

I. p. 78) 'A profitable search into the beginnings of Christian theology can be made in the Holy Scriptures themselves'; or (Vol. I. p. 237) 'So rigorous was Loyola's asceticism that he was vouchsafed visions . . . in the course of time he perfected a series of spiritual exercises which could be depended on to produce these moments of exaltation and ecstasy'.

There is an interesting chapter on the development of modern science in Volume I, and a well-balanced account of the European political scene about the time of the Congress of Vienna in Volume II, which is concluded with a study of events as painful as they are recent.

R.V.

PORTRAIT OF CANTERBURY CATHEDRAL. By G. H. Cook. (Phoenix House; 12s. 6d.)

This volume, the second of the *English Cathedrals Series*, admirably maintains the high standard set by its predecessor on Durham; indeed, so far as the photography is concerned at any rate, it is probably superior and it should always be borne in mind that one good illustration is more informative than pages of description, however lucid.

The lay-out is clear and logical, beginning with an itinerary and building sequence followed by a concise description of the fabric based on architectural and historical data which includes a section on the pilgrimages to the shrine of St Thomas. Next follows an account of the monastic buildings and their purpose. In this connection it must be remembered that Canterbury, in common with several other pre-Reformation Cathedrals, had a Chapter composed of Benedictine monks living a normal monastic existence under a Prior who enjoyed the use of the *pontificalia* and other privileges of an Abbot.

The author rightly emphasises the individuality of Canterbury, especially in the eastern arm, which owes its French characteristics to the fact that it was designed by William of Sens, the particular form it assumed being inspired by the increasing cult of St Thomas, whose shrine was to occupy this position.

The book contains more than seventy photographs and five plans; it would have been an advantage if one at least of the latter had been fully dated. Serious errors and omissions are conspicuous by their absence, but one statement at least is misleading. Mr Richard Culmer, who smashed the priceless glass in 1643 (p. 47), is described as a 'fanatical priest', whereas he was in point of fact a Protestant clergyman and not a Christian priest. Much has been done within recent years to restore to the interior something of the beauty in furniture and colour decoration which previous centuries had obliterated. Particularly noteworthy in this respect have been the cleaning and renovation of monuments, roof bosses and wall paintings, under the expert direction of Professor Tristram, of which the

wondrous tomb of the Black Prince affords perhaps the most striking example. Canterbury, in common with most of the pre-Reformation Cathedrals, escaped with comparatively little serious damage from enemy action in the late war. Only the Victorian library building was seriously affected.

Altogether this is a very pleasant book, and we can look forward with pleasurable anticipation to the next volume, which will deal with Salisbury.

E. T. LONG.

HISTORY OF RELIGION

CHURCH AND PEOPLE IN BRITAIN. By Archibald Robertson. (Watts; 7s. 6d.)

An able but very one-sided account of Christianity in Britain by an old-fashioned rationalist who dislikes Rome and despises Canterbury: valuable in that it presents a criticism to which Christians should pay heed, but misleading in so far as the evidence presented shows an overpowering bias in its selection.

I.H.

CATHOLIC FAITH AND MODERN THEOLOGIES. THE THEOLOGY OF EMIL BRUNNER. By John W. Moran, S.J. (The Heffernan Press; \$2.00.)

A Catholic estimate in English of the thought of Dr Brunner has been needed for a long time. It is unfortunate that Father Moran's work does not really answer this need, for it is too technical in character to be classed as a popular pamphlet and too disjointed and uncritical to rank as a theological essay.

I.H.

THE OLD CATHOLIC MOVEMENT. By C. B. Moss, D.D. (S.P.C.K.; 15s.)

Dr Moss's work on the Old Catholics, the 'Wee Frees' of the Catholic world, is full of the most interesting information, particularly in the last half, which is not readily available in English in any one work. It is a pity that such a work should be marred by a continuous harping on the arbitrary action of Rome with regard to the persecuted saints of Utrecht and Munich, when even on his own showing the unco' guid were only too willing to invoke the aid of the secular arm against the Holy See.

What must interest a Catholic about the story he tells is the way in which the Old Catholic movements begin with an appeal to the pre-Tridentine or pre-Vatican Church order and then tend increasingly to identify themselves with a liberal Protestant dogmatic; not to mention the curious Gnostic undercurrents which appear in some of their organisations.

The most unsatisfactory part of the book is the first chapter which merely repeats the views of Pullen and Denny on the Papal claims without giving any real attention to works which have been published more recently on Christian origins and the early Papacy.

I.H.