

raising them, indeed, more because they happen to rush into the head at the same time than on account of any logical sequence. A few instances will make the point clear.

He says of 'fanatics', 'In so far as they are all actuated by sublimated sex, they are all mad', and of the problem of wealth, 'Let us start with three assertions. First, equality is incompatible with the very nature of man. For this we have the august authority of Freud himself. . . . Second, private property is essential to freedom. Third, private property is essential to progress'. One is not surprised, after reading such an argument, to discover that Mr Boothby is against dogmas of any (body else's) kind: and that 'of all prophets who have claimed divine attributes, Jesus was the least concerned to persuade his followers to believe any special proposition about himself'. The difficulty which undergraduates feel in ending their essays is painfully obvious in Mr Boothby's high-pitched, not to say shrill, ending, 'Do we accept or reject life? If we accept, we have to fight, here and now, for the values we believe in. I accept'. The reader who likes political gossip, and can endure all things to secure it, may like this book.

DONALD NICHOLL.

BYZANTINE MOSAIC DECORATION. By Otto Demus. (Kegan Paul; 2 gns.)

Dr Demus is a Byzantinist of an international reputation and his present volume is the best general introduction to the study of Byzantine mosaics which has yet been published. It is one of the many tragedies of Catholic ecclesiastical art that no such book was in existence when the fashion for mosaic decoration was revived in England, Ireland and America in the late 19th century and when the natural reaction against the debased traditions of the Venetian school led to an attempted return to a half imaginary 'Byzantinism'. For Dr Demus combines a meticulous scholarship with a power of vivid aesthetic perception and he provides a careful analysis of the aesthetic purpose of Byzantine Mosaic work and of its necessary relation to the architectural whole. Inevitably there are details both of fact and of interpretation that other specialists will dispute. But no such minor criticism can alter the immediate value of his book.

GERVASE MATHEW, O.P.

THE RELIGIOUS ORDERS IN ENGLAND. By David Knowles. (Cambridge University Press; 30s.)

This eagerly-awaited volume will surely satisfy the most critical scholar; it will certainly delight as well as instruct the reader who seeks to learn more of the lives of the English Religious of the Middle Ages. It is the second stage in the series which, when completed, will cover the history of the Religious Orders in England from the time of St Dunstan until the dissolution of the monasteries.

Dom David Knowles has here limited himself to the consideration of the Religious Orders in England during the century, and some thirty years, following the Fourth Council of the Lateran. It has, consequently, a particular interest for the Dominican and for those interested in the first members of the English Province and their activities in medieval England. Professor Knowles writes of St Dominic with a fine perceptiveness and keen appreciation of his spirituality and genius. There is nothing dull or turgid in this balanced study of the Constitutions of the Order of Preachers. Indeed, it has a freshness and objectivity almost startling to the reader already familiar with Dominican history.

However, Professor Knowles is not only concerned with the history of the early Dominicans. The book is divided into three parts, in which the older orders, the other orders of Friars, the monasteries and their world, are considered. Each is extensive in its scope; each is filled with skilfully-digested information. Professor Knowles, writing with the scholarly precision one expects from a distinguished historian, has a felicitous touch which makes even institutional history vivid and fascinating. Here, indeed, we meet a scholar who brings from his rich store of learning 'nova et vetera', which will please all who appreciate fine writing and careful scholarship.

KIERAN MULVEY, O.P.

FORTY YEARS AFTER: Pius XI and the Social Order. By Raymond J. Miller, C.S.S.R. (Radio Replies Press; \$2.75).

JUSTICE IN THE MODERN WORLD. Edited by Francis Joseph Brown, Ph.D. (Outline Press; \$0.50).

TRANSACTIONS OF ST MATTHEW'S CLUB, January-April, 1948.

Papal encyclicals on the social question by the very fact that they are addressed *urbi et orbi* can never do more than speak in general terms. Popes can only provide a general analysis of the situation and offer certain general principles and pointers for the solution. It is left to Catholic social writers and thinkers who have a competence both in the secular field and in Christian ethics and morals to apply this analysis and these principles to the particular circumstances of their own time and place. In the English-speaking world a great deal has been done in the way of elucidation of principles and commentary on the texts of Papal social encyclicals, but very little has appeared in a comprehensive way in applying both the strictures and the recommendations of the Popes in the concrete terms of a given country's economic structure. That very large gap still exists in Catholic social literature in England, but Fr Miller's commentary on *Quadragesimo anno* goes a long way to filling it for the United States.

In a large volume of over three hundred pages Fr Miller gives the text of the encyclical, and then translates the thought of the