

treatment leap from every one of the 591 pages of this work which has been thirty years a-building.

Ultrasupernaturalism arises from the mysterious relationship between created beings and the uncreated 'I am.' It is a subjective claim to have solved the problem of how, in the supernatural order, the soul is reduced from potency to act. Predestination is a prime preoccupation in it, whether that doctrine is accepted or rejected. The further doctrine of disinterested love of God, and the kind of prayer by which he is best approached, is, I think, subordinate to that first problem. What happens when the claim to have solved it is made? If the authority of the Church is present, Fénelon and Mme. Guyon make their submission; if not, then Wesley parts with Whitefield and Lady Huntingdon. But whether the milieu is Catholic or Protestant, ultrasupernaturalism shows itself in dreadful shapes before Church or State step in to quell it. Moral rigorism at Port Royal gives place to antinomianism, to trances, mysterious utterances, horrible contortions, sub-human behaviour. The prophets of the new movement become Messiahs, identify themselves with Christ, announce the approaching reign of the Holy Ghost or the end of the world. They are the chosen few, the invisible church, infallible and sinless, guided by an inner light, free from moral restraint, from the need of prayer or good works, free from the authority of the Bible or the law. Even such figures as George Fox or Wesley or the Moravian Brethren are not altogether untouched by these infections. And where their sturdy common-sense is absent, James Nayler ends in public execration, Lacombe in the mad-house at Lourdes.

It is, indeed, a saddening story to read, from the murderous rage of the Circumcellions, through the intoxication with desolation of the Quietists, to the antics of the Shakers. It is not ungenerous to wish that Mgr Knox, who has given us such kindly, perceptive portraits of Fox and Wesley, Zinzendorf and the Countess of Huntingdon, might also do the same for the enthusiasts against inertia, Dominic and Ignatius, Francis and Theresa of Avila. Meanwhile, from its first chapter on, this superb book repeats St Paul's warning picture to the Corinthians; they were to remember what happened to their fathers in the desert, when Israel rebelled against God; they were to remember 'the picture of those innumerable bones, bleaching in the wilderness of Arabia.'

PAUL FOSTER, O.P.

ELIZABETHAN RECUSANT PROSE, 1559-1582. By A. C. Southern. (Sands; 42s.)

There are in this book the makings of three important works, quite distinct in character. The first would be an historical study, the second a work of literary criticism, and the third a reference book. Dr Southern is obviously qualified to write all three, but he has chosen to incorporate

them in a single volume. The result is that the historical part is sketchy, the literary criticism unconvincing, and the reference book truncated.

The Bibliography with which this book concludes is a piece of exact and learned scholarship. The author has listed every Catholic publication in English from the accession of Elizabeth till the appearance of the Rheims New Testament in 1582. For each he gives us a complete *apparatus criticus*, and very often some account of the works which provoked it, or which it provoked. He has examined each book with the eye of a skilled typographer, and has been able to trace the printer and publisher, and even the author, of many works that, for obvious reasons, either omitted these particulars or gave false ones. He includes a few works, as Jasper Heywood's translations of Seneca, which were openly published in London, and can scarcely be called 'recusant'. Unlike Gillow he restricts himself to books in English, so that Edmund Campion is represented only by his *History of Ireland* (hardly a recusant work) and his letter to the Council, which was never meant for publication, and was first published by the enemy. Dr Southern does not tell us where copies of these rare books may be found. He tells us of one copy (usually that in the British Museum) and refers us to the Short Title Catalogue for the others. It would have been a great help to have given the reference number in S.T.C. Had this bibliography been continued down to the end of Elizabeth's reign it would have been an indispensable reference book. As it is, it is only about half of a very fine work. The author seems to have felt the disadvantages of breaking off at the height of the battle, and gives us the titles, but not the *apparatus* of subsequent works of all the writers in his list. It may be argued that any other *terminus ad quem* presents the same problems, and that there must be overlapping. But the death of Elizabeth brought a change of policy that called for a new type of apologetic, and makes a far more reasonable stopping-place.

In the earlier chapters Dr Southern presents us with examples from many of these works. The extracts are generous in length and well chosen. Most of them, besides illustrating their author's style, make intensely interesting reading. Campion's 'Brag' (printed in full), Gregory Martin's defence of his 'Amen, amen' in his translation of the New Testament, and the excerpts from Fr Parson's devotional works—to mention only a few—go far towards substantiating the claim that these writers were in the true tradition of English prose. But the theory here advanced that they alone preserved this tradition, while Protestants were indulging in the ornate and self-conscious rhetoric of Lyly and the like, cannot be seriously considered till this study is continued to the end of the Elizabethan period.

The thrilling story of the production, smuggling, and distribution of

Catholic books, when they were proscribed by law, still awaits a worthy narrator. Dr Southern's account is interesting but only a start, and once again the disadvantages of stopping in 1582 are apparent. Nearly all his references belong to a later period.

It is to be hoped that the reception of this book, which in spite of its shortcomings is of the utmost importance, will encourage the author to continue his scholarly work. In particular one would like to see the Bibliography reprinted, brought down to 1603 and enlarged. If it is to be the reference book that Catholic scholars are waiting for, it must include the Latin works as well. These cannot be found in the Short Title Catalogue and many are missing from Gillow. Some of them, as Campion's *Decem Rationes*, and Bridgewater's *Concertatio*, had a far wider influence than any vernacular works, and to exclude them from a bibliography is greatly to lessen its value.

GODFREY ANSTRUTHER, O.P.

GOSPEL GLEANINGS. By Thomas Nicklin. (Longmans; 21s.)

This is the fruit of a life-long study and love of the Gospels. The resultant essays, notes and jottings can fittingly be termed 'gleanings'; and the gleanings are well worth careful study, despite a general impression that the attitudes and methods are not a little 'dated' and detached from much of the more recent English and Continental work on the New Testament. Significantly there is but a passing reference to form criticism. Most of the stock questions are treated:—'Brethren of the Lord', 'The two genealogies', 'Authorship of the Fourth Gospel', etc.—but with a freshness of presentation and reverent touch. Especially valuable is Part III, on the Dominical Titles, 'Son of God', etc.

The author does not hesitate to challenge long accepted views; he opens up again the question of our Lord's language. 'For a good many years now professors and lecturers have repeated that our Lord did not habitually speak Greek but Aramaic or Neo-Hebrew. Anyone who questions this assertion is discredited as an amateur.' Undeterred he goes on to stress that a great part of the Judæan population of our Lord's time may well have been in the habit of using two idioms, and not a few individuals could have been bilingual, and some even polyglot. Mr Nicklin is right in stressing the phenomenon of bilingualism. It is not sufficiently appreciated. Few New Testament scholars are themselves bilingual, and capable of entering into the mentality, attitudes, and achievements, both oral and literary, of really bilingual individuals and populations. Yet such an understanding is really necessary, if we would judge rightly amidst the many delicate assessments that are called for in the history and criticism of New Testament origins.

R.D.P.