

by showing that the history of much of the best prose and poetry of the West is a continuous stream flowing from its source in Greece to the present day and this stream is one current in the continuous spiritual life of Western Europe.

The author has spared no pains to facilitate the use and further the value of his book. His notes, which come after the text and occupy some 140 pages in smaller type, are very informative and often a valuable reinforcement of what is said in the text. He gives a critical bibliography of selected works. The table of contents gives a synopsis of each chapter and there is an excellent index.

Professor Hightet has carried out his immense task in a notably convincing and effective way, and his book should command wide interest and serious attention as an outstanding contribution to the study of literature and just appreciation of the influence of Greek and Roman authors on the course and progress of civilisation. It is not alone that he speaks with great authority by reason of his intimate knowledge of Greek and Roman writers and also of those of greatest importance in the different stages through which literature has passed in the West, but he is eminently reasonable and temperate in his expression of his opinion, notably so when dealing with some possibly contentious matter, and he has the gift of style which makes a very scholarly work distinctly readable and attractive. The importance of a work of this quality and character at this juncture in civilisation is indisputably great.

J. J. R. BRIDGE.

THE DIVINE AND THE HUMAN. By Nicholas Berdyaev. (Geoffrey Bles, 1949; 18s.)

The publication in this country of *The Divine and the Human* puts into the hands of English readers one of Berdyaev's latest written and most inspiring philosophical essays. It cannot be said that such a work from such a pen calls in any ordinary sense for review. Those who already read Berdyaev will hasten to acquire this volume; but those who know him perhaps only as a name might well choose this essay as an introduction to his earlier works. In his own terminology, the light shines from the end; and not only are many of the familiar themes of his religious and philosophical thought once again displayed, but their treatment seems to possess a clarity and lightness of touch, almost a diaphanous quality, which serves to illumine the breadth and depth of his peculiar spiritual insight. This essay is concerned with love and death, freedom and immortality. God and man. It burkes none of the painful paradoxes of human life on earth, fear, suffering, evil and war. To each of these perennially torturing problems Berdyaev devotes an enlightening chapter. His argument follows the familiar pattern; setting out from his belief in the necessity of freedom, revolving round the reciprocal need of God and man for each other, and looking towards the final consummation and transfiguration

of the whole created order at the end of time. If this volume is in any way pre-eminent among its author's major works, it is perhaps in the striking aphorisms, even more numerous and enlightening than we have grown to expect. Among the most arresting may be instanced these hard sayings 'I suffer, therefore I exist'. 'It is not man who is human but God.' '. . . it is God who demands that man should be free, and not man himself.' 'Beauty is the expression of the infinite life in finite form.'

C.H.V.

CANTERBURY CATHEDRAL IN THE MIDDLE AGES. By C. S. Phillips, D.D. (S.P.C.K.; 2s.6d.)

This is a very useful and scholarly brochure produced in the attractive manner which we have come to associate with the S.P.C.K. Though written by an Anglican clergyman who apparently believes in the continuity of the Elizabethan Establishment with the Church of St Augustine and St Thomas a casual glance at the text should be sufficient to show how essentially different was the purpose of this and every other Cathedral in medieval times to their present-day use. The daily round of Mass and Divine Office is correctly emphasised as well as the fact that Canterbury, like several other English Cathedrals, was staffed by Benedictines and therefore used the monastic Breviary. The special feasts are noted and the offices peculiar to Canterbury are discussed in a clear and concise manner. There is something, too, about the musical side of the Liturgy. There are some interesting details concerning special functions when visiting notabilities in Church and State were present and took their part in the processions and other ceremonies. On such occasions a visiting abbot or abbess would 'process' side by side with the Cathedral prior, an abbot on his left and an abbess on his right. These and many other facts not generally known are here set forth with copious notes and references. Dr Phillips is to be congratulated on a very useful and eminently readable piece of work.

E. T. LONG

ERASMUS, TYNDALE AND MORE. By W. E. Campbell. (Eyre and Spottiswoode; 15s.)

THE ELIZABETHAN HOUSE OF COMMONS. By J. E. Neale. (Cape; 18s.)

These two works are useful contributions to our knowledge of Tudor England. Mr Campbell has combined the biographies of Erasmus, Tyndale and More to show their respective contributions to the Reformation epoch, Erasmus as the great Renaissance figure whose learning was at the service of the Church; Tyndale, a translator of the Bible like Erasmus, and like him connected with Cambridge (though an Oxford graduate), but inspired by a hatred of the Church which made his masterly translation an attack upon it; and More, whose controversial writings against Tyndale are the