

appropriate ecclesiology, a theology of the church in which the experience of the past is *critically re-animated* – which is the real sense of *Lumen Gentium*. In this light, the work under review is to be seen to provide not precedents or models, but as, in Wittgenstein's phrase, 'objects of comparison', like his language-games: "The

language-games are rather set up as *objects of comparison* which are meant to throw light on the facts of our language by way not only of similarities, but also of dissimilarities' (*Philosophical Investigations*, 1st ed., §130).

PASCAL LEFÉBURE, O.P.

APOSTLE OF ROME. A Life of Philip Neri, by Meriol Trevor, 1515–1595. *Macmillan*, 55s.

Before the purchase of another account of a man so biographed as Philip Neri—two shorter narratives have been published in the last seven years – a man may well hesitate. He will demand that the new biography present him with new facts, an ordered and comprehensive view of the subject, and a distinctly modern understanding of hagiography. On these three matters Miss Trevor's performance is uneven. Certainly the new biography of S. Philip presents a quite large number of new facts – most importantly Miss Trevor has been able to date many of the incidents narrated by earlier and non-chronological writers. The centre of the book may fairly be said to resemble the work of Bacci (translated by Faber, 1847), but it is Bacci with a difference. While both Miss Trevor and Bacci work on the principle that the only way to present the original is to narrate his effect on others, and so move lightly from incident to incident, Miss Trevor has arranged the incidents in a predominately chronological pattern. She has been able to do this, (and this is the first time it has been done), because essential information has recently been published in the four volumes of Rocchetta and Vian's edition of the canonisation process (Rome, 1957–63). Of these papers Miss Trevor has made excellent use. On her own account, too, she has done some admirable research work. She has established, for instance, that Alessandra di Lensi was the second wife of Philip's grandfather and not his step-mother as even the painstaking Ponnelle and Bordet suggest. And has added much to our information about official persecution of the saint and the early exercises of the Oratory. The opening and final sections of the book promise and conclude a view of Philip as a man who in his humane and liberal openness anticipated our modern insights, and who in his conception of the Oratory provides us with a model of lay and priestly co-operation in the service of the community. I think Miss Trevor right in her view of Philip and in her assertion that Newman understood all this and intended

to begin such co-operation with the Oratories he founded. It does not seem to me, however, that in the central section of the work Miss Trevor has either fully filled this promise or demonstrably led to this conclusion. Her view of Philip does not come across through the anecdotes and incidents she recounts. The book seems to have been put together in rather a hurry. The material is not properly shaped. This is apparent not only in such mechanical faults as the failure to remove repetitions (I have noted that material on p. 7 is repeated in almost the self-same words on p. 57, that on p. 8 re-appears on p. 90, that on p. 22 on p. 303, that on p. 54 on p. 57, that on p. 294 on p. 314), but also in the setting down one after another of odd incidents and information without considering how these illustrate the central character of Philip. Too often stories are linked together by a fortuitous and peripheral likeness, there are chapters on 'Deaths and Entrances', 'Some Oratorians' and 'Popes and Cardinals', which move from anecdote to anecdote without any attempt to place them in an exposition of Philip's character. A simple example may do for all the rest. After a remark about Philip's liking the smell of a virginal cat Miss Trevor moves to 'the big ginger cat' Philip left behind at San Girolamo when he moved to the Vallicella. Of this cat she says 'it lived till 1588, providing "mortification" for the earnest and melancholic Gallonio, as he perambulated the streets twice a day with its dinner on a plate'. The next sentence moves on to 'a dissolute young Prince'. We have done with the cat. Newman, commenting on the same ginger cat, was able to hazard a sentence showing the relevance of the information. In his 'Remarks on the Oratorian Vocation' he writes of Philip's love of home and his unwillingness to leave his room in San Girolamo even after the establishment of the Oratory by Papal Bull in the Vallicella. 'He remained there for six years more; he did not move even at last (if I recollect aright) till the Pope obliged him; and then his remembrance of the cat he left behind him for

six years more, which he made his penitents keep, was at once a symbol of the affection he felt for his old home, and perhaps the expression of a playful malice towards those who brought the Pope down upon him'. Newman then goes on to show how this love of room is an essential mark of the Oratorian vocation. The information about the cat has been assimilated into a view of the saint. Miss Trevor has certainly made attempts to be modern, she understands the need for demythologising the earlier accounts, but when it comes to the point her nerve too often fails. She can deal splendidly with the lewd devils that Gallonio hypostasised from the temptations Philip confided to him, and in the index she lists '*Miraculous*' events, suggesting by the inverted commas that she is sceptical to some degree. But she does not bring forward criteria by which one may distinguish between myth and fact. In talking, for example, of the trembling that overcame Philip when absorbed in prayer, she mentions the testimony of Domenico Migliacci that Philip's bench shook as he prayed, and then says 'to the men who were praying with him in his little room it seemed as if the whole place was shaking'. It is difficult to understand what 'seemed' means here. Is the room-shaking in the same category as the bench-shaking? 'Seemed' obscures a vital distinction in hagiography. It suggests that even if Miss Trevor has established her criteria she is not quite certain how to use them. A similar hesitancy occurs in Miss Trevors brave attempt to produce a psychology of Philip. In discussing his attitude to matters sexual she remarks that Philip's laundress, Fulginia Anerio, witnessed

that there was never any sign of nocturnal seminal emission on his sheets. His disciples 'were not at all surprised that personal chastity should be linked to a physiological event'. This is a piece of information. But what is to be done with it? Miss Trevor does not employ her evidence. She evades the obvious question as to whether she is more or less surprised than Gallonio. It is not that the reader wants some homespun analysis or psychological jargon, he wants simply to be told why the matter is mentioned at all, how it seems to Miss Trevor to aid our understanding of Philip. It is not enough that material is collected for future biographers to evaluate.

Miss Trevor seems not to care much for Ponnelle and Bordet, this is a matter of opinion, but it is not fair to say that they spoke of Philip's father as 'bitter and morose', and that their opinion rests 'on nothing more than their feeling'. I cannot discover a place where they describe Francesco Neri as 'bitter', and they cite his letters as evidence for his being 'morose'. Miss Trevor ought to have told us what she found when she looked up 0.21, fo. 26 in the Vallicelliana. Even though the price of books is steadily mounting, 55s. is a great deal to pay. Anyone who wants a penetrating and sympathetic view of Philip in a short compass would do well to buy *The Idea of the Oratory*, by Fr Raleigh Addington (Burns Oates, 30s.) where he will find also excellent chapters on Newman and Faber and the recent developments of the Oratory.

HAMISH SWANSTON

THE SIGNIFICANCE OF SOUTH INDIA by Michael Hollis. *Lutterworth Press*, 12s. 6d.

This is one of the Lutterworth Ecumenical Studies in History; the advisory board for this series has a distinguished list of scholars, including Fr Leeming, S.J. of Heythrop and Fr Dupuy, O.P. of the Saulchoir.

The Church of South India presumably interests all who are concerned with ecumenism, because it is at present the only church which unites Christians from the episcopal and non-episcopal traditions, and it is a sizeable body of over a million members.

No one is better qualified to give an inside account of this church than Bishop Hollis. He was the Anglican bishop of Madras for the last five rather stormy years of negotiations before the inauguration of the union; and this book shows a few scars of the battle. He became the

first Moderator of the United Church for six years and was the CSI bishop in Madras until he made way for an Indian successor. He then went as Professor of Church History to the United Theological College, Bangalore.

Bishop Hollis makes a strong case for the CSI approach to unity. In plans for future union between Anglicans and Protestants the negotiators seem to be coming to three agreements: namely, that the new church shall receive from the Anglican bishops and shall retain 'the historic episcopate'; that it shall have some at present undefined pattern of episcopal care; and that its bishops (though perhaps with others associated with them) shall ordain all the new ministers.

Interestingly enough an Australian scheme