

scholastic language have caused Fr. Shaw to use a style less simple and direct than it might have been: words like 'dichotomy' and phrases like 'the burden of iniquity' could have been avoided; and proof-reading ought to have eliminated spelling-mistakes and obscurities of loose punctuation. These things are of small moment: as a whole the book is useful and competent.

L.T.

CATHOLICISM AND ENGLISH LITERATURE. By Edward Hutton. (Muller; 8s. 6d.)

From a scholar of Mr. Hutton's standing this book comes as a disappointment. Whether in assessing the merits of Catholic writers or in recording Protestant views of Catholicism, he constantly spoils his case by exaggeration and by clumsy and inopportune polemical sallies. He describes Roger Bacon and Occam as 'scarcely less great scholastic figures' than St. Albert and St. Thomas. He quotes with approval Phillimore's unfortunate question, 'Which of the Elizabethan prose-writers can be proposed as superior to More?' He says of Southwell and Crashaw, 'Together they are the greatest religious poets in the language' (p. 91, though on p. 34 *Piers Plowman* is 'the greatest religious poem in the language'). He drags in Milton's 'God and his Son except,' a peculiarity of idiom, as if it implied a peculiar heresy.

Among topics omitted are Boswell's relations with the Church, some odd notions of Catholic faith and practice in the Catholic Mrs. Inchbald, and an interesting pro-Catholic passage in Miss Austen's *Juvenilia*. However, it is not on such points as these that the book is likely to be judged; its general air—an air of hasty writing in querulous mood—will almost certainly discredit it among Catholic and Protestant readers of critical sense and balanced mind.

WALTER SHEWRING.

A PREFACE TO PARADISE LOST. By C. S. Lewis. (Milford; Oxford University Press; 7s. 6d.)

The modern world finds itself out of sympathy both with the poem and with the thought of Milton, and *Paradise Lost* stands badly in need of this Preface which Mr. Lewis has provided. A certain school of literary critics has made a very powerful attack on Milton's poetry, and against them Mr. Lewis has to defend the epic style, both in its primary form in Homer and Beowulf and in its secondary form in Vergil and Milton. But deeper, though less explicit than this, is the rejection of Milton's philosophy, and here Mr. Lewis has to show that Milton is simply a Christian philosopher and the adverse criticism of him is 'not so much a literary phenomenon as the shadow cast upon literature by revolutionary politics, antinomian ethics and the worship of Man by Man.' This is admirably done, and we are

glad to see that Mr. Lewis defends the orthodoxy of Milton against Professor Saurat by showing that on almost every point he follows St. Augustine and Catholic tradition. The one great exception is in the matter of the angels, where Milton apparently held the opinion of the seventeenth century Platonists that the angels possessed subtle aerial bodies which were capable among other things of digesting food (cf. *Paradise Lost*, v. 435).

But in the character of Satan Milton once again returns to tradition, and Mr. Lewis is most successful in exploding the myth that Satan is Milton's hero, and in showing how truly diabolical he is. In the same way he shows how Adam and Eve must be seen in the light of Christian tradition if the profound psychology of their fall is to be understood. There can be no doubt that if this point of view is accepted—and whether it is right or wrong it is Milton's own point of view—and the reader will surrender to the 'incantation' of its verse, he will find in *Paradise Lost* an education in Christian thought and feeling such as no poet, after Dante, can give.

BEDE GRIFFITHS, O.S.B.

THE BISHOP OF MUNSTER AND THE NAZIS. By Patrick Smith. (Burns Oates; 2s.)

No one who has been in close touch with German Catholicism during recent years will be surprised at the fiery indignation, the unqualified denunciation of the Nazi régime which breathes through the three sermons here published. The unthinking members of the 'Kill off every German' school will not be convinced of course; but the great majority of Englishmen who, seeing only the façade of united enthusiasm for Hitler which surrounds public life in Germany, are yet unwilling to believe that all the people of a great nation could sink to such depths, will find much in this book which will suggest an answer to the most immediate of post-war problems. The spontaneous cheers of the Bishop of Münster's congregation show that, even in war-time Germany, there are many who seek a higher good than the material enslavement of others. Mr. Smith deserves thanks for his excellent translation, Messrs. Burns and Oates for the publication of the book at a price which none will find difficult.

C.B.

THE PRIEST'S PRAYER BOOK. A Handbook to the Breviary. By Christopher J. Wilmot, S.J. (Burns, Oates; 7s. 6d.)

A priest's life is necessarily liturgical and the Mass and the Divine Office should be the main sources of his spiritual life. Too often the latter is not, and so any book that helps a priest to discover the riches of the Breviary is to be welcomed. Fr. Wilmot provides two essentials: information about the subject of the psalm and (praise be) a *corrected* translation. A glance at these alone will be en-