

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

his death (in 1908) his Gothic monastery in the remote Black Mountains was empty and his church a ruin. He had in fact never begun to build a true religious community: his novices never stayed, and often they were rogues, and he himself was increasingly caught up in heresy-hunts and bizarre voyages. The whole story might simply be an amusing example of English eccentricity on a spectacular scale were it not for a single strand of deep conviction ('Jesus only' was his motto) which inspired his preaching and explained his fame.

Mr Calder-Marshall has drawn a full portrait and has gleaned some valuable new family information, with the usual Victorian background of lawsuits and vendettas. He is not as accurate as he might be. The photograph of 'Mar Timotheus' is in fact one of Archbishop Bernard Williams, another wandering 'Old Catholic', who lived latterly in a bungalow near Painswick. The Abbot of Buckfast is called 'Vonice', and such terminology as 'apostolic right of communication' reads oddly. Such puns as 'washing the family Lynen' are to be deplored, and the note of high irony grows wearisome. Mr Peter Anson's constant help is acknowledged.

ILLTUD EVANS, O.P.

RADICALISM AND THE REVOLT AGAINST REASON: The Social Theories of Georges Sorel (with a translation of his essay on *The Decomposition of Marxism*), by Irving Louis Horowitz; Routledge and Kegan Paul; 30s.

This is another contribution to the literature on irrationalism and on violence—defined by Sorel as counter-force against the force of the State. Since this is a theme which can be studied as a special subject in some American graduate schools (though not, as far as I know in England) Professor Horowitz need not apologize for his subject. He is perfectly correct in pointing out that in overlooking this strain in European thought we are laying up trouble for ourselves: it corresponds, one might say, to our unconscious mind while liberal-democratic thought corresponds to our conscious. We should thus be both healthier and save ourselves some nasty shocks if we faced it more often. Besides, as Péguy saw and Horowitz shows, it is in its way a part of the fruitful tension between the intellectualist, progressive, tending-to-mechanistic tradition of thought and the other, deeper, tradition which tries to integrate the whole personality and which questions the inevitability, even the value, of progress. (How one longs for a Hegel to come along and synthesize them!) It is Professor Horowitz's task to persuade us that Sorel, though a minor figure, is an interesting, perhaps significant, writer of this stream.

Two parts of the book are particularly interesting, the first being the section on Sorel's background—'Men and Movements in *fin de siècle* France'. For Sorel would be unintelligible (and Horowitz confesses sadly at one point that perhaps he is also insignificant) if detached from France and the turn of the century. Here we find him, as Péguy says, wishing to restore 'the whole city to health,