

(*Angelicum*, 1938) should have been mentioned, and attention could have been drawn to P. Paissac's 'Theologie du Verbe' (1951). But it would be unjust to end without praise; all who have to teach Thomist philosophy, whether in seminaries or to laymen, are deeply in P. Gardeil's debt for these volumes.

LAURENCE BRIGHT, O.P.

THE PROSECUTION OF JOHN WYCLYF. By Joseph H. Dahmus. (Yale University Press; London, Geoffrey Cumberlege; 25s.)

This work claims to be 'an indispensable corrective to Workman's standard biography of Wyclyf'. But while it is a thorough and closely-reasoned study of events of which Wyclyf was the centre from 1377 until his death in 1384, it cannot command the respect in which Workman's less pretentious work is held. By and large it is dully didactic and the arrows aimed at Workman barbed and embittered. If Workman had been treated with less condescension, Professor Dahmus's re-telling, not to say his interpretation, of the intricacies of the issues involved in the Lambeth Trial and the Blackfriars Council would have been more compelling. A future edition of this book, if any should be called for, could do without these indiscretions. With profit also it might include the Latin text of the five Papal Bulls so excellently translated in the third chapter; and in the bibliography some books essential to a complete understanding of the theological and political background, such as those of Miss Clarke, Miss Deaneysel and Fr Aubrey Gwynn.

LEONARD BOYLE, O.P.

IRELAND OF THE SAINTS. By D. D. C. Pochin Mould. (Batsford; 21s.)

It would seem that the training of a geologist in the observation of the contours and textures of things is a good apprenticeship for a writer. At least the outstanding thing about Dr Mould's book is its sense of shape. When an author claims that her book is merely 'an outline sketch' we are apt to prepare ourselves for something a little tenuous and vague, forgetting that a good sketch should have that incisiveness of line which will convey an authentic impression at a glance. This, at any rate, is what Dr Mould's book does. It makes no pretence of original research, but it does see—and the emphasis is on the visual—the evidence in its setting. The second chapter on the geographic and historical background in pre-Christian Ireland is, for instance, a little masterpiece of telling compression.

To write of the Celtic saints as of a living tradition imposes, in terms of the imagination, less of a strain than writing about almost any other ancient Christian milieu, at least in Europe. For as Dr Mould rightly points out, 'the Irish not only maintain a deep devotion to the Celtic saints, but speak of them in the same intimate and immediately available