

doubt, query the treatment of certain points; for example, the suggestion as to the influence, by way of reaction, on the Cistercians of the Catharist heresy, or again as to their dependence, indirectly at least, on Aristotle's *de Anima*. And, speaking as a non-specialist, I wonder if Fr Webb has made enough of Cicero's influence, especially through the *de Amicitia*. But these are marginal points. Fr Webb's essay, though scholarly, is not meant primarily for scholars, but for all who might profit by some contact with the central core of Cistercian teaching, with its profoundly simple and yet marvellously coherent and complete insight into the nature and implications of Christian love. Fr Webb's last ten pages deal with this theme; and it is sufficient praise to say that they are worthy of it.

KENELM FOSTER, O.P.

THE AWAKENING OF SOUTHERN ITALY, by Margaret Carlyle; Oxford University Press; 21s. od.

Here at last is a book on the social conditions of Southern Italy unclouded by emotions! The author has set out to give a factual account of the almost miraculous achievement of the central Italian government in relieving the appalling social conditions of what must be the most depressed area of Western Europe; and she has achieved her purpose splendidly. It is difficult to find any score on which the book can be criticized except perhaps the photographs which are pathetically bad and might well have been left out as serving only to enhance the price of the book without adding to its value. She has told a fascinating and heartening story and told it very well, objectively but at the same time with great sensibility and understanding. And she seems to have achieved the impossible by making dry facts and statistics readable and even exciting. If one must carp, it might be said that she has looked at the situation through rather too rosy spectacles. True, much, very much, has been accomplished. No one can deny and no one should wish to deny the solid achievements of, for instance, the Casa per il Mezzogiorno, but there are ugly rumours and more than rumours that not all the huge funds allocated to the Casa have been used for the purpose intended, that some of it has found its way into private pockets. Certainly some of it has been wasted. Much fine road building has been done, but some of the roads seem to have been constructed chiefly for the purpose of enriching certain individuals or groups of individuals who are already well enough off by any standards; it is difficult to see what other purpose they serve. Much has been done to encourage tourists to this beautiful but hitherto ignored part of Italy and the new Autostella Hotels are a splendid achievement, but at the same time it is a strange yet nevertheless undeniable fact that the large sum of money spent by the tourists does not always filter down to the people but stays in the pockets of a few individuals, leaving the people worse off than before as having to pay tourist prices for the necessities

of life. But given the criminal selfishness of much of the upper and middle classes in Italy this is inevitable. A mentality cannot be changed in ten years. The author does not mention it, but it might be of interest to English readers to know that there is at the University of Naples now a college expressly for the education of the youth of Southern Italy and this college is called after the great English Cardinal Newman.

BRUNO SCOTT JAMES

MAGNA VITA SANCTI HUGONIS: The Life of St Hugh of Lincoln, Vol. 1; edited by Decima L. Douie and Dom Hugh Farmer; Nelson's Medieval Texts; 50s.

The latest volume of Nelson's valuable Medieval Texts contains the first of two instalments of Adam of Eynsham's Life of St Hugh of Lincoln. Hugh, the only professed Carthusian ever to be a bishop in England and the first Carthusian to be canonized, was born near Grenoble in 1140. Entering the Chartreuse at the age of twenty-five, he was later brought to England by Henry II as Prior of the recently-established Carthusian house at Witham in Somerset, and in 1186 was made Bishop of Lincoln. To Adam, a monk of the Benedictine house at Eynsham in Oxfordshire, we owe one of the three lives of Hugh. From 1197 until Hugh's death in 1200 Adam served him as chaplain; later he became Abbot of Eynsham and lived to see his hero canonized in 1220. Adam's admirable biography was completed sometime before 1213, and it is based on his own acquaintance with the great bishop and on information acquired during his stay at the Chartreuse in 1200. Hugh, as seen through Adam's eyes, is most likeable and uncomplicated. An ascetic himself, his attitude to the weaknesses of others was full of commonsense and practical. And if he could be impatient with his canons at Lincoln he seems to have had quite a way with children. He was held in deep affection by all who came into contact with him, not least by that 'wondrous swan' at Stow whose antics occupy two of Adam's chapters in the third book.

As presented here by Miss Douie and Dom Farmer, the text of the first three books of Adam's *Magna Vita* appears to be soundly established, while the translation copes brilliantly on occasion with a style which is often over-elaborate and is always self-conscious. Adam is at his most tortuous, perhaps, in his prologue, and indeed lures his translators into making the worst of a bad job. Where, for example, Adam accuses himself of being *puritatis minus conscius*, meaning that he has little or no feeling for style, the translation makes him 'very conscious of my lack of virtue' (p. 1). Again, when Adam excuses his own failure to present a complete picture of Hugh on the ground that it would be an impossible task for any writer, no matter how perceptive he was (*quantalibet mentis perspicacia*), to deal in any adequate way with Hugh's character and achievement, the translators take the phrase above to refer to Hugh, who thus