

Christianity' and 'philosophically-inclined Christian theologians'. What we hear almost nothing about are the moral and political demands of religions and how these affect the lives of people. That is an issue of deep philosophical concern in Britain and many other places (e.g. Tibet!) to which philosophers of religion have paid little attention. When Christ was crucified by the Romans what was happening then? The gospel of Nicodemus tells us:

Pilate: What is truth?
Christ: Truth is from the heavens.
Pilate: Is there no truth on earth?
Christ: You see how those who speak the truth are
 judged by those who have power on earth.

HUGH PRICE

DOMINIC: THE PREACHER by Barbara Cahill OP. *Darton, Longman and Todd*. London, 1988. Pp. 114. £3.95.

Although this new biography is intended for a wide readership, Sr. Barbara Cahill both carefully and accurately describes, in a book of easily accessible length and style, the progression of St. Dominic from a conscientious and charitable student in Palencia, to a missionary and preacher in the strife-stricken region of Languedoc, where, with his bishop Diego in the early stages, he set about the task of founding the Order of Preachers.

Even though Dominic was a man of vision, as Sr. Barbara writes, he was always a man of total obedience both to the papacy and to the needs of the wider church. Furthermore, his innate grasp of the diplomatic skills necessary, particularly in the papal curia, and of the correct use of power in his fledgling order, is brought out well in this biography, and as Sr. Barbara notes, 'He never did things by halves; "all or nothing" seems to have been his personal attitude to every form of challenge.' Dominic was above all self-giving and unobtrusive; a man of profound faith, charity and hope.

It is this personality that Sr. Barbara concentrates on with such good effect. My only reservation is the author's interpretation of Dominic's spirituality. Almost certainly influenced by the writings of William Hinnebusch, Sr. Barbara, from time to time, describes Dominic's spirituality as in some sense internal, which only subsequently flowers in his founding work. It seems to me, however, that the great strength of Dominic lies in the unity of his character. In Dominic, there is no division between the man of prayer, and the founder. His spirituality, if such a term is in fact relevant, is not to be found specifically in his nocturnal vigils, for example, but in his life's work as a whole.

Nevertheless, Sr. Barbara gives such a light and attractive account of Dominic that this reservation is perhaps somewhat nitpicking. I warmly recommend this biography.

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