

genius or possess his supreme power of lighting up the meaning of the topic he is considering.

The best part of the book is the excellent little essay on the history of religions, which is up to date and fair, and the second essay in which the author sets out his criteria for the definition of religious experience in terms of the 'inner testimony' of the Holy Spirit. It is perhaps for this reason that his study of Schwenkfeld is so effective. Schwenkfeld was one of the most attractive of the leaders of the 'fifth' Reformation and he may be counted among the ancestors of Pietism. It is interesting to see how much such a man owed to the great spiritual writers of the Middle Ages and his career underlines the tragedy of the Reformation. He is the prototype of all those sincere—though wrong-headed—persons who, by their courage and pathetic trust in the Spirit, form the core of left-wing Protestantism. That core, which, in spite of the absurdities and anarchy with which it is associated, forms the stabilising influence in movements like Pietism, the Moravian Brethren, and so on, an element which Mgr Knox has failed to understand. Heretics, yes, but tragic heretics who cannot be judged from a high eighteenth-century standpoint.

Both works have this in common: a failure to appreciate the once-for-allness, the unique impact, of the speaking of the Word to man.

IAN HISLOP, O.P.

THE TRUE LIKENESS. By R. W. Hynek. (Sheed and Ward; 16s.)

Dr Hynek's fresh attempt to vindicate the authenticity of the Holy Shroud of Turin will leave the student of the New Testament pensive and unconvinced. No one would deny the wonder and beauty of the imprint upon the Holy Shroud, especially as brought out by careful modern photography. We would like to have an imprint of his form and features, and the stains of his blood. Have we got them?

The short chapters are written reverently; yet they are laden with gruesome medical reminiscences and details of *post-mortem* experiments. The author does not allow for the many problems and diversities of opinion as regards the method of crucifixion. Many statements are difficult to verify. Thus (p. 66) '... this blow at the heart, which is always fatal, was one of the strokes taught and used by the Romans in hand-to-hand fighting...' And why should the height of Roman soldiers have been 'approximately 5 feet 4 inches?' (p. 41.) Two chapters (XIX and XX) on 'The Blood and Water' struggle hard on 'St John's inexplicable statement'. The operation described on p. 73 throws no light whatever on the Gospel incident. St John in fact is wholly preoccupied with a wondrous sign, or significant miracle; and he invokes our Lord as witness to the truth of what he says; *Ille scit*.

Neither classical nor later Greek would admit of the identification of *sindôn* and *soudarion*. (p. 84.) Another real difficulty is partly suspected by the author who writes: 'considerable force was used to cross the extended arms over the abdomen'. Anyone who has handled corpses will know that once *rigor mortis* has set in, no amount of force could make the outstretched arms, taut on the cross, 'at 65° from the vertical' (p. 61), lie so easily, with elbows gently bent, as represented very effectively on the Shroud.

So we must take leave of this book, still unconvinced.

ROLAND D. POTTER, O.P.

HISTORY AND HUMAN RELATIONS. By Herbert Butterfield. (Collins; 10s. 6d.)

We are already greatly indebted to Professor Butterfield for various historical works in which his lucid, tolerant and learned mind has traversed many accepted theories and forced his readers to re-think their position. He has conferred another benefit merely by the title of this selection of addresses and lectures, for it illuminates the central purpose of history, the description and incidental guidance of man's behaviour in political society. Possibly the book will be found a slight disappointment by those who find its title inspiring: it is not a coherent treatise, and some of the lectures repeat the main points of others. But always Professor Butterfield succeeds in his main object as a teacher, which must be to force his pupils to ask themselves fundamental questions about their own human, political relationships.

Talking about history in abstractions is necessarily a duller thing than actually writing history or making it, and it is not surprising, therefore, that the most lively of these essays is that on 'Official History' which includes a detailed critique of Anglo-Russian relations before the 1914-1918 war and a consideration of what England's basic foreign policy should be. This sane and informed discussion should be followed by everyone and be compulsory reading for every politician and member of the Diplomatic Corps. It poses such intensely difficult questions as that of how far great horrors should be permitted in order that the major portion of the human race may the better fulfil its destiny.

All through the book the author is concerned with his obligations as a sincere Christian in politics, but he is surely less than normally acute when he declares for unmitigated toleration? There are passages, too, in which a, perhaps, natural misunderstanding of the Catholic position is evident and, when speaking of the distinction of reason and faith, there is not sufficient awareness of how impossible it is that a creature, in anything that he does, should act in detachment from his Creator.

PAUL FOSTER, O.P.