. Clark, M.A. (S.P.C.K; 7s. 6d.)

'There is no touch of arrogance in the claim that Christians have the faith that others need. Real arrogance lies in imagining that we are the possessors, and not trustees, of truth we have received, which belongs to all mankind' (p. 132). If summary were needed, this quotation would surely convey the purpose that author had in mind when he came to write this book, the outcome of reflection and experience in India and at home in the Church of England ministry.

The late Canon Stuart Clark approaches the problems raised by a purely naturalistic outlook on life with sympathy and understanding. Yet that approach in no way obliges him to forsake his own belief in God, whose wise providence guides the destiny of all mankind. Even though man might attempt to reject God, might even scorn and ridicule his loving care of the world, yet God is never unmindful of the creature of his hands. But are not the dealings of God with man too sublime and abounding to compress into a slight volume of 171 pages? That is the shortcoming of the book, profitable and interesting though it be in many other ways. None would doubt the author's sincerity in his own belief, or of the urgent need he felt to bring all men to a knowledge of God.

TERENCE NETHERWAY, O.P.