

what shadowy figure, that is due no doubt not merely to the scarcity of self-revealing evidence (no portrait, even, of Turnbull survives), but to the strict limits imposed on himself by the biographer. It may also be due in part to the work's having been composed more hastily than it was prepared: it had to be got out in time for the centenary of the University's foundation. This results here and there in a certain lack of polish and clarity. And sometimes Mr Durkan seems to assume that his readers know more of the matter than most of them probably do. As regards the world of the Universities through which Turnbull passed, many readers will be left puzzled by the allusions to Albertism and the *via antiqua* and so forth. On Italian Humanism the author seems to rely on rather dated authorities. But where he most falls short of the excellence of which he is surely capable is in drawing the person and character of Turnbull himself, who does not much emerge from the circumstantial details of his career. Still, these details are what one first needs to know; and the story itself of the Bishop's conduct of public affairs, of his steady pursuit of peace and his devotion to law and learning, is a noble and moving one, told without bombast or affectation. This, Mr Durkan's first book, is surely a pledge of even better work to come.

KENELM FOSTER, O.P.

LOOKING FOR HISTORY IN BRITISH CHURCHES. By M. D. Anderson. (John Murray; 25s.)

This book should stimulate a genuine interest in our churches in many who are wearied by technical terms and have little interest in the *minutiae* of architectural development. Making use of the work of the experts, the author endeavours to give us a patchwork picture of the people who created stained glass and mural paintings, misericords and carved stone fonts, and of course the churches themselves by bringing to light the traces left behind of their life and ideas. The complexity of the subject is shown to us, and dark corners are not evaded. Pagan gods, saints, rough border feudatories and sophisticated eighteenth-century bucks have combined to produce the churches we see today. Particularly interesting, perhaps, are the sections on the liturgical play and English pilgrim shrines, as also an amusing study of eighteenth-century religious building, when church design became a sub-section of landscape gardening.

The general treatment of the subject is a little incoherent in places. The Celtic monks of the 'dark ages' receive an interesting study, the importance of the school at Llantwit Major being well brought out, but some mention could have been made of St Petroc, most popular of the Celtic missionaries to Cornwall. The Saxon saints at the root of our Church tradition are, on the other hand, almost passed over, except for

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an odd judgment on page 57 that 'In Anglo-Saxon monasteries classical literature was condemned as idolatrous'. There is some genealogical confusion on page 127: Isobel Despenser's second husband was not the 'King-maker', Earl of Warwick. She first married Richard Beauchamp, Earl of Worcester (as stated), and second, by a queer chance, another Richard Beauchamp, this time Earl of Warwick. It was the King-maker's union with Anne Beauchamp, daughter of this second marriage, which brought him the Despenser patronage of Tewkesbury.

We feel that 'the record of human life' embodied in our churches, which the author wishes to decipher, would have been made more vivid by the wider use of historical documents, such as manorial rolls. So, too, more could have been said of the actual religion, the currents of devotional practice, which after all chiefly explain the why and how of church building. In the survey of the types of people—monks, pilgrims, minstrels, and the rest—who used the churches, one would like to have seen a section on anchorites who were important in their time, and have left their scattered marks about the country. But on the whole this is an attractive book, well adapted to interest the 'general reader' in an old church and the men who made it.

ADRIAN HASTINGS

THE GREAT MANTLE. *The Life of Pope Pius X.* By Katherine Burton. (Clonmore and Reynolds; 16s.)

It is to be hoped that this life of Blessed Pius X will have a wide circulation among English people. It reveals in a simple and straightforward way the fascinating story of one of the most holy Popes of modern times. The Church has indeed been blessed with very great men who have been elevated to the Papacy in these latter days. The reviewer recalls the conviction of holiness that was shown by the faithful at the tomb of Benedict XV. In the case of Pope Pius X that conviction was very evident even in his lifetime. All who saw him were conscious of his deep penetrating gaze into the souls of men as he raised up his hand to demand silence, fearful lest honour should be paid to anyone but his Master.

Katherine Burton has given a moving picture of a most remarkable man. In telling the simple facts of his life, she reveals the wonderful ways of God who raised up the boy, schooled in the hard discipline of poverty in a small Italian village, to be a man who was to be called later to denounce the cruel laws of the French Government; to give to French Catholics a programme from which they have never looked back; to see through the specious philosophies of the time and bring back the teaching of St Thomas Aquinas; to revivify the whole spiritual life of the Church with the practice of frequent communion and a dignified liturgical worship.