

pamphlet is indispensable to anyone who is going to write about St Albert in the future.

Many who have pored over St Thomas have felt the urge to sketch the lineaments of *homo thomisticus*. This Fr Hislop does in his allusive and astringent style. Brief, all too brief—we should have liked something about the passions—it deals with natural man, suggesting only that he is *homo supernaturalis*. We have long wanted to see a portrait of St Thomas' *homo christianus*. Perhaps Fr Hislop will do it for us one day.

J.D.C.

THE WISDOM OF CATHOLICISM. An anthology compiled and annotated by Anton C. Pegis. (Michael Joseph; 18s.)

A YEAR OF GRACE. Passages chosen to express a mood about God and man by Victor Gollancz. (Gollancz; 10s. 6d.)

THE MARY BOOK. Assembled by F. J. Sheed. (Sheed and Ward; 16s.)

Dr Pegis and Mr Gollancz alike introduce their anthologies with a quotation from St Thomas, but seldom can a common source have given rise to such divergent streams. The nine hundred pages of *The Wisdom of Catholicism* are a commentary on the 'fact that the eternalising of man's life, the salvation of the world of time in and by eternity, has been the great theme and occupation of Catholic writers over the centuries', whereas the sub-title of *A Year of Grace* sufficiently suggests its purpose: 'mood, not doctrine'.

Dr Pegis begins with St Ignatius of Antioch's *Letter to the Romans* and ends with Gilson. In between, St Basil, St Augustine, St Bernard, St Thomas, Dante, St Teresa, Pascal, Pius XII, Maritain and Christopher Dawson (to name but a few) are drawn on to illustrate the immense variety of Catholic thought, reconciled as it always must be in the 'mystery that is in the depth of man's being, the mystery of his allegiance to truth and liberty, itself rooted in the mystery of the divine love.' No selection that is intended to serve so vast a theme, commensurate as it is with the whole range of God's redemptive work in man, can hope to be adequate. It must take for granted the infinite wealth of biblical and liturgical writing as well as the assembled declarations of the Church's teaching. And even the generous inclusion of a book of *The City of God* or of the *Paradiso*, the Encyclical *Æterni Patris* or Gilson's British Academy Lecture on St Thomas, can only hint at how much must be left unrepresented. Yet Dr Pegis, in attempting one impossible task has achieved another that was possible and valuable. He has provided, for those who are willing to use his book as a point of departure, an introduction to the continuity of the Catholic interpretation of man as made by God to share in the building of the City

of God. Catholic wisdom, reaching as it must from the transcendent mysteries of Faith to the stones in the field, is not a historical survival: it serves and safeguards Truth as confidently in an atomic age as ever it did under the stress of the Arians or the Albigenses, and any book that seeks to make known its constant work, and hence the constant hope it brings, is one that our generation, in all its misery of mind and will, should be grateful for.

Mr Gollancz, more conscious than most men of the inhumanities of our time, proposes no fixed philosophy for their resolution. 'The book is full of contradictions', he explains, and its principal delight is the width of its choice: for width rather than depth is the criterion here. There is much fascinating material from Hebrew sources; Hasidic legends and Talmudic extracts that reflect an ancient piety and a shrewd vision of man. Christian mystics are quoted—St John of the Cross and Walter Hylton, Eckhardt and Suso—but it is significant that Angelus Silesius outnumbers them all. And modern authors range from Berdyaev to Aldous Huxley, from Jung to Gabriel Marcel. There are even musical quotations, and a movement from Beethoven's Quartet in E flat (op.127) provides a magnificently apt introduction to the section on 'The Many and the One'. It is in this section indeed that Mr Gollancz's purpose is best revealed: eclectic, compassionate, aware of man's weakness and his glory, Mr Gollancz has, as he admits, ceased to despair. He might not call Hope a theological virtue, but he has brought together much unexpected evidence that confirms a Christian in his conviction that such is its name.

Mr Sheed is concerned with a smaller territory, and yet it is one which has inspired the deepest expression of Catholic devotion, not to speak of poetry and art. His book in praise of our Lady is confined to extracts from authors he has himself published. That might seem a sad restriction, but his choice includes Father Martindale's account of our Lady in the Old Testament, Father Vincent McNabb's analysis of the Gospel narratives of the Annunciation and the Visitation, Maisie Ward's description of the genesis of the Rosary and Arnold Lunn's explanation of how easily rosaries are lost. *The Mary Book* appears most opportunely to celebrate the definition of our Lady's Assumption, and it is at the same time a just tribute to a publisher's achievement. There are twelve reproductions of paintings of our Lady, and, as is usually the case, the plates in photogravure are far happier than those in colour.

ILLTUD EVANS, O.P.

THE ENGLISH REFORMATION TO 1558. By T. M. Parker. (Oxford: Home University Library; 5s.)

Mr Parker's book is to be greatly welcomed; it is eirenic in the best sense, its appearance at the moment is opportune since it will be widely