

careful selection. Yet, if the chapters on the Dominicans are a fair example, there is a good deal of the *suppressio veri* and *suggestio falsi*—terms he was so fond of hurling at his opponents.

There seems a limit to the amount of abuse that even monks can stand. After a time the charges begin to cancel out. They were too rich and too poor: they were out of touch with the common people and spent too much time in taverns: they had a horror of women and a bevy of mistresses: they were intellectually slothful and carried on the liveliest controversies: they built sumptuous monasteries and let them go to ruin: they ran all the schools and were afraid of learning: they stood up for their rights and cravenly surrendered them. St Thomas More has a passage that does not, of course, find a place in Coulton, but might serve as a review of this book. Speaking of the attacks on the clergy of his own day he says (Dialogue III ch. XI):

‘We be so studious that neither good nor bad passeth unreproved. If they be familiar we call them light: if they be sad [serious] we call them solemn; if they be merry we call them mad; if they be holy we call them hypocrites: if they keep few servants we call them niggards: if they keep many we call them pompous. If a lewd priest do a lewd deed, then we say: “Lo, see what example the clergy giveth us!”’, as though that priest were the clergy. But then we forget to look what good men be therein, and what good counsel they give us. But we fare as do the ravens and the carrion-crows that never meddle with any quick flesh, but where they may find a dead dog in a ditch, thereto they flee, and thereon they feed apace.’

CATHOLIC LONDON. By Douglas Newton. (Hale; 21s.)

Mr Newton's London extends east and west from the Tower to Tyburn: north and south the limits are not defined, but coincide roughly with the old city; he concludes with a chapter on Southwark. It is an area that has been devastated by the great fires of 1666 and 1940, but there still remains a wealth of historical associations that are of special interest to Catholics. Mr Newton's knowledge of London is extensive and peculiar: he delights to conduct us not only to the show-places, but through the by-ways and back streets, and to unfold the long story of the Church, which is enshrined in so many old buildings and place-names. Almost every street evokes some Catholic memory, particularly of the penal times, and the book is a mine of accurate information. The author has the gift of writing succinctly but without undue compression, and he avoids the jargon and the breathless superficiality of the guide-book. No Catholic after reading this book can pass certain familiar spots with quite the same indifference. The Tower with the martyrs' inscriptions (here reproduced), High Holborn and the long

Via Dolorosa are almost as hallowed as Tyburn itself. Many monuments take us back to much earlier times, to the very dawn of Christianity in England, but Mr Newton is at his best in the post-Reformation period when the history of the Church became distinct from the history of the nation. The text is illustrated by thirty-three full-page photographs. They are varied and unhackneyed and superbly reproduced. It is not clear on what principle references are given: why, for instance, there should be a solitary reference (p. 97) to Challoner's *Missionary Priests*, when nearly all the accounts of the martyrs are taken, sometimes *verbatim*, from that work. The single word 'Strype' (p. 179) is not a very helpful reference, and on the whole a brief bibliography would have been preferable. There are a few inaccuracies. Bd Margaret Ward was not married (p. 253): it was John Arden who escaped from the Tower with Fr Gerard (p. 192). There has been some careless proof-reading. One misplaced line (p. 89) telescopes the Ven. Thomas Pormort with the conspirators in the Gunpowder Plot.

GODFREY ANSTRUTHER, O.P.

PARTHENEIA SACRA. By H.A., with introduction by Iain Fletcher. (Hand and Flower Press, Aldington, Kent; 63s.)

Among the curiosities of literature the 'Emblem Books' of counter-Reformation devotion have a special place. *Partheneia Sacra* or 'The Mysterious and Delicious Garden of the Sacred Parthenes; symbolically set forth and enriched with Pious Devises and Emblemes for the entertainment of Devout Soules; Contrived al to the Honour of the Incomparable Virgin Marie Mother of God; for the pleasure and devotion especially of the Parthenian Sodalitie of her Immaculate Conception. By H.A.' was printed on the continent in 1633 and is supposed to be the work of Henry Hawkins, a Jesuit (though the claims of Herbert Aston have been advanced by Fr Gervase Mathew, O.P., whose name and order are incorrectly given in the Introduction). Only eight or nine copies of *Partheneia Sacra* are known to exist, and the primary purpose of the present edition is to make the text available to libraries and students. In this respect the book is to be welcomed, for the printers (The Ditchling Press) have succeeded in producing a handsome volume, beautifully set up, on antique paper. The original, 'devices' and 'emblems' (rose, violet, moon, phoenix and so on) are reproduced, as are the tailpieces and decorations. The contemporary spelling is retained, but the typography itself is modern.

Partheneia Sacra is designed with the strictest formality. There are twenty-four 'symbols' (twenty-two within the 'garden' and two, the phoenix and the swan, outside it). Each 'symbol' is treated identically. First comes an engraving of the 'device', a simple representation of the symbol as it is, bird or flower or whatever it may be. There follow the