

Neither classical nor later Greek would admit of the identification of *sindôn* and *soudarion*. (p. 84.) Another real difficulty is partly suspected by the author who writes: 'considerable force was used to cross the extended arms over the abdomen'. Anyone who has handled corpses will know that once *rigor mortis* has set in, no amount of force could make the outstretched arms, taut on the cross, 'at 65° from the vertical' (p. 61), lie so easily, with elbows gently bent, as represented very effectively on the Shroud.

So we must take leave of this book, still unconvinced.

ROLAND D. POTTER, O.P.

HISTORY AND HUMAN RELATIONS. By Herbert Butterfield. (Collins; 10s. 6d.)

We are already greatly indebted to Professor Butterfield for various historical works in which his lucid, tolerant and learned mind has traversed many accepted theories and forced his readers to re-think their position. He has conferred another benefit merely by the title of this selection of addresses and lectures, for it illuminates the central purpose of history, the description and incidental guidance of man's behaviour in political society. Possibly the book will be found a slight disappointment by those who find its title inspiring: it is not a coherent treatise, and some of the lectures repeat the main points of others. But always Professor Butterfield succeeds in his main object as a teacher, which must be to force his pupils to ask themselves fundamental questions about their own human, political relationships.

Talking about history in abstractions is necessarily a duller thing than actually writing history or making it, and it is not surprising, therefore, that the most lively of these essays is that on 'Official History' which includes a detailed critique of Anglo-Russian relations before the 1914-1918 war and a consideration of what England's basic foreign policy should be. This sane and informed discussion should be followed by everyone and be compulsory reading for every politician and member of the Diplomatic Corps. It poses such intensely difficult questions as that of how far great horrors should be permitted in order that the major portion of the human race may the better fulfil its destiny.

All through the book the author is concerned with his obligations as a sincere Christian in politics, but he is surely less than normally acute when he declares for unmitigated toleration? There are passages, too, in which a, perhaps, natural misunderstanding of the Catholic position is evident and, when speaking of the distinction of reason and faith, there is not sufficient awareness of how impossible it is that a creature, in anything that he does, should act in detachment from his Creator.

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