

writings, modern literary epics, legends and traditions, treatises on theology, mythology, astronomy and astrology, Spanish literature in general—is carefully assessed. In many instances, the most that is claimed is a high degree of probability: with regard to a number of specific works and authors, Hojeda's indebtedness is clearly established. This monograph undoubtedly contributes to a fuller appreciation of the religious 'epic' of the Counter-Reformation.

RICHARD J. A. KERR

THE PLATONIC RENAISSANCE IN ENGLAND. By Ernst Cassirer; translated by James P. Pettegrove. (Nelson; 15s.)

It is always stimulating to see wide erudition brought to bear on a limited theme, and this short work of the late Professor Cassirer is no exception. He is concerned with the Cambridge Platonists not as mystics but as philosophers; for him their origin is not Plato or Plotinus but the Platonism of the Florentine Academy, and their importance lies not so much in their ideas but in their attitude, their philosophy of religion. His account of their conflict with rising empiricism and puritanism, and the alliance of these, at first sight, so discordant movements against them, is particularly interesting. The breadth of his mind enables him to set them in the context of historical development and show the unsuspected influence they exerted on later philosophy, principally through Shaftesbury; he seems, however, to treat Utopia too much on its face value, and, missing its satirical character, to attribute its opinions too definitely to its author.

B. W.

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## NOTICES

THE CHARTERHOUSE, by David Knowles and W. F. Grimes (Longmans; 25s.), is a work of happy collaboration in which Professor Knowles relates the history of the monastery and subsequent school, whilst Mr Grimes tells the story of the excavations made on the site after the buildings had been all but totally demolished in the air-bombardment of 1941. Other scholars have contributed to the appendices and provided interesting data on a leaden coffin containing remains which 'with all reasonable certainty are those of Sir Walter de Manny'. Profusely illustrated, the volume contains many photographs, plates and sketches of the original buildings, together with eight plans.

THE PERFECTION OF MAN BY CHARITY (Blackfriars Publications; 13s. 6d.), by Fr Reginald Buckler, O.P., is a most welcome reprint of a classic of English Catholic spirituality. Fr Buckler reflects the robust tradition of theological groundwork as a prerequisite for 'devotion', and this solid treatise, grounded in Scripture and the Fathers and on every page revealing a close knowledge of St Thomas, has worn its age with no trace of the old-fashioned or the irrelevant. It should be a challenge to theologians of our own generation to follow Fr Buckler's example in making available in English the rich store of theological spirituality on which all 'spiritual writing' should depend.

MY FRIENDS THE SENSES (Burns Oates; 15s.), by Fr C.-D. Boulogne, O.P., now appears in an English edition. The American edition was reviewed at length in these columns by Dom Gregory Murray last April.

PHILOSOPHY FOR THE LAYMAN (Dominican Publications, St Saviour's, Dublin; 12s. 6d.), by Fr Aegidius Doolan, O.P., originally published in 1944, has already established itself as a clear and readable summary of Thomism for the general reader. The newly-published second edition contains some minor alterations, and in its attractive format must be counted excellent value for money.

IN THE STEPS OF JESUS (Methuen; 8s. 6d.) is an abbreviation of H. V. Morton's well-known *In the Steps of the Master* intended 'for younger readers'. An introduction takes for granted the usual critical assumptions of non-Catholic biblical scholarship, but the text itself preserves the graphic charm which have made Mr Morton's writings so popular.

THE THEOLOGY OF THE SPIRITUAL LIFE (Sheed and Ward; 18s.) is a translation of a treatise by Fr Joseph de Guibert, S.J., who was for many years Professor of Ascetical and Mystical Theology at the Gregorian University. It is based on lecture notes and follows therefore the systematic arrangement of a text-book. It will be a useful guide to those who need to have available a summary of usual ascetical teaching.

OXFORD APOSTLES (Pelican Books; 3s. 6d.), by Geoffrey Faber, created some stir on its first appearance in 1933, the centenary year of the Oxford Movement. Its psychological audacities seem less sensational twenty-two years after, but its appearance in Pelican Books will familiarize many new readers with at least the names and aims of Newman, Keble, Pusey and Froude.