

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