

the Person of our Lord, and the Gospels, and might be read as a general introduction to the subject. Many clear explanations, as of the different kinds of criticisms, are included. The author has divided his work into five Parts, and in the first deals with the sources: those outside the New Testament, and those within it. In Part II, he discusses the Gospels historically, and gives an outline Life of Christ. In Part III, of four chapters, he expands the treatment of the Person of Christ, viewing him respectively as Teacher and Prophet, Wonderworker, Messiah, and Son of the Father. Each of these chapters holds much material for thought: in the first, Christ's teaching is compared with that of the Rabbis, and it is shown that despite many surface resemblances there are differences that lie deeper. Here, too, the poetic form of our Lord's utterances is stressed, the author drawing from it a further argument for the strict historicity of the Gospel record. Part IV is devoted to our Lord's teaching in detail, and the concluding part is a single chapter on the Resurrection, in which Professor Turner summarises and effectively rebuts the chief naturalistic theories that have been offered to account for it. Catholics will not of course always share the author's standpoint, or grant all his assumptions, and now and then differences make themselves sharply felt, as when in chapter X he minimises the significance of the Petrine texts. Generally however, as we have perhaps indicated, we think he is sound as well as learned, and his views are at times in refreshing contrast to theories he expounds, in some of which disregard of tradition—the basic defect of so much Higher Criticism—is strongly evident. Read with due discrimination, the book seems to us first-rate for stimulating an intelligent interest in the Gospels.

M.H.

MANY who heard Fr Peyton preaching his Rosary Crusade remarked that he had not very much to say but that his personality preached. In *THE EAR OF GOD* by Fr Peyton (Burns Oates, 5s.) we have to rely on what he has to say, and we find that after all his words too have substance. He tells in the third person the story of his crusade enshrined in general themes on faith, prayer, the family, etc. He quotes widely from Jung, Moore, Darwin and many others; yet, as we would expect, his writing is not 'high-brow'. Here and there a gleam of the Irish wit that characterized Fr Vincent McNabb appears to suggest that with pruning and practice his preaching could develop the pithiness of that other great Irish apostle.

C.P.

*OF CLEAVING TO GOD*, the spiritual gem formally attributed to St Albert the Great, has been revised and republished in the English translation of Dr E. Stopp by Mowbrays at 2s. 6d.

THE REFORMATION OF THE XVI CENTURY. By Roland H. Bainton.  
(Hodder and Stoughton; 20s.)

Mr Roland Bainton, who has recently given us a life of Martin Luther, has now written a general work on the Reformation. Such a book is needed; if for England the period is, on the whole, well covered, for the Continent one must have recourse to large specialized works which are not always convenient for schools. Unfortunately one cannot recommend Mr Bainton's book to teachers and those responsible for stocking school libraries. One would like to; the book gives an excellent outline view of the period. The introduction and the last three chapters are particularly interesting and stimulating. But the book has here and there statements which are either wrong or else made with an assurance which hides from the inexperienced their extreme discountability. Nor are we given any authority for a number of remarkable revelations.

When, for example, did the Papacy make an alliance with the Turk? (p. 4). 'The Papacy went bankrupt and in consequence was transferred from Rome to Avignon' (p. 12) is a new way of looking at things. The explanation of the doctrine of indulgences (p. 13) is hardly satisfactory. What *does* 'whose sins were in arrears' mean? Less rhetoric (there is a remarkable passage on page 26) and more exact quotation in the chapters on Luther would have saved us from the remarkable definition of contrition and attrition on page 30. The Capuchins are airily defamed on page 137; has Mr Bainton never read the works of Father Cuthbert O.F.M.CAP., on the subject? Cardinal Contarini receives most cavalier treatment (pp. 137 and 152); some nuances are allowed, surely, even in a popular work? Wycliffe, we may say in passing, was condemned by a Roman pope, Gregory XI (the first for many years) and then by the Council of Constance (cf. p. 185). To say (p. 187) baldly and without citing any authorities that Pope Clement VII suggested 'bigamy as preferable' [to divorce] is intolerable. It is most probable that Wolsey was responsible for the story. To ascribe such sentiments to Cardinal Cajetan (p. 259), again without reference, is ludicrous. Nor is annulment a practical equivalent to divorce among Catholics (id.). What 'principle of mental reservation' covered Cranmer's perjury at his consecration? (p. 191). Was the Pope cognizant of his (Cranmer's) views? Was Cranmer himself?

One does not like to have to indulge in this sort of fault-finding especially as the book marks a tremendous advance on the traditional Protestant history of the Reformation. Nevertheless, in a book so attractively presented and destined to be of great interest to the general public it is regrettable that these blemishes should be found. It is to be hoped that future editions will carry some slight modifications.

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