

deliberately restricted his subject to the public life of Christ—a manageable and limited one—and for that reason his argument emerges with strength and authority.

ILLTUD EVANS, O.P.

ITALIAN RENAISSANCE SCULPTURE. By John Pope-Hennessy. (Phaidon Press; 90s.)

Twenty-two years ago a review in *BLACKFRIARS* prophesied that Mr Pope-Hennessy would become one of the most distinguished art historians of his time. By now he should be recognized as the greatest among them. He has synthesized the scientific expertise and detailed perceptions of the great Dr Saxl with a very English tradition of lucid prose and reluctant generalization. Here he is discussing the development of Italian sculpture from Donatello to Tullio Lombardo. The 144 plates and 165 text illustrations are of course admirably selected and superbly photographed; only a complete mastery of the subject could make his style so limpid.

Inevitably there are interpretations with which an individual reviewer may disagree. I am not so convinced as he is of 'the life-giving breath of the antique'; sometimes it could bring death instead. More might be made of the Germanic share in the origins of north Italian equestrian sculpture; it had filtered south of the Alps to the court of the della Scala at Verona. The statement that the early humanists 'looked back across aeons of emblematic portraiture to a remote age when sculptors had been capable of rendering in marble the lineaments of a specific human face' seems to ignore the recurrent attempts since the third century to render the lineaments of a specific human personality.

But much of this criticism is perhaps the prejudice of a Byzantinist.  
GERVASE MATHEW, O.P.

SYMBOLISM IN THE BIBLE AND IN THE CHURCH. By Gilbert Cope. (S.C.M. Press; 30s.)

The title of this book, and the dust-jacket with its Henry Moore *Madonna and Child*, and much within its pages is undoubtedly fascinating. There is much too which a discerning reader could glean, for our author covers a vast field and draws copiously from up-to-date writings on psychology and symbolism. Yet we would advise a discerning reader to read critically and turn to sources and think afresh. For how can we speak with restraint of these 287 pages which contain so much which is so utterly alien to traditional and essential Christian thought?