

BOOK REVIEWS

THE ENGLISH WORKS OF SIR THOMAS MORE. Volume I. Reproduced in facsimile from William Rastell's edition of 1557, and edited, with a modern version of the same, by W. E. Campbell; with Introduction and Philological Notes by A. W. Reed, M.A., D.Lit., Professor of English Language and Literature, University of London, King's College; an Essay on 'The Authorship of *Richard III*' by R. W. Chambers, M.A., D.Lit., F.B.A., Quain Professor of English Languages and Literature, University of London, University College; together with an Essay and Collations by W. A. G. Doyle-Davidson, B.A. (Eyre & Spottiswoode, 1931; pp. xiii, 511; 42/-.)

This glorious volume—glorious as a labour of love, of immense toil and of perfect printing—is the first of seven, though the second volume as a matter of fact already appeared in 1927 and gave *The Dialogue Concerning Tyndale*. Apart from editorial work this volume gives us More's Early Poems, his Life of Pico della Mirandola with his three Epistles and his twelve Rules, also More's incomplete history of Richard III and his early treatise on The Four Last Things. The above are given first in a facsimile of the black letter edition by William Rastell, and then in a modern version. Finally comes a copious Index. In his introduction Professor Reed gives us a most interesting account of John Rastell and his son William. The former was a most versatile person. He was not only a printer—More's own printer—but a playwright, an artist, a designer—he designed the roof for the Field of the Cloth of Gold—and actually achieved fame as a sapper in the wars. Curiously enough he was fascinated by the views of Tyndale and became an adherent of his; he even tried to convert the Carthusian Martyrs when in prison! His son William followed in his father's footsteps so far as the printing was concerned, but, instead of being seduced by Tyndale, he became a Confessor for the faith, as he had, on the publication of the First Prayer Book in 1549, to flee to Louvain. He had been called to the bar in 1539, four years after the death of More, and had married Winifred, daughter of More's devoted friend Clement. When Mary came to the throne he returned from Louvain, was made Sergeant at Arms and then raised to the Bench. But on the accession of Elizabeth he once more fled to Louvain, where he died in 1565. William Rastell took immense pains with this edition of More's works. It speaks

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volumes for the devotion felt for the martyr that his relatives were able to secure his manuscripts and books which they carried with them into exile. For, presumably, Henry tried to suppress More's works just as he did those of Blessed John Fisher as Chapuys writes to Charles V on December 13th, 1555.¹ *A propos* of Fisher, will anyone ever do for his works what the present editors are doing for More's? For there exist in the Record Office Fisher's Commentaries on the Psalms, his Prayers, a Commentary on the Ave Maria, a theological commonplace book with notes from the Bible and the Fathers, a treatise on the rights and dignity of the clergy, a History of the Septuagint Version, and finally articles on the King's violation of his Coronation Oath 'quod neque Pontifices absque magno animarum detrimento tolerare diutius possunt.'² There still exists, too, his Sermon against Luther.³

Mr. Doyle-Davidson makes out a good case for the authenticity of *The History of Richard III* against such authorities as Lindsay, Whibley, Sir Sidney Lee and Kingsford.

The beauty of Rastell's printing is astonishing. The black letter here given in facsimile is perfectly readable; the only difficulty to modern eyes is the closeness of the lines. The frontispiece to this edition of 1557 is a work of art.

As for More's own works, here presented, it would be an impertinence to comment on them. But, as we should expect from all we know of him, they are marked by the same precocious gravity combined with a spirit of raillery and homely wit such as we have always been taught to associate with him. One is tempted to quote largely, but the following must suffice. One of his very early poems consisted of a species of pageant: 'fyne paynted clothe, with nyne pageauntes, and versse over every of those pageaunts.' Chyldhod, Manhod, Venus and Cupyde, Age, Deth, Fame, Tyme, Eternitee were thus depicted and over the seventh—Tyme—was written

' I whom thou seest with Horyloge in hande,
Am named tyme, the lord of every howre,
I shall in space destroy both sea and lande.
O simple fame, how darest thou man honowre,
Promising of his name an endlesse flowre,
Who may in the world have a name eternall,
When I shall in proces destroy the world and all.'

¹ See State Papers, Henry VIII, *Foreign and Domestic*, ix, 964.

² *Ibid.*, viii, 887.

³ This sermon was preached when Luther's works were publicly burnt. There is an edition in the Bodleian dated 1521.

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It is good news that Harpsfield's *Life of More*, which has never been printed, will shortly be published by *The Early English Text Society*.

H.P.

THE PSYCHOLOGY OF CHARACTER. By Dr. Rudolf Allers, M.D., Reader in Psychiatry in the University of Vienna. Translated with an Introduction by E. B. Strauss, M.A., M.D. (Oxon), M.R.C.P. (London). (Sheed & Ward, 1931; 16/- net.)

The translator of Dr. Allers' treatise justly refers to it as 'a unique event' and describes the author as a 'Catholic Adlerian,' which sums up the point of view from which it is written. It is rare indeed to find a work on the Psychology of Character so satisfactory from a psychological as well as a Catholic standpoint as the one before us now.

Dr. Allers does not pretend to have achieved a complete study of the science of characterology: he has limited himself to the laying down of certain psychological principles which he, in common with other individual-psychologists of the school of Alfred Adler, considers fundamental in the formation of character, as well as in those maladjustments which may be described generally as 'neurotic traits.'

Whilst adhering closely to Adlerian doctrines, in opposition to those of psycho-analytic schools, the author does not, he tells us, subscribe unreservedly to everything which is asserted by individual psychologists.

The key to Dr. Allers' teaching is summed up in his statement that 'character is the principle governing man's actions, and his actions are a relation between the person and the universe.' The concepts 'person' and 'character,' so often confused are, he considers, fundamentally distinct. 'Person' represents the 'whole being of man' of which character is a quality essentially transmutable and the result in the main of the individual's reactions to the environment, both material and intellectual.

In other words, greater emphasis is laid on the reactive factors of character-formation than on in-born constitution.

Individual-psychology tends rather to neglect these in-born factors, as Dr. Strauss points out in his introduction, adding, however, that it is a fault in the right direction since on the other hand the reactive factors have been so often unduly neglected.

Insistence on innate constitution as a pre-determining factor leads, it is true, to pessimism if taken too exclusively, but this must not blind us to the fact that certain innate qualities of