

## BLACKFRIARS

interests at that time took others than St. Thomas from Syria to Gandhâra, and it therefore strongly corroborates the possibility and even probability of St. Thomas' apostolate in India.

Another rather striking parallel is the date of the composition of the *Acts of St. Thomas*, which probably were written in connection with the translation of the relics of St. Thomas from India to Edessa in 232 A.D.; whilst the biography of Apollonius of Tyana was written, at the behest of the Empress Julia Domna, in 220 A.D. by Flavius Philostratus.

Prof. Charpentier does not mention these "coincidences" at all: I content myself to draw attention to them and to suggest that one cannot believe them all to be but the outcome of "chance."

In the meantime the recently deceased Uppsala sanskritist has rendered a last service in giving it as his considered opinion that the account of Philostratus is authentic, at least as regards Book II of his *Life of Apollonius*, which deals with his hero's visit to Gandhâra; though Book III, which adds a visit to a *math* in the Gangetic region, seems to him merely a "romance, added to enhance the glory of Apollonius, as one able to fathom even the deepest of all human wisdom, that of the philosophers of India."

H. C. E. ZACHARIAS.

THE PASSION AND THE MARTYRDOM OF THE HOLY ENGLISH  
CARTHUSIAN FATHERS. By Dom Maurice Chauncey, 1570.  
Edited by Rev. G. W. S. Curtis. Foreword by Dr. Frere.  
(S.P.C.K.; 8/6.)

The fourth centenary of the Carthusian martyrs coincided with that of St. John Fisher and St. Thomas More and was eclipsed by it. The present volume is its most permanent memorial and is due to Anglican scholarship. Even in his lifetime Dom Maurice Chauncey was held to be the primary authority on the detail of the Carthusian martyrdoms. He had been a member of the London Charterhouse and had survived into Elizabethan Catholicism as Prior of Sheen Anglorum in the Netherlands. Yet only two of his accounts, those of 1547 and 1550, have been in common use as sources, and although a final version, that of 1570, was known to survive in a single manuscript, this is the first time that it is printed. The Latin text and an English translation are given on parallel pages; a clear text and an attractive translation. It is illustrated from the engravings of the martyrdoms dedicated in 1555 to the Dominican Protector of the Carthusians, and there is a careful and scholarly preface by E. M. Thompson.

Throughout there are many variants from the earlier accounts; some details have been considerably expanded, there is a close description of the restoration under Queen Mary and of the

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second dissolution. Yet the chief interest of this final version lies in its evidence of the changed perspective of Elizabethan Catholicism rather than in its incidental record of the Marian reaction. For it marks the coming of the new tradition that crystallized in the *De Schismate* of Nicholas Sanders. Fr. Coppinger has been forgotten and the wavering Bridgetines and the small monastic scandal. But the Tyrant remains and the Wicked Minister and the Saints, and through its naïve tortured classicism and the spontaneous flow of Scripture the *Passio* has become a study in black and white.

GERVASE MATHEW, O.P.

LEO XIII, ITALY AND FRANCE. By Count Eduardo Soderini.  
Translated by Barbara Barclay Carter. (Burns Oates; 15/-.)

When Leo XIII became Pope in 1878, the Holy See undoubtedly did not enjoy—apart from the deep affection and sympathy felt for Pius IX personally—the prestige which accrued to it twenty years later. This was due to various causes, but mainly to the fact that the previous twenty years had been a period of political marking-time for the Papacy. After Pius IX's gallant attempt to modernize the government of the State of the Church had failed in 1848, there was little left to do but wait for the inevitable end; and, whether wisely or not, little effort was made to remedy the existing defects even in the purely administrative field.

Further, during these years the idea of a Papacy permanently bereft of the Temporal Power was a new one, and since many of the people who advocated it as likely to contribute to the spiritual influence of the Vatican were precisely those who most wished to see that influence weakened, it is not surprising that the idea that the Holy See could continue in a manner suitable to its traditions and its dignity without the support of a temporal state was but slowly assimilated by Catholics in general. Until, therefore, Papal prestige had risen again to such a height that it was plain to the world that the Temporal Power was no longer a necessity, it is obvious that the time for conciliation had not come.

The pontificate of Pope Leo, which lasted twenty-three years, saw the full restoration of the influence of the Holy See and the foundations securely laid of the reconciliation with Italy which the next generation was to complete. In the course of these years there were many negotiations, suggestions, and attempts at rapprochement from one side or the other. These Count Soderini was eminently fitted to describe, for not only had he unlimited access to the state papers dealing with the subject, but he was also a personal friend of the Pope, was employed by him at times on confidential missions, and was in a position to hear the truth about various disputed points from his own lips.