

and rational control than is usually the case with the English imagination. And so Italian poetry has frequently shown a power of rising easily into the realm of ideas, of transforming the particular experience with reflections which seem to have a universal validity. So it is in Dante supremely, and in Leopardi the sceptic and Manzoni the Catholic.

I could wish that Mr Kay had given us more of Manzoni; his very slender representation here leaves a notable gap. He was not, of course, a prolific writer anyhow; but he brought a highly personal, a unique distinction to Italian verse, with his sweet intelligent gravity. And he is very representative of that characteristic reflective and universalizing tendency noted above. But perhaps he is too much of a 'stock' figure for Mr Kay's taste, which shows a bias towards the less expected choices. So he gives us more than twenty poems by Michelangelo—surely (for all the interest of their content) an excessive allowance. On the other hand I am delighted to see Tommaso Campanella brought out of his obscurity: this trouble-tried Dominican was a grand poet in his dry, sombre and pregnant fashion. As *religious* poetry I find Campanella's verse and, in its very different way, the *Pietà* of the modern poet Ungaretti the most interesting things in this book. But in general this is indeed an anthology to be grateful for. It will awaken interest—that is the great thing. And the prose 'cribs' at the foot of the page, though not impeccably accurate, will be a real boon to beginners in Italian.

KENELM FOSTER, O.P.

ROMAN CATHOLICISM IN ENGLAND FROM THE REFORMATION TO 1950.

By E. I. Watkin. (Home University Library: Oxford University Press; 7s. 6d.)

This is the companion volume to the history of the Free Churches in the Home University series. It is clear that Mr Watkin has done much close reading during its preparation and it is tightly packed with fact. The standard of factual accuracy is high; the misspellings in surnames and titles like 'Brudnell' and 'Teghnam' are almost certainly misprints. If it does not come alive, that is most probably because few of the personalities referred to seem convincing—no one could believe in such purely black characters as Mr Watkin's Bishop Stonor or his Bishop Milner. Mr Watkins emphasizes several factors in English Catholic history that have been too commonly ignored; it is a pity that he tends to over-emphasize them. He is surely right in stressing the persistent strength of a Gallican tradition within English Catholicism. But it is not tenable to assert that hardly any of the English Catholic priests in the eighteenth century accepted Papal Infallibility 'in any sense'. All would have held that the Pope was the head of an infallible Church. Undoubtedly he is right to emphasize that the majority of

the executions of Catholics during the Elizabethan period were carried out for political motives; it is a simplification to state that all were. For this is to ignore the Protestant hatred of Popery as Antichrist which was surely shared by Walsingham if not by Cecil. This will be in some ways a disappointing book for those who, like the reviewer, most admire Mr Watkin's perceptive talent and remember the delicate sense of nuances, and of spiritual values which marked his essay on Richard Crashaw in *The English Way*.

GERVASE MATHEW, O.P.

THE BOOK OF MIRACLES. By Zsolt Aradi. (Longmans; 18s. 6d.)

Mr Aradi is undoubtedly a master of literary compression, a skilful provider of interesting religious facts in digest form. His virtuosity in this line has already been shown in his books on the shrines of our Lady and on what happens in Rome *sede vacante*. And now, in popular style and language, he discusses 'the truly miraculous, the obsessed and the possessed'. The result is an absorbing book, at times as gripping as a ghost story.

Since the book is on such a vast scale—'a comprehensive survey of the whole panorama of the miraculous'—there are bound to be certain points one might dispute. The author is aware of this but the interested reader will be indulgent. It is a competent survey for the ordinary reader, not a treatise for the professional theologian, and as such it deserves commendation.

K.M.

MAN AND AUTOMATION. By L. Landon Goodman. (Penguin Books; 3s. 6d.)

This is perhaps the most thorough of the popular accounts of automation that have been published recently. It is in some ways too thorough: we are harassed with unnecessary information, as, for example, that the punched tape used with computers is 0.004 of an inch thick. Amidst so much detail occasional flaws can hardly be avoided. Thus we are told that digital computers are completely self-checking, although this is true only of the largest machines such as Univac. And could any computer simulate aerial combat 'so that the operators of the computer are presented with a complete picture of what would happen if the chase were actually taking place' (p. 64)?

But these blemishes do not detract from the book's two great merits: we are allowed to examine the social aspects of automation only after first studying the technical matters involved; and we are then rewarded with a remarkably sane and balanced discussion of human problems which this country has yet to face.

MICHAEL HOSKIN