

BLACKFRIARS

Reality. It is to the *Early Life*—to his puritanic upbringing by his mother and the Calvinistic theology of the Eastwood Bethel—that we must look to see how the mistake came to be made.

V.W.

HISTORY

DOMINICAN INCUNABULA IN THE LIBRARY OF CONGRESS. By Charles M. Daley, O.P. (Reprinted from *Historical Records and Studies*, Vol. xxii, October, 1932; pp. 88.)

Six hundred and seven of the five thousand incunabula in the Library of Congress are Dominican works. From its beginning with the *Catholicon*—an original Gutenberg—of Johannes Balbus de Janua, the series steadily grows, as we should expect from an Order devoted to study and teaching. According to Michelitsch, writing in 1913, more than two hundred editions of St. Thomas's works came from the fifteenth century presses. The name of Torquemada is usually associated with the tortures of the Spanish Inquisition and the problems of *The Observer*; but the Torquemada was Cardinal John, the great Ultramontane and Dominican theologian. He it was who welcomed the new invention into Italy, and so brought the change from the crabbed old black-letter to the lucidity and elegance of the Roman type-faces. One of the earliest Italian presses was the Ripoli of Florence—a community of Dominican nuns, who served as compositors, with two friars to work the presses and act as business managers. Fr. Daley's careful dissertation abounds in interest, and should be obtained by every library and everyone interested in typography.

T.G.

THE TREASURE OF SAO ROQUE. By W. Telfer. (S.P.C.K.; pp. 212; 8/6.)

The Treasure of Sao Roque is an attempt to trace the history of the relics that once enriched the great Jesuit Church at Lisbon. These relics were among the most precious in Portugal and had been garnered towards the close of the sixteenth century, brought back from the Levant by Jesuit agents to the Phanar or sent to the mother house

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from the Azores or gathered through long years of patient effort by the Spanish Ambassador at the Imperial Court. Mr. Telfer's study of the signatories to the deeds of their authentication sheds a new light on many obscure episodes in the story of the Catholic reaction, but its real significance lies more in the method of his research than in the results obtained. He is dealing with a class of documents which have been hitherto ignored by students of the period and writing of sixteenth century statesmen whose existence had almost been forgotten; his studies of Friederich von Zierotin, with his zest for the antique and his courteous indifference to religion, of Bartolomeo Portia or of the Chancellor von Pernstein are marked with a clarity of outline and a care of detail not unworthy of a Hans Breughel. Few more important contributions to our knowledge of the counter-reformation have been published within recent years.

G.M.

PUGIN: A MEDIEVAL VICTORIAN. By Michael Trappes-Lomax. (Sheed & Ward; 15/- net.)

Mr. Trappes-Lomax has certainly succeeded in hanging the long neglected picture of Pugin in a better light. Eighty years have passed since Pugin died, having done the work of a hundred years in forty. This splendid book is a study of a genius who deserves to be better known to the present generation of Englishmen in general and Catholics in particular. Catholics of to-day, proud in the possession of many fine churches, full dignity of ritual, widespread interest in and use of plain-chant, beautiful vestments, etc., need to be reminded of the man for whom these things were the passion of life.

Augustus Welby Pugin was an only child. He was brought up in a strict home, for his mother was a woman of terrifying intensity. She was an Irvingite and took the young Augustus with her when she sat through the three hour sermons of Edward Irving. At school we are told he would learn in twenty-four hours what it took other boys weeks to acquire. Gentle and refined, he could and did express his opinions in the most dogmatic manner with volubility and vehemence. He had a natural skill in draw-