

not automatic. A book that could have been of wide interest to scholars in general has become instead a difficult treatise for the narrow specialist, and in view of the importance and originality of the material, this seems a pity. Even as it is, how-

ever, this thesis will remain a valuable book of reference with much otherwise inaccessible information, made available, in the main, through a careful index.

*Elisabeth Stopp*

RONALD KNOX THE PRIEST by Thomas Corbishley, S.J., *Sheed and Ward, 17s 6d.*

To one who never knew Ronald Knox as other than a priest Father Corbishley's memoirs doubly valuable. Ronald Knox first came into my life when I was an undergraduate and he, as a not long ordained priest, came over from St Edmund's College, Ware, to give the Sunday morning conference at the former Cambridge chaplaincy at 2 Round Church Street. When I was myself appointed chaplain at Cambridge I went at once to sit at his feet. And now that the end of my term cannot be far away he, who 'was becoming increasingly affected by a sense of failure with the undergraduates entrusted to his care', sends through this book a sympathetic greeting from a better place. Mr David Walker, in his contribution to Mr Evelyn Waugh's *Life of Ronald Knox*, has told us that 'in some indefinable way his influence was, in dozens of cases, retrospective'.

Father Corbishley conveys just this note and shows how Ronald Knox, the least assertive or possessive of men, exercised a continuous influence by no obvious means. It was, of course, his holiness that came through and above all his astounding humility. In spite of his brilliant gifts he saw 'himself always as not out of the ordinary'. Father Corbishley emphasizes 'the genuine con-

cern for sanctity' as 'the most real thing about him'. His whole life was a striving after it. He achieved it surely in the end in the classical manner by being stripped of all things. 'He who all his life had hated the thought of being a nuisance, now found himself utterly dependent on the ministrations of others. Even this last purification was to be experienced, this last humiliation to be endured, so that the last traces of self-satisfaction might be eliminated.'

It is good to have this study from Father Corbishley, so resolutely putting first things first and yet with such delicacy that Ronald Knox would not have found this book 'spinal', had it been written about another man.

In a second edition, please will the publishers give a less offensive jacket? This horrible photograph of a clerical collar, bearing the legend 'Ronald Knox the Priest', would have made its subject squirm. Ronald himself continued to wear the narrow band of linen on a stock, which had been the mark of the extreme Anglo-Catholic in his youth, and never, in my memory, the 'Popish neck-cloth, which is the repulsive dress of the priestlings of the present time.'

*A. N. Gilbey*

FEILHARD DE CHARDIN by Claude Cuénot; *Burns and Oates, 42s.*

Cardinal Heenan, Archbishop of Westminster wrote (echoing some words of Pope John's), in his pastoral letter read on February 28th of this year: 'Truth does not alter, but our knowledge of the truth is always changing'. This would have delighted Père Teilhard de Chardin, whose life

was spent in increasing mankind's knowledge of truth.

He was a scientist, a devout Catholic Christian, and a most noble example of that noble society, the Jesuits. He was loyal, disciplined, and always true to his Church and to Christ his Master. He had