

ideas influenced the author, and of their power to integrate his various experiences of life into an organic whole.

Certainly the book is interesting from start to finish, the latter chapters which describe the meetings in Gurdjieff's hotel in Paris forming a fitting climax to the whole.

To a generation brought up on the Cartesian division of mind and matter, this esoteric monism of matter is described as a welcome cutting of the Gordian knot. To a generation which had been denied the Catholic tradition of mental prayer and self-examination, a tradition represented by schools of spirituality from Cassian and the Desert Fathers through St Catherine of Siena to St Francis of Sales, this new technique of self-examination seems like the key which opens the doors of a new life. This is really the most fundamental issue which Dr Walker raises. Can the technique of self-examination be detached from other strands, or is the 'system' a self-contained whole? To the modern non-Catholic, or non-Christian, it will appear as a welcome integration. To an informed Catholic who feels he has the principles of an integrated life in the Catholic tradition, the 'system' will tend to appear as not ultimately homogeneous and as a consequence something from which one may pick and choose much that is valuable.

DANIEL WOOLGAR, O.P.

WILLIAM TURNBULL, BISHOP OF GLASGOW. By John Durkan. (John S. Burns & Sons, Glasgow; 7s. 6d.)

It is remarkable that this should be the first biography of the founder of Glasgow University; and very gratifying that the lack should be supplied by a scholar who is both a Scot and a Catholic. Mr Durkan's little book is obviously a thoroughly decent piece of work. Scholars working in the same field will, no doubt, try to modify or expand some of Mr Durkan's conclusions; but his painstaking pioneer work will not, one may reasonably suppose, need to be done again. It is a definite addition to historical knowledge, and an important one. Its importance for us lies not only in the fact that Bishop Turnbull played a great part in the culture and politics of fifteenth-century Scotland, but also in the circumstances of its publication. Sponsored by the Scottish Catholic Historical Association, it first appeared in *The Innes Review*, and is therefore a first-fruit of the determined effort being made by a group of young Scottish Catholics to study and present afresh the history of their country. Of this effort, which, one need not say, deserves the warmest encouragement, Mr Durkan's work is the most solid single result so far.

It is a mass of carefully verified and organised detail. The Bishop's career as student, administrator and politician is minutely described. If the description is rather external, if Turnbull himself remains a some-

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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