

be indebted to Professor Dillon, both for his translations and for pertinent footnotes and comments. His selection is sound; his own English, whether rendering prose or verse, is appropriately terse and concrete. He tends to claim too little merit rather than overmuch for his material, and he has a scholar's modesty of statement.

Professor Dillon indicates three points of contact between these tales and the Welsh *Mabinogi*. Strangely, he omits to refer to the most important correspondence: the story of *Mongan* has a number of parallels with the tales of *Pwyll* in the Welsh *Four Branches*, as indeed Professor W. J. Gruffydd observed long ago. For the general reader it may be well to remark that these stories do not however belong to an exclusive 'Celtic' world. There never was any exclusive Celtic culture. The filid of Ireland shared in the culture of Europe, not merely the folk-culture, but the literary also. There are classical echoes in these sagas. Here, for example, is the Irish in Professor Dillon's translation :

The Leinstermen came to meet Fergal and the battle was joined, and it was the fiercest that ever was fought in Ireland till then. Colum Cille did not aid the *Ui Neill*, for he saw *Brigid* above the Leinster army terrifying the army of *Leth Cuinn*. It was indeed the sight of her that caused the defeat of Fergal. . . .

It seems a plain and daring reminiscence of the great passage in the second book of the *Aeneid* where the goddess mother points out to her son :

*Iam summas arces Tritonia, respice, Pallas*

*Insedit, nimbo effulgens et Gorgone salva.*

The filid of Ireland drank from the same fountain as *Racine* in the same Noble Castle.

SAUNDERS LEWIS

THE APOCRYPHAL LITERATURE. By C. C. Torrey (Yale University Press; Cumberlege; 20s.)

An introduction and guide to the 'outside books' or non-canonical Jewish religious literature is certainly a desideratum, for all serious students of Scripture need to find their way among such books and will profit much from knowing them. Professor Torrey has written such a guide, a useful handbook with apt references and bibliographies. In his General Introduction the author sketches (chiefly with reference to the Reformed Churches) the history and varying fortunes of the Apocrypha and Pseudepigrapha, and argues for the abolition of the latter term: with this we can have no quarrel. Nor can we expect the author to accept the decrees of the Council of Trent on the canon of Sacred Scripture, so that not a few of the inspired books are, to him, 'apocrypha'. But we are surprised to find that he associates the terms *protocanonical* and *deuterocanonical* with not-quite-orthodox tendencies. He has yet to understand that they are perfectly compatible with the decrees of Trent, and are part of the everyday terminology of Catholic manuals.

Part II consists of a special introduction to each book. These are sometimes tantalising in their condensed brevity; we do, however, realise the exacting needs of the manual *genre*. And perhaps the author seems a little impatient of R. H. Charles's great edition; yet, in this country, for many years yet, until critically edited texts do appear, Charles will be the great stand-by, always accessible, sure to be in every college library.

ROLAND POTTER, O.P.

THE PROGRESS OF THE JESUITS. By James Brodrick, S.J. (Longmans; 16s.)

Father Brodrick has perhaps done more than any previous writer to give to English readers, amateurs and serious students alike, a vivid, close-up picture of the lives and personalities of the early Jesuits. Developing, first in his *Origins of the Jesuits* (1940) and now in the volume before us a method which found some earlier expression in his lives of Bellarmine and Canisius, he may almost be said to have created a new form of *haute vulgarisation* very valuable indeed to all interested in the Counter-Reformation. The form is a series of narratives centering sometimes round individuals, sometimes round places or episodes, but which hold the interest and create a unity despite the somewhat discursive framework of the book as a whole and of some of the chapters in particular. The principal Jesuit activities of the period dealt with are taken in turn, and against a lightly sketched general background there is built up a series of portraits of individual men, sympathetic, understanding, candid, lively, done with a light, almost jaunty, pen. The result is as vivid a view of personalities and events as if we ourselves—or Father Brodrick—had been there to see. What makes this possible without unwarrantable drawing upon historical imagination is the enormous mass of early Jesuit letters and reports, written, preserved, and now in these latter days, edited in the great series *Monumenta Historiae Societatis Jesu* by members of the Society. Perhaps of no other order or congregation in its early days can we get so full a picture from the inside.

The period dealt with runs from the death of St Ignatius in 1556 to the year 1579, two years short of the beginning of Aquaviva's generalship. In many ways this was a golden age, one of rapid expansion and diversification of activities, before in later decades the Society was to encounter increased difficulties in the shape of growing political hostility and renewed internal strains. Though Father Brodrick does not specifically pose in general terms the main issues of historical interest in the development of the Society, his picture throws much light on many of them and will enable those whose approach is more analytical to see things with greater practical understanding. Here only a few points can be picked out. It is most interesting to see how central a part was played in Jesuit consciousness by the missions to heathen countries, which (true to the vision of St Ignatius) were not regarded as existing merely on the fringes of the