

which the Church presents to would-be converts—of emphasis on ‘peripheral’ rather than central dogmas, of incuriosity, of legalism, even of a failure to trust the God of truth—is a stumbling block which weakens her power to reveal the authentic ‘scandal’ of Christianity. For the rest, she tells us that ‘the end of one journey has been but the beginning of another, far longer and more arduous’ towards ‘the denial of self through grace to be the new man on the new way’. It is to be hoped that in due course she will report on her new journey. Paradoxically, the difficulty may turn out to be that it is not more arduous than the first, but less. Outside the Church we learn to flex our muscles so vigorously that we find it hard to accept that the yoke can be easy and the burden light.

In her preface, Mrs Lubbock offers her book to other travellers like herself. Yet it may be doubted if this personal and subjective record is a book for the unconverted: it is a log-book of one explorer’s journey, not a map of the territory, and each convert is taken by a different route. Moreover there are no traveller’s tales here to stimulate the imagination of the stay-at-home; indeed, she is perhaps too anxious that all should be ‘decent and decorous’, free from ‘blush-making exposures of a naked soul’ (who ever blushed for St Augustine?). The book is likely to be valued more highly by Christians who have not cared, or dared, to subject their faith to intellectual scrutiny, for it is impressive evidence of a vigilant integrity rewarded by a sober faith. But, above all, this book stands out as a single record of courage. This view may surprise the author, who constantly accuses herself of vacillation and cowardice, but she is courageous from the initial bravado of her setting forth, which matured into a steady endurance, to the last stubborn rearguard action against ‘the pursuit by the God-man’.

One technical point: the writing is always lucid and sometimes brilliant, but the movement of the argument is at times slowed down by too faithful a mention of the names of other writers: these might fairly be relegated to the footnotes, particularly since Mrs Lubbock introduces into this book no ideas which she has not made her own.

CHARITY JAMES

THE POWER OF NON-VIOLENCE, by Richard Gregg; James Clarke; 6s.

This is a revised edition of a book which first appeared in 1935. It has been brought up to date with an account of non-violent resistance offered to the Nazis in Norway and Denmark, and has an introduction by Martin Luther King with some account of the non-violent campaign of the Negroes in Montgomery. But the basis of the book still remains the experience of Mahatma Gandhi in India. The author, who is an American, spent some months with Gandhi in 1925 and has visited India several times since, so that he has a close acquaintance with both the theory and practice of non-violence in India. His

book is an attempt to work out systematically the moral basis of non-violence and its application to mass movements, so that it can become a method of organized resistance to tyranny. The purpose of the book is to show that non-violence can by psychological and moral training become an effective method of resistance in the event of war or any serious conflict. The general principles and methods are admirable, but the weakness of the book is that it nowhere faces the problem of non-violent resistance to Communism. This is the real problem of the present day and it is a great pity that in bringing the book up to date, the author did not take this into consideration. Yet it remains true that the principle of non-violence as the basis of a moral life and of civilized society is of universal validity. The author does not write as a professed Christian, but many of his suggestions, such as the use of meditation in common, of manual work and works of mercy, will commend themselves to Catholics. Non-violence as a principle has yet to find its proper place in Catholic life and particularly in the monastic life.

BEDE GRIFFITHS, O.S.B.

THE CATHEDRAL BUILDERS, by Jean Gimpel; Evergreen Books; 6s.

If Saint Bernard had not been so disagreeable to Abbot Suger, the creator of Saint-Denis might not have bothered to expound his views on art in the service of worship. Their conflict of convictions is the perfect starting point for Jean Gimpel's delightful little book, which tells us also about Villard de Honne-court's famous sketchbook, the canons who built Chartres, and all those obscure but vital people like Richard the mortarman and Ysabel the plasterer. He gives an interesting account of early freemasonry, when it was quite innocent and even necessary, and some fascinating sidelights on medieval engineering. The book is splendidly illustrated, covers a very wide ground, and gives a real insight into the creative energy being expended in the twelfth and thirteenth centuries.

GEOFFREY WEBB