

## *Blackfriars*

cious pushing by her unscrupulous relatives elevated her to the throne for so short a reign. If she had been strong and bad, she would have held Henry for more than three short years; and the manner of her death goes far to prove that her declaration of her innocence was true.

The book is written in Mr. Belloc's most brilliant style, and, allowing for his prejudices, gives us a magnificently coloured picture of all that good and evil which went to make up Tudor England.

S. G. U.

THE ENGLISH CARDINALS. By G. C. Heseltine. (Burns, Oates and Washbourne; 5/-).

Thirty-eight Englishmen have received the Red Hat, and the short sketches of their careers given in this little book make an almost complete history of the Church in England since the middle of the twelfth century, when Robert Pullen became the first English Cardinal. Thirty-eight may seem a small number, yet if we look at other European countries we find that only four, Italy, France, Spain and Germany can claim more; and if England had not gone into schism in 1534, she might easily have come third on the list. Ireland has only had five Cardinals, excluding those of her sons who have governed great seas in other countries, and all these have been since the middle of the nineteenth century. Of the thirty-eight, twenty-four were drawn from the secular clergy, five were Benedictines, five Dominicans, two were Austin Canons, one a Cistercian and one a Franciscan. The author brings the number up to forty by including for the sake of convenience two Scottish Cardinals, Beaton and Erskine. Cardinal Walter Wardlaw, Bishop of Glasgow, created Cardinal by Clement VII in 1383, was the first Scottish Cardinal, but he is here omitted presumably because Clement VII is now universally regarded as an Antipope. We must remember, however, that the Cardinals created by the rival Pontiffs at this period had their rank afterwards approved by the Councils of Pisa and Florence. The claim of Herbert de Bosham, the friend of St. Thomas à Becket, to a place amongst the English Cardinals is favoured by the author on the ground that most authorities agree that he was Archbishop of Benevento and Cardinal about 1178. These authorities are all of the seventeenth century, and therefore of little weight. On page 37, Robert Kilwardby is said to have been attracted to the Order about the year 1252, by the renown of St. Thomas

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Aquinas; it is more probable that he succeeded Robert Bacon as head of the Dominican School at Oxford about 1249. All through his life he was in opposition to many of St. Thomas's teachings.

G.S.W.G.

THE BOOK OF SAINTS. A Biographical Dictionary. Compiled by the Benedictines of St. Augustine's, Ramsgate. (London: A. & C. Black, Ltd., 1931; 7/6 net.)

We have already noticed this excellent and clearly arranged 'Who's Who of the Saints' in its first edition. In its present form, in addition to a revision of the 5,000 or so articles previously given, it is enriched by a supplement dealing with the most recent names inserted in the Church's Kalendar—the English Martyrs, St. Thérèse of Lisieux, St. John Bosco, St. Peter Canisius, St. Robert Bellarmine, etc.

It is a little difficult, however, to discover on what principle the *Beati*, as distinguished from the Canonized Saints, are selected for inclusion in the book. Hardly any of the *Beati* of the Dominican and Franciscan Kalendars seem to appear, yet we find the names of many who belong to the more modern Congregations. The Preface states that only Saints of 'some prominence' can be admitted, but it can hardly be contended that, e.g., the Oratorian Bd. Sebastian Valfré is more conspicuous or better known than Bd. Raymond of Capua, the director of St. Catherine of Siena, or than Bd. Raymond Lull, the great medieval philosopher and Franciscan martyr and mystic.

F.R.B.

S. ANTHONY OF PADUA. By Alice Curtayne. *Father Mathew Record Office*. (Dublin; 2/6.)

Here is a work on St. Anthony one may unreservedly praise. It is not strictly speaking a *life*; there are very few dates and no attempt to unravel disputed details of chronology or locality. Rather it is an *appreciation* of Anthony—scholarly and beautifully written, one need hardly add—giving an insight into the man, the saint, the apostle, and into the times in which he lived and worked. Throughout, Miss Curtayne succeeds admirably, leaving the reader with a vivid picture of a living personality standing out clearly against a brief but adequate background of historical setting. This charmingly printed little volume appears as *Capuchin Monographs, I.*, edited by Fr. Senan, O.M.Cap. The editor is to be heartily