

of life. But given the criminal selfishness of much of the upper and middle classes in Italy this is inevitable. A mentality cannot be changed in ten years. The author does not mention it, but it might be of interest to English readers to know that there is at the University of Naples now a college expressly for the education of the youth of Southern Italy and this college is called after the great English Cardinal Newman.

BRUNO SCOTT JAMES

MAGNA VITA SANCTI HUGONIS: The Life of St Hugh of Lincoln, Vol. 1; edited by Decima L. Douie and Dom Hugh Farmer; Nelson's Medieval Texts; 50s.

The latest volume of Nelson's valuable Medieval Texts contains the first of two instalments of Adam of Eynsham's Life of St Hugh of Lincoln. Hugh, the only professed Carthusian ever to be a bishop in England and the first Carthusian to be canonized, was born near Grenoble in 1140. Entering the Chartreuse at the age of twenty-five, he was later brought to England by Henry II as Prior of the recently-established Carthusian house at Witham in Somerset, and in 1186 was made Bishop of Lincoln. To Adam, a monk of the Benedictine house at Eynsham in Oxfordshire, we owe one of the three lives of Hugh. From 1197 until Hugh's death in 1200 Adam served him as chaplain; later he became Abbot of Eynsham and lived to see his hero canonized in 1220. Adam's admirable biography was completed sometime before 1213, and it is based on his own acquaintance with the great bishop and on information acquired during his stay at the Chartreuse in 1200. Hugh, as seen through Adam's eyes, is most likeable and uncomplicated. An ascetic himself, his attitude to the weaknesses of others was full of commonsense and practical. And if he could be impatient with his canons at Lincoln he seems to have had quite a way with children. He was held in deep affection by all who came into contact with him, not least by that 'wondrous swan' at Stow whose antics occupy two of Adam's chapters in the third book.

As presented here by Miss Douie and Dom Farmer, the text of the first three books of Adam's *Magna Vita* appears to be soundly established, while the translation copes brilliantly on occasion with a style which is often over-elaborate and is always self-conscious. Adam is at his most tortuous, perhaps, in his prologue, and indeed lures his translators into making the worst of a bad job. Where, for example, Adam accuses himself of being *puritatis minus conscius*, meaning that he has little or no feeling for style, the translation makes him 'very conscious of my lack of virtue' (p. 1). Again, when Adam excuses his own failure to present a complete picture of Hugh on the ground that it would be an impossible task for any writer, no matter how perceptive he was (*quantalibet mentis perspicacia*), to deal in any adequate way with Hugh's character and achievement, the translators take the phrase above to refer to Hugh, who thus

becomes a man 'of such remarkable and outstanding moral and intellectual eminence' (p. 3). Later, when the translators have become accustomed to Adam's syntax and style, the translation becomes more assured, but not to the exclusion of moments of infidelity. On p. 20 'defamed' is much too strong a word for 'notam'; on p. 36 Hugh's physical bearing at the Consecration of the Mass is not accurately conveyed when *ac si visibilem manibus contractaret Dominum Salvatorem* is rendered 'as if he were handling the living body of his Lord and Saviour'. Finally, Hugh's explanation to the King of certain steps he had taken is played about with unnecessarily: 'I know that you worked hard to make me a bishop. I am therefore bound to save your soul from the perils which would befall it, if I was not careful to do my clear duty to the church entrusted to my charge. It is essential to excommunicate the oppressor of my church, and still more to refuse those who try to obtain prebends in that church illegally' (p. 118). This is to turn a resourceful explanation into a statement of principle. For what Hugh really said was, 'I know that you worked hard to make me a bishop. In order therefore (*ut igitur*) to save your soul from the perils which would befall it through any failure on my part to look after the interests of the church committed to my charge, it was necessary (*neesse fuit*) both to excommunicate the oppressor of my church and to reject out of hand (*nullatenus exaudire*) one who without any right was attempting to force his way into a prebend (*prebendam extorquere*) in that church'.

LEONARD BOYLE, O.P.

THE ENTHUSIAST, by Arthur Calder-Marshall; Faber; 30s. od.

Mr Calder-Marshall's book is described on the title-page as 'an enquiry into the life, beliefs and character of the Rev. Joseph Leycester Lyne *alias* Fr Ignatius, O.S.B., Abbot of Elm Hill, Norwich, and Llanthony, Wales', and its title is inspired by Ronald Knox's *Enthusiasm*, that classical study of just such people as Father Ignatius, secure in their God-given mission, contemptuous of human reason as a guide to any sort of religious truth. His principal source is the enormous biography by the Baroness de Bertouch, written in Ignatius's lifetime, with its fantastic tales of miracles and heavenly wonders. He leans heavily, too, on Donald Attwater's admirable study published in 1931, though he is not as generous as he might be in acknowledging his debt.

The psychology of Father Ignatius is not too difficult to assess. His attempt to revive the Benedictine life in the Church of England was a farrago of medieval romanticism and Salvationist evangelism. Obstinate, constantly at war with authority, chronically incapable of reasonable argument or of consistent judgment, he found himself at last (after many years of being at odds with his bishops) involved in the squalid world of the *episcopi vagantes*. Ordained priest by Vilatte ('Mar Timotheos'), he put himself out of court as far as serious acceptance of his work was concerned, and within a very few years of