

## BLACKFRIARS

himself. After moments of anguish and hesitation he does this, comes up on the other side and finds himself marching with many other pilgrims. Hereabouts Mr. Lewis's prose rises out of sympathy with his sublime subject to such heights as:

It was early in the morning when they came there and heard the sound of the waves; and looking across the sea—at this hour still almost colourless—all these thousands became still. And what the others saw I do not know: but John saw the Island. And the morning wind, blowing off-shore from it, brought the sweet smell of its orchards to them, but rarefied and made faint with the thinness and sharpness and purity of early air, and mixed with a little sharpness of the sea.

Unfortunate that the book should be enveloped in such a tasteless and inappropriate dustcover. G. S. SAYER.

ROBERT SOUTHWELL THE WRITER. By Pierre Janelle. (Sheed & Ward; 16s.)

EDMUND CAMPION. By Evelyn Waugh. (Longmans; 6s.)

Edmund Campion and Robert Southwell are perhaps the most attractive and certainly the most widely known of the Elizabethan martyrs. Yet though they were linked by the circumstances of their death and of their religious training they represented different sections of Tudor life, the rising middle class of the towns and the lesser families of the court, and by talent, by temperament and in taste they remained contrasted. It is pleasantly probable that each would have found his most recent biography congenial reading.

The Southwell of Professor Janelle is less an individual than a test case for Elizabethan literary conventions. During the impersonal account of his career even primary documents are used with a wise caution, and the careful regard for social detail is illustrated by five chart pedigrees. Yet there are occasional errors in *minutiae*, the 4th Duke of Norfolk is styled the third, while slight over-emphases seem sporadic; thus, the Arundells of Lanherne were too well integrated in the governing class to be styled feudal, and the term "aristocracy" seems hardly applicable to that new patriciate. The next six chapters analyze the influences upon his style. His debt to the Jesuit tradition in rhetoric is emphasized and a source for his neo-platonism is suggested. There is a careful estimate of the literary fashion at Rome in the years of his study and an illuminating comparison of *St. Peter's Plaint* and of the *Lagrima* of Tansillo. The long lines of argument are thickly documented and their conclusions are formulated often cautiously and always clearly. A final section deals with the influence of the ideals of the counter-reformation upon the civilization of the early Stuart court. The problem is familiar, the method of approach is new and so too are the conclusions.

## REVIEWS

Professor Janelle maintains that the origin of the Laudian movement, the temper of high church piety and the characteristically English conception of the gentleman were profoundly affected by the work of the Jesuit missionaries. The suggestions would seem to be in a descending order of probability.

In contrast Mr. Waugh is barely concerned with the abstract. His *Campion* is delightfully spontaneous, personal and entirely convincing. His occasional use of primary authorities is not always fortunate; the description of the death-bed of the Queen is drawn from *Lady Southwell's Account*, which seems to be derived as much from the first book of the Maccabees as from court gossip, a variant on that trite theme *The Last Hours of the Persecutor*. But among secondary authorities he has chosen very wisely and he writes with a sense of period and a sustained vitality of prose. Again there are trivial errors; there was never an Elizabethan Duke of Rutland save upon the stage. But there are no false emphases, and the interview with Philip Sidney, the episode of the last sermon at Lyford and the final offers of preferment are described with an engaging realism. A feeling for the texture of English life has brought with it a sense of the improbable.

GERVASE MATHEW, O.P.

SIR THOMAS MORE. By the Rev. Sir John R. O'Connell. (Duckworth; 6/-.)

This work does not pretend to compete with that of Professor Chambers as a piece of historical biography. But it does give us a forthright and accurate narrative of the life of St. Thomas More. The style is easy and delightful, and the book is perhaps the best and most readable introduction to the life of the saint.

Sir John has, apart from his evident scholarship, certain other advantages. He is an Irishman, a Catholic, a lawyer and a priest. As an Irishman he resists the temptation which the distinguished author of the delightful *Diary of Master William Silence* was unable to resist of claiming Irish ancestry for St. Thomas. As a Catholic he is preserved from the error which leads Dr. Coulton, in an article in the *Quarterly Review*, to speculate on the circumstances in which Thomas More might have become a heretic (a historian ought surely to be content with history).

As a lawyer Sir John O'Connell shows a technical appreciation of the influence that his life in the law may have had on the literary and political writings and speculations of Sir Thomas More. "The ideas suggested in the *Utopia* were the fruit of the experience of affairs and his knowledge of men and things which More was to gather in his public and professional life in the fifteen years which intervened between his lectures on St. Augustine and the publication—in Latin and abroad—of his *Utopia*." This view of *Utopia* needs to be supplemented and to some extent corrected