

(*Angelicum*, 1938) should have been mentioned, and attention could have been drawn to P. Paissac's 'Theologie du Verbe' (1951). But it would be unjust to end without praise; all who have to teach Thomist philosophy, whether in seminaries or to laymen, are deeply in P. Gardeil's debt for these volumes.

LAURENCE BRIGHT, O.P.

THE PROSECUTION OF JOHN WYCLYF. By Joseph H. Dahmus. (Yale University Press; London, Geoffrey Cumberlege; 25s.)

This work claims to be 'an indispensable corrective to Workman's standard biography of Wyclyf'. But while it is a thorough and closely-reasoned study of events of which Wyclyf was the centre from 1377 until his death in 1384, it cannot command the respect in which Workman's less pretentious work is held. By and large it is dully didactic and the arrows aimed at Workman barbed and embittered. If Workman had been treated with less condescension, Professor Dahmus's re-telling, not to say his interpretation, of the intricacies of the issues involved in the Lambeth Trial and the Blackfriars Council would have been more compelling. A future edition of this book, if any should be called for, could do without these indiscretions. With profit also it might include the Latin text of the five Papal Bulls so excellently translated in the third chapter; and in the bibliography some books essential to a complete understanding of the theological and political background, such as those of Miss Clarke, Miss Deaneysel and Fr Aubrey Gwynn.

LEONARD BOYLE, O.P.

IRELAND OF THE SAINTS. By D. D. C. Pochin Mould. (Batsford; 21s.)

It would seem that the training of a geologist in the observation of the contours and textures of things is a good apprenticeship for a writer. At least the outstanding thing about Dr Mould's book is its sense of shape. When an author claims that her book is merely 'an outline sketch' we are apt to prepare ourselves for something a little tenuous and vague, forgetting that a good sketch should have that incisiveness of line which will convey an authentic impression at a glance. This, at any rate, is what Dr Mould's book does. It makes no pretence of original research, but it does see—and the emphasis is on the visual—the evidence in its setting. The second chapter on the geographic and historical background in pre-Christian Ireland is, for instance, a little masterpiece of telling compression.

To write of the Celtic saints as of a living tradition imposes, in terms of the imagination, less of a strain than writing about almost any other ancient Christian milieu, at least in Europe. For as Dr Mould rightly points out, 'the Irish not only maintain a deep devotion to the Celtic saints, but speak of them in the same intimate and immediately available

way that they would of a neighbour'. Who in modern Europe has, for example, a devotion to St Remigius, St Willibrord, or St Boniface which could compare with Irish devotion to St Patrick and numberless other primitive saints? It does not particularly matter that the historical facts should, in this devotion, be heavily overlaid with fable. The truth remains that there is a sufficient sense of continuity with the past for its remote heroes to abide as the embodiment of contemporary religious feelings and aspirations. In nothing is this continuity more marked than in the extraordinary, perhaps unique, appeal that work in the foreign missions has for the Irish. One can see from the earliest beginnings this openness to the roads and seaways in the very situation of the monastic sites like St Enda's monastery at Killeany, or Clonmacnoise on the Shannon. As Dr Mould makes so clear, they tend to be chosen at focal points for intercourse, places in which the Celtic rhythm of missionary sorties and quasi-eremitical retirement could be maintained. The admirable illustrations, particularly the double page 50-51, help one to picture the settlements in the days of their occupation when even the books were not in presses but hung in satchels on pegs as though a man would take them, like his hat, before leaving. It is curious that the last time so itinerant a way of life—we are told St Cuthbert lived it—was used in England to much purpose was in the missions of John Wesley, and his achievement bears witness to the fact that in the intervening years it had lost none of its effectiveness.

If there is any weakness in Dr Mould's book it is in its comparisons with other contemporary Christian cultures, and especially in her estimate of the influence of the Irish abroad. But while the learned will be happy to find a number of things to quarrel with, it can be safely said that this book will give much pleasure to those who know how to make the right reservations. What these are may best be gleaned from the delightful stories gathered together in the last chapter on Celtic vision and romance, some of which, in Dr Mould's own words, 'like the sea-cat in the story of St Brendan, fattened enormously in the rich pastures of Irish imagination'.

ÆLRED SQUIRE, O.P.

CHARLES PÉGY: *THE PURSUIT OF SALVATION*. By Yvonne Servais. (Cork University Press; B. H. Blackwell, Ltd.; 25s.)

This is a serious and substantial book, being an exposition of Pégy's life and work until 1909, in which year he underwent the period of deep depression from which he emerged with the highly idiosyncratic status of a fervent non-practising Catholic. It is part of Mlle Servais' purpose to show that the elements of faith were always latent in him and in chapters XVIII and XIX especially she traces the gradual development of his Christian belief. The subtitle of her book reveals its underlying thesis, Pégy's pursuit of salvation for mankind passing from the purely temporal sphere