

the supposed portrait-head of Richard de Farinham, the master-mason who supervised the erection of the Transept of the Nine Altars, would have been welcome.

On some points Mr Cook's account conflicts with that of other authorities. Thus, he says that the Transept of the Nine Altars was inspired by Fountains and gives dates showing the priority of Durham. Batsford and Fry, on the other hand, in 'The Cathedrals of England', say that the Fountains monks copied from Durham. According to Mr Cook, the Renaissance organ-screen was put up by Bishop Cosin; but Aylmer Vallance in his 'Greater English church screens' says that it, as well as the organ-case, was put up by his successor, Bishop Lord Crewe. Quoting from *The Rites of Durham* Mr Cook says that the Nevill screen was made of 'Caen stone': whereas Harvey in 'Henry Yevele', and Batsford and Fry (*op. cit.*) say of 'Dorset clunch'.

The book is intended for the non-specialist but the specialist too will be grateful for so complete a collection of photographs. It is regrettable that these have lost some sharpness in the process of reproduction and that the shadows are, in general, opaque. In future volumes of the series this may, perhaps, be remedied.

The title of Dr Cranage's book, *Cathedrals and how they were built*, is rather misleading, since it inevitably suggests a comprehensive and detailed study of a very large subject. Actually, the book consists of a few rambling reflections of the main problems that confronted the builders of Gothic cathedrals, and on the steps which they took to solve them. The ground has been covered often before, as the useful bibliography (pp. 36, 37) shows, so that the necessity for going over it again is not obvious, especially since the layman, for whom the book is intended, will find at times some difficulty in following the author's explanations. Thus, the descriptions of the groined vault (p. 18), of lateral pressure (p. 19), and of 'plough-share' vaulting (p. 22) are far from clear. Of the figures too, nos. 1, 12 and 19 require more detailed notes in order to make them comprehensible; the drawing of no. 10 leaves something to be desired; in the lower of the two figures it is impossible to tell whether the transverse arch is meant to be stilted or not. The twenty plates are well chosen and good. In spite of shortcomings, this book will have justified its publication if it succeeds in imparting to others some of the author's own enthusiasm for his subject.

W. A. HEURTLEY.

FOUNTAINS ABBEY: THEN AND NOW. By Arthur E. Henderson, F.S.A. (S.P.C.K.; 2s. 6d.)

This brochure forms one of a series by the same author dealing with some of the great medieval churches of England. Photographs depicting the building in its present state are faced by drawings showing a conjectural restoration of approximately the same portion of the fabric. There is a brief introduction and a descriptive letter-

press beneath the photographs. While the photographs are excellent the drawings are disappointing since they suggest in fabric and fittings a drastic Victorian 'restoration' worthy of Mr Butterfield or Mr Teulon. The final drawing depicting the last Abbot standing before a typical Victorian altar and bestowing an Anglican benediction borders on the ludicrous. The recent project to restore Fountains as a Catholic peace memorial gives the brochure a topical interest.

E.T.L.

THE STORY OF PLUSCARDEN PRIORY. By A Tertiary of St Francis. (Pluscarden Priory; 3s. 6d.)

This little book gives an interesting account of an ancient Scottish monastery which after centuries of alienation has been restored to the purpose for which it was built. Nicely produced and illustrated by line drawings it traces the history of the priory so far as it is known and at the same time gives a clear picture of the Benedictine way of life. A band of monks from Prinknash took possession of the surviving buildings a few months ago and resumed the long interrupted monastic observance. There is an error on page 82 where it is stated that the last Abbot of Bury St Edmunds was martyred along with his brethren of Glastonbury and Reading; it was, of course, the Abbot of Colchester who formed one of that illustrious trio. It is strange to learn that a Presbyterian religious community is restoring the famous monastery of Iona. Shades of John Knox and his fellow ruffians!

E.T.L.

THE GREAT LINK. A History of St George's, Southwark. By Bernard Bogan. (Burns Oates; 12s. 6d.)

For all those who loved St George's the reading of this book will be a joy; it would be wrong, however, to infer that its interest is merely parochial, on the contrary the book is of general importance to all students of the Catholic revival in this country in the last century. Even those who possess the standard historical works dealing with that period will find much here to fill in the picture they give; for whereas these works deal almost exclusively with the doings of the great, we have here the story of the humble daily round of priests and people in the very poor quarters of South London. It is true that much of the story can be pieced together by the use of recognised sources, and these the author has not failed to utilise, but there are many unpublished documents and a large quantity of printed matter, forgotten and almost unobtainable, relevant to the story, of which the author's patient and very extensive research has enabled him to make use. Nor is the result a dry-as-dust compilation repellent to the ordinary reader, but an alertly written story in which the interest is sustained throughout. This story centres round the vivid personality of Father (later