

and he conveys more of what Ireland means to the Irish than anything else I have seen.

URBAN FLANAGAN, O.P.

GLASGOW. By J. M. Reid. (Batsford; 25s.)

The name of Scotland's largest city, Glasgow, conjures up for many people, especially those who do not know its warmth and friendliness, an unattractive picture of an industrial, somewhat uncouth, town, the more repellent when compared with its gracious sister city, Edinburgh. How wrong they are is shown effectively by Mr J. M. Reid in this, almost unexpected, Batsford book with its fine illustrations. There is a great deal more to Glasgow than big business, football and the Gorbals. Unlike the industrial towns born of the Industrial Revolution, Glasgow has a long history, narrated here with a reassuring competence and pleasing objectivity. It divides clearly into four epochs: 'the settlement which was not yet a town; the little city of the bishops created for and by the Church; the merchant burgh, which stretched its interests over half the world'; and, finally, the Glasgow which began with the beginning of the United States.

An intriguing aspect of the last stage of Glasgow's evolution is that it is a Victorian city. 'You might almost call it *the* Victorian city', says Mr Reid, 'the one great town which has maintained a nineteenth-century face of which it may be reasonably proud.' It has, though, its old buildings as well as its eighteenth-century and Victorian gems of architecture. And its citizens are proud of their Art Gallery, which houses, as Mr Reid justly observes, 'a municipal collection that is the finest of its kind in Britain'.

Glasgow is a friendly city. Its citizens are open and generous. They will surely be grateful to Mr Reid who displays here so brilliantly the *nova et vetera* of St Mungo's city.

KIERAN MULVEY, O.P.

HEART OF SCOTLAND. By Charles Richard Cammell. (Robert Hale; 18s.)

This autobiography opens with a lyrical description of the author's return to Scotland at the age of forty after a self-chosen exile of over twenty years. The decision to return came about through a medium with the unusual name of Leigh Hunt telling Mr Cammell that his deceased Highland godmother urged him to go back. He did go back and this volume of memories, from the spring of 1931 till the end of 1935, is the result.

Mr Cammell had the good fortune to meet many fascinating personalities in Scotland, of whom he gives biographical studies and

appreciations. Among these are Lady Margaret Sackville, Lewis Spence, James Pittendrigh Macgillivray, Canon John Gray and Mark André Raffalovitch. The latter two friends were well-known to many members of the English Dominican Province, of which they were notable benefactors. Mr Cammell also knew them well and writes interestingly of them, though there are minor inaccuracies which consultation with a Dominican source would have put right.

Mr Cammell's interests are extensive. One could, with accuracy, say catholic. There are accounts of the author's opposition to vivisection, the art of fencing, spiritism, necromancy and much else besides. The book is richly interspersed with his own and others' poetry. Donald Seton Cammell, a son of the author, has designed an attractive dust-jacket, a painting of the Outlook Tower, Edinburgh.

KIERAN MULVEY, O.P.

BIBLICAL RELIGION AND THE SEARCH FOR ULTIMATE REALITY. By Paul Tillich. (Nisbet; 8s. 6d.)

CHRIST AND CONSCIENCE. By N. H. G. ROBINSON, B.D., D.LITT. (Nisbet; 17s. 6d.)

In the past half-century Protestant theology has seen the 'thesis' of Liberal rationalism followed by the extreme 'antithesis' of Barthian fideism. The welcome emergence of a synthesis of faith and reason, and of a vindication of the rightful place of reason in theology and of nature in salvation, is evidenced in both these volumes.

Professor Tillich is among the most acute, comprehensive and concise thinkers of our time, and he deserves much more respectful attention from Catholic theologians than he receives. This slim volume first brilliantly maintains the inevitability—to say nothing of the desirability—of philosophy both in itself and for theology. It then squarely faces the conflict which appears to exist between Biblical religion 'in its radical and shocking character' and ontology; and finally outlines the reconciliation and co-ordination which are implicit in each, and which must be found between them. The author neither wastes nor minces words, but his incidental criticisms of critics so far apart as logical positivists and Harnack are as devastating and final as they are brief. He would not be flattered to be called a Thomist, and many Thomists may fail to recognize their own thought brilliantly expressed in contemporary idiom, but here it certainly is and presented with a clarity and precision that they might well envy (and not withstanding a few paragraphs, notably on faith and doubt, which they might justly consider confused). Moreover it would be unfair, for not only does Tillich show no direct dependence on Aquinas, but he works out expressly much that Aquinas could take for granted. This