

national bloods, but the author of these autobiographical memoirs can lay claim to eight Scottish great-grandparents, with no subsequent infiltration of 'foreign' blood. In spite of this, his parents, brothers and sisters, all became Catholics within the space of eight years. The scene of his life, however, is laid far from the skirl of the bagpipes, in the somewhat less romantic area of London. There he was sent in the year 1892 as a young priest to found a mission; there he still labours. In addition, he was consecrated as auxiliary bishop for the Southwark diocese and became a recognised expert in education.

This book is hardly an autobiography, but a collection of chapters on various people he has met and problems he has had to face in the course of his long life. Such a treatment, however, is bound to reveal much of the writer's own character and life. The recollections are always kindly, even when critical, but do not belie the author's reputation for outspokenness. For the historian, such memoirs are always valuable: a writer with actual contemporary knowledge and blessed with a good memory reveals aspects which are sometimes overlooked in the official histories. For example, we often read in Catholic publications strong condemnation of the action of the Government during the Eucharistic Congress of 1908, when the intention to carry the Blessed Sacrament in procession through the streets had to be abandoned. Less often do we hear of the 'jingo' attitude of a part of the Catholic Press of that time, calculated to provoke the religious feelings of non-Catholic England. Again, the Bishop of Pella considers that the educational position would be more satisfactory today if some Catholics had been able to see the need for compromise in non-essentials. It is quite useless to 'demand' public money and not to be prepared to submit to some control by public authority. He has valuable recollections of other notable events, such as the Malines conversations.

The Bishop of Pella has had a full and varied public life, and these reminiscences make an interesting book. For over half a century he has also worked as an ordinary priest in one of the poorest districts of London: the Recording Angel must have found material there for an even more impressive book. A life-time in the slums rather than in one of the country or South Coast parishes which can be found in the diocese of Southwark deserves a tribute of which the reviewer here is incapable.

There is an extensive index and an introduction by Mr Shane Leslie.
C. P. SCARBOROUGH.

CHURCH LIFE IN ENGLAND IN THE 13TH CENTURY. By J. R. H. Moorman. (Cambridge University Press; 25s.)

Mr Moorman has made us his debtors for a most readable and illuminating volume on this much debated century, the praise of which by so many non-Catholic writers has stirred up not a little annoyance, even jealousy, amongst the followers of some schools of

anti-Catholic history. Our author in striving to combine admiration with much justifiable criticism has, I think, had much success in a difficult task. The following criticisms however may be made without in any way detracting from his good work.

He very frankly states that 'it is the average man we want to strike; and it is this that it is so difficult to do, since it is always the extremists and they alone who get into the news'. This is a salutary reminder as we peruse his study on the morals of both clergy and laity alike.

On page 7 he is wrong in stating that children could be ordained acolytes. This was not so. A canonical age was required for minor orders, but not for tonsure. This is not the only place where he seems to associate celibacy with all ordinations, both major and minor. Dr Coulton's claim of a two per cent. clergy of the population of England includes tonsure and minor orders, probably more than half of whom never went on as far as the subdiaconate, and therefore were in no way bound to celibacy. Moorman, whilst admitting this, seems again on page 67 to identify ordained men of all ranks with celibates, stating that one male in twelve of the population was a forced celibate by ordination; and goes on further to say that in every 50 of the total population (men, women and children) one was an ordained man and therefore celibate. Thus he turns Coulton's two per cent. of all orders, of whom not half were bound to celibacy, into two per cent. of ordained celibates. Coulton's figure of one per cent. is very likely the correct one.

On page 86, in dealing with marriage, he does not seem to substantiate his statement that couples regularly co-habited before marriage. That there was much irregularity we can readily concede, but his statement is more sweeping than the authorities he quotes would seem to allow.

On page 69, where he notices the great number of holidays of obligation, there is no reference to their economical and truly practical value in presenting the workers with what averaged out as one complete holiday a week; for the Church has never been narrow enough to forbid honest and healthy recreation on Sundays and holy days. Our modern early closing days, our Saturday afternoons and our bank holidays, have been grudgingly granted to a hard worked people. On page 100 we welcome the frank admission that in spite of the immense cost of books people knew far more of the Bible stories than they do today. The author also shows the 13th century town as well supplied with schools, but not the village.

There is, of course, much painful reading of scandals and abuses from which no century has been free, foremost amongst these being breaches of ecclesiastical celibacy and marital fidelity. These two classes of sins were, however, frequently punished and with more severity than in our own day when adultery is openly encouraged by the divorce facilities which were, of course, non-existent in the 13th century.

On page 156 the authors Pollard and Maitland whom Moorman quotes in his discussion of benefit of clergy, do not seem to have appreciated the easily discoverable fact that if offending clerics escaped the heavy hand of the civil law for serious crimes, they could not hope to escape the severe penalties of the clerical code. Episcopal and monastic prisons enjoyed no good reputation. In the following century, in the year 1396, a Dominican Provincial, Thomas Palmer was denounced for his severity to recalcitrant friars to the General of the Order, who reports in his register that the horror of the dungeons had driven some to suicide. (Reg. Raymundi de Capua, Rome 1936, under *Anglia*.)

Other debatable points will doubtless catch the eye of the careful reader, nevertheless I think that we are justified in considering Moorman's work as a valuable contribution to the history of medieval England.

WALTER GUMBLEY, O.P.

INSPIRATION AND REVELATION IN THE OLD TESTAMENT. By H. Wheeler Robinson, D.D. (Oxford. Clarendon Press; 15s.)

THE RE-DISCOVERY OF THE OLD TESTAMENT. By H. H. Rowley. (James Clarke; 10s. 6d.)

These two works represent the same religious belief, but they are much alike and treat roughly of the same matter, but in different ways that can be seen as complementary. Wheeler Robinson, late Principal of Regent's Park College, whose recent death is lamented by a far wider circle than that of the religious body of which he was so noble a representative, writes here for scholars, or at least for those who can benefit by the findings of scholarship. He provides an abundance of detailed, partly technical information and discussion—historical, exegetical, linguistic, etc.—and presents it with a patient, generous thoroughness that quite offsets the sometimes rather ponderous and obscure style of his writing. The other book is more popular, keeping more to matters that are of general introductory importance. Nevertheless it is a work of high intrinsic value, rich and vital in its thought, and providing a good measure too of concrete information and exposition, of the same scholarly quality.

Both books are concerned with the content of the Old Testament revelation; not, however, directly with its theological import, but with the forms in which it found expression, historical, literary, psychological, etc. Wheeler Robinson planned this present work, in fact, to provide the Prolegomena for a further strictly theological treatise. Both books treat therefore of such fundamental questions as the relation of the Old Testament to the New; the interplay of factors like those of the priesthood, of prophecy, of the cult of Wisdom; the meaning of basic conceptions such as those of holiness, of personality, of immortality. And both authors pronounce vigorously on the necessity for reconciling the critical or scholarly and the formally religious ways of understanding the Bible. The treatment of all these and of