

Book Reviews

stands self-contained, and the book may thus be dipped into at random, but never in vain. The solemn *apparatus criticus* seems rather unnecessary, and would certainly have astounded the author : and the Latin text—if required—should have been set page by page with the English. It certainly seems a pity that the book did not confine itself to the English text : it would have cost less and reached more. As for the translation it suffices to say that nowhere is there the slightest evidence that it is a translation, so admirably has Mgr. Hallett done his work. Incidentally, despite the unfortunate but inevitable dust-cover 'puff,' even one who is not a Jesuit may open without fear and read with profit this book.

O.F.M.

FATHER IGNATIUS OF LLANTHONY. By Donald Attwater.
(Cassell; 7/6.)

Mr. Donald Attwater has done a difficult thing well. It would be very easy to caricature Ignatius, and easier still to scoff at him. Mr. Attwater gives us a consistent picture of a wholly inconsistent and strangely attractive character. As a preacher and lecturer, Ignatius made a great stir in religious circles during the middle period of his life. His tremendous vitality and magnetic personality carried his audiences off their feet. His personal religion was an Evangelical pietism clothed in Ritualistic trappings, and his theology was both vague and crude. As the pioneer of Monasticism in the Church of England his work was doomed to failure from the beginning. He had no single quality which could have fitted him to be the founder of the kind of religious life which was his ideal. He made almost every mistake which it is possible for a religious founder to make. His work, which never flourished during his life time, was completely dead within a year of his own death. Yet those who wish to understand the complexities of Anglicanism must know something of Ignatius and his work.

H. St. J.

THEOLOGY. A Monthly Journal of Historic Christianity. (Dec., 1931. London : S.P.C.K. ; 1/-.)

The statement of Eucharistic belief recently signed by over one hundred clergy of different schools of thought in the Church of England is here published as a document. Not one of the ten theses of which it consists is at variance with Catholic doctrine, although they cannot be considered as an adequate expression of the mind of the Church after nineteen centuries of