

Englishman, medicine, and (with gentle irony) the contention that the British are a practical people.

The essays are marked by the wisdom, profundity and wit which we have come to expect of Sr Madariaga. The most substantial are the five political essays (in which the author opts for an organic and qualitative, as against an inorganic and quantitative, conception of life, and maintains that the 'civilized world must have the courage to think out afresh its basic political rules and standards'), together with 'Spain and the West' and 'Spain and the Jews'. Many judgments are couched in arresting, aphoristic form—'The work of art does nothing. It has nothing to do. It is. That is its virtue', 'The discovery of America was a major disaster for Spain', 'The best form of propaganda is life itself'. Sr Madariaga is rarely dogmatic: the advice of Liberalism, he says, is 'rather than submit to dogma, risk error and seek truth'. There is much truth within these pages.

RICHARD J. A. KERR

THE EARLY VICARS APOSTOLIC IN ENGLAND, 1685-1750. By Dom Basil Hemphill, O.S.B. (Burns and Oates; 18s.)

The story Dom Hemphill tells is one of fortitude under a persecution which, being no longer unto death, has probably never been sufficiently appreciated by us who reap in comparative freedom and comfort what these very undemonstrative heroes, the Vicars Apostolic and their devoted clergy, sowed in such bitter trials. Bishop Bonaventure Giffard of the London District, who was still active up to his ninetieth year, confessed that in the space of *nine days* he had to change his lodgings *seventeen times*, and in 1715 when he was in his seventy-fourth year he wrote: 'In one prison I lay on the floor a considerable time; in Newgate almost two years; afterwards in Hertford jail; and now daily expect a fourth prison to end my life in.' Referring to his poor abode he said: 'One poor garret is palace, cathedral, table of audience, dining-room, bedchamber and often kitchen too. I thank God; this is my glory and my joy. I would not change my condition for that of the greatest cardinal.'

When Elizabeth imprisoned the whole body of Catholic bishops in 1559 it meant in the result that no Catholic in England received the sacrament of Confirmation until 1623 when William Bishop was appointed the first Vicar Apostolic. He died within a year and his successor Richard Smith went into exile in 1629 and there then ensued another half-century without the sacrament being administered. Dom Hemphill begins his work with the appointment of Bishop Leyburn in 1685, who in his second year confirmed no fewer than 20,859 Catholics in the north alone. Giffard was appointed in 1687, sharing

half the country with Leyburn, and in 1688, when a 'false summer' came to English Catholics with the accession of a Catholic sovereign, two other Vicars were appointed and Innocent XI divided the country into the London, Midland, Western and Northern Districts. The West always had a regular bishop, either a Benedictine or a Franciscan, but with the solitary exception of one Dominican as Vicar of the Northern District the other three vicariates were confided to the secular clergy.

Even in the midst of so much persecution jealousy grew up and relations were often strained between the seculars and regulars and even between the bishops, and Dom Hemphill enters into much detail in relating the difficulties which arose with the appointment of Thomas Williams, O.P., in 1726 to the Northern District. One influential priest, Dr Ingleton, agent for the English bishops at the court of the Old Pretender, commented: 'If we must have a regular I should rather wish for one of their Order (sc. the Dominican) than any other. The post will hereafter (in that event) more easily return to the Clergy.' Ingleton also prognosticated many troubles and ill consequences both for Bishop Williams and his district, but actually his episcopate was a great success and his moderation combined with his unremitting toil for souls endeared him to his people and instilled in the hearts of his priests a warm personal regard for himself. Dom Hemphill is wrong in putting Williams' age at sixty-six when he arrived in the Northern District; we know from the Bornhem profession book still preserved that the bishop was only fifty-nine. Dom Hemphill concludes his valuable contribution to our history with the words of the great Bishop Milner: 'The writer is bold to say that no Christian kingdom could during the same period boast a list of prelates more worthy to succeed to the chairs of the Apostles than Bishops Smith, Bishop, Giffard, Petre and Challoner.'

WALTER GUMBLEY, O.P.

FATHER SIX. By Mgr Olichon. (Burns and Oates; 9s. 6d.)

In his introduction to this life of Fr Six Mr Graham Greene describes his visit early this year to Phat-Diem, which was then still in French hands, though surrounded by Viet-Minh forces. Part of the town was in flames, and the road to the cathedral was under fire from snipers, but the fabulous churches and chapels built by Fr Six still stood, thronged by the Christian community served by him for so long.

Persecution will be no new experience for the Catholics of Tonking, for the Church was founded there, a century ago, in the blood of the martyrs and the confessors. Fr Six himself confessed his faith under torture (he was horribly beaten, and his flesh torn off with pincers) before being sent into exile on the Chinese border. There he found his