

which consists in their historical reading, I have prepared the present work for those who are to be introduced to the second stage of instruction which is in allegory.'

Hugh meant that the Scriptures should be read first in their historical or literal sense. He intended his *De Sacramentis* to prepare students for the allegorical interpretation. A brilliant commentary on the title and words of this prologue by Frs Paré, Brunet and Tremblay, *La Renaissance du XIIIe siècle* (Paris, Ottawa, 1933), 258-66, explains their meaning and their significance in the history of teaching methods. The student really needs help in understanding Hugh's method before he can grasp the doctrine; form and subject matter are intimately connected.

These are slight flaws, however, and the student should be thankful to have a fundamental text made available in English. Much has been written about the Victorines, but only the original texts can give an exact impression of their mentality. The *De Sacramentis* takes us right into the school of St Victor in the early twelfth century. It shows us the scholastic method in its origins, combined with the interest in religious psychology, the Christian-historical outlook, the stress on sacraments in the Church, in the Scriptures and in nature that characterised Hugh's teaching. Hugh planned his book as a whole. Its scheme is the history of man's creation and of his religious development. He has fitted his theological teaching into this framework. For this reason it must be read as a whole and it only makes sense as a whole. Professor Defarrari deserves warm congratulation on translating so long a work *in toto*, instead of boiling it down into extracts.

BERYL SMALLEY

DANTE AS A POLITICAL THINKER. By A. P. d'Entrèves. (Oxford: Clarendon Press; 10s. 6d.)

If all professors were compelled to pass a stiff test in the art of lecturing, Professor d'Entrèves would have nothing to fear. He knows just how to hit the mean between treatise and conversation, the aim of that difficult art. His warm and polished manner is a sustained compliment to his hearers. In the grim Anatomical School, where the lectures that make up this volume were given, his charm was particularly acceptable. But when that persuasive voice had returned to Oxford the urge to revise one's impressions asserted itself, so that the surprisingly prompt publication of these lectures, with a postscript and learned notes, is very welcome indeed. As always, the author displays his mastery of a medium which, one supposes, was, once at any rate, foreign to him; only a certain formality in the style—itsself a virtue, if perhaps un-English—betrays the fact.

The lectures sketch a theory of Dante's development as an observer of social institutions: City, Empire, Church. Risking exaggeration, one might say that Professor d'Entrèves aims at removing 'imperialism' from its conventional place of honour among Dante's political ideas, at putting the author of the *Monarchia* in his place between the Guelf-educated Florentine on the one hand and the poet of the *Commedia* on the other. Dante was first and foremost a citizen of Florence—so intensely and so steadily that the wider loyalty adumbrated in the *Convivio* and formulated with fierce clarity in the *Monarchia* represents something almost marginal in his thought, a sort of deviation from the line of his deepest development. Between the *Convivio* (c. 1307) and the *Monarchia* (1312–13) the three Political Epistles still fall short of full imperialism. This appears only in the *Monarchia*, itself representing a transient phase of an extreme laicism precariously combined with a still undestroyed trust in the Pope: a moment bounded by the coronation of Henry VII (June 1312) and his death, virtually at war with the Pope, fourteen months later. To this period is restricted not only the composition of the *Monarchia* but what is most proper to its content: the idea of the common *secular* end of mankind. But this laicist 'optimism' could not survive the disillusion of 1313; and with the great Epistle to the Cardinals (1314) we breathe the quite different air of the *Commedia*: lamentation is added to anger, and an immense longing for the moral reform of Christendom through a reform of the Church. Hence the anti-ecclesiastical furies of the *Commedia*, the tremendous invectives of the *Paradiso*. As a political document, then, the *Commedia* is chiefly concerned with the Church; civic sentiment runs through it, but the full imperialist idea is either dropped or shelved.

One cannot discuss this thesis in detail here. Speaking generally, Professor d'Entrèves is surely right in shifting the emphasis, in putting the *Monarchia* in perspective. I am less convinced by the way he does this. I am still not converted from the more usual dating of the *Commedia* to the view put forward here: that the Poem was not begun before the *Monarchia* had been written. Apart from particular objections (e.g. what seems implied by Purg. VI, 97–105 and XXXIII, 36–7), the general tone of the *Inferno*, the rankling preoccupation with Florence, still suggests to me the earlier dating. If this be only a personal impression, I wonder whether Professor d'Entrèves's 'main reason' for his dating—the change of 'mood' and 'accent' in the Poem—is more. 'The optimism of the *Monarchia* is gone.' But perhaps it had not yet arisen. There is plenty of 'pessimism' in parts of the *Convivio*; nor did Dante have to wait until Clement V to find a Pope he could not trust. If pessimism is the test the *Inferno*, and much of the *Purgatorio*, has as good a time-context before the *Monarchia* as after it. No one denies that the *Paradiso* is

mostly post-*Monarchia*. One can make too much, here, of the 'optimist-pessimist' contrast. Of the three factors, City, Empire and Church, the first and third were more open to Dante's strictures than the second, just because they were more real. In a sense, the abstract *Monarchia* is naturally more 'optimistic' than the concrete Poem; *this* difference between them is no proof that one followed the other in time.

But this is scratching the surface; Professor d'Entrèves will provoke students of Dante to go deeper. In attempting to do so they will find his scholarship a real assistance and his candid courtesy an example.

KENELM FOSTER, O.P.

HEALTH AND THE CITIZEN. By Joseph V. Walker. (Hollis & Carter; 10s. 6d.)

The principle of the Welfare State has been accepted by both the main political parties in this country. The Welfare State itself is now well into its stride. The time has come when an attempt can be made to assess some of its consequences, consequences not always those envisaged by the authors or supporters of the experiment. But the unexpected after all is not uncommon in human affairs. It is, perhaps, possible to summarise the ideal objective of the Welfare State in the word 'health': health for the individual and health for the community; health in mind no less than health in body. In this way a distinction can be drawn between the Welfare State of our dreams, and the Servile State of which Mr Belloc so long ago saw the danger. For although the Servile State may bring health of body it cannot be regarded as conducive to health of mind.

The great value of Dr Walker's book on *Health and the Citizen* lies in the broad conception of health which he presents; in the vantage ground and experience which he possesses as the Medical Officer of Health in a northern industrial city; and in the picture he draws of the effect of the Welfare State upon the members of an average industrial community. Dr Walker's first contention is that the health of the individual is linked to the health of the group to which he belongs, in the first place to the health of his family. He goes on to assess the state of family life in the industrial age. This makes depressing if familiar reading. But he also points out how family life is being further undermined by the very measures the Welfare State has taken to assist it. Although critical, he is not merely destructive. He draws on his own experience and observations to point out the dangers of the present situation, but uses the same sources to suggest remedies by which these dangers may be met.

He goes on to discuss the increasingly acute problem of the care of the aged, showing how family care for the aged is breaking down in practice and is being replaced by unsatisfactory institutional care.