

and Christ is the friend (exclusively, it would seem) of the working classes and the enemy of the priests and ruling classes.

The truth however is far subtler than that. Christianity is no class religion because it is more than a remedy for social evil. The two facts that Fr Wilson omits, in spite of his good intentions (and a little amateur literary criticism will soon lay bare his complete sincerity and almost apocalyptic zeal), are the divinity of Christ and the effects of original sin on the human race. Although he believes Christ to be God, Fr Wilson describes the life of Christ *as if* he were man and as if his reactions to situations were only human. The whole problem of the Incarnation for us, in fact its mystery, is that unique union of two natures which do not cancel one another out. In Fr Wilson's Christ the humanity has overpowered the divinity, only temporarily perhaps but none the less effectively. So in the church which this Christ founded humanitarianism will be one of the chief characteristics. So the gravest sins are the social ones, and the problem of personal wickedness is not faced because the problem of personal relationship to God has been lost sight of in the social problem. Fr Wilson has had to present Christianity to the 'have-nots'; but the fact remains that the problem 'Am I a Christian?' is more fundamental than and a completely different problem from 'Am I a rich man or a poor man?', and can never be answered in terms of economics or society. At the best these can only make, in the strictest sense of the word, an approach.

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THE ENGLISH SECULAR CATHEDRALS IN THE MIDDLE AGES. By Kathleen Edwards. (Manchester University Press; 25s.)

This addition to the Manchester University Historical Series describes the organisation of the secular cathedral chapters in the Middle Ages, giving special attention to the fourteenth century. Use has been made of unpublished registers and accounts in the muniments of Salisbury and Lincoln, and of unpublished material relating to Lichfield and Exeter. The four main chapters of the book discuss the Canons and their residence, the Bishop and his relation to the cathedral clergy, the major Officers of the Cathedral Church, and the Minor Corporations and their members. It has, therefore, an obvious importance both as a study of part of the large quantity of untouched fourteenth-century material, and as a contribution to medieval ecclesiastical and administrative history. Although it does not claim to be definitive, it is indispensable to any student of the Middle Ages. The main attention is given to the administrative framework in the nine cathedrals which were served by secular canons, but others than the constitutional historian will find the book rewarding. The cathedrals affected medieval society in many ways, economically, intellectually and

artistically. The nature and extent of that influence can only be understood properly if there is knowledge of the duties and functions of the officials of the cathedrals, who were concerned with finance, with music, and with teaching. Dr Edwards's book goes further towards supplying such knowledge than any other work in English.

ANTHONY ROSS, O.P.

BOOKS RECEIVED

- Batsford*. John Russell: Switzerland, 15s.
G. Bell and Son. Erich Eyck: Pitt v. Fox, Father and Son, 21s.
Blackwell. E. H. Stuart Jones, R.N.: An Invasion That Failed, 21s.
Burns, Oates. A Daily Hymn Book, 30s.; Henri de Lubac: Catholicism, 15s.
Cary and Co. Robert Stuart: Missa 'Orbis Factor', 4s.
Catholic University of America Press. William Joseph Rooney: The Problem of 'Poetry and Belief' in Contemporary Criticism, \$1.75.
Faber and Faber. R. H. Barrow: Introduction to St Augustine, City of God, 30s.; Gervase Mathew: Byzantine Painting, 8s. 6d.; Alan W. Watts: The Supreme Identity, 12s. 6d.
Herder (London). H. C. E. Zacharias: Human Personality, 30s.
Herder (Vienna). Bernhard Schultze: Russische Denker, 23s.; E. W. Zeeden: Martin Luther, 14 D.M.
Hollis and Carter. Anne Fremantle: Desert Calling, 15s.
Lifetime Editions (U.S.A.). Hugh Allen: Roosevelt and the Will of God, \$3.50.
Longmans Green and Co. Elizabeth Bowen: Collected Impressions, 16s.; Adrian Fortescue: The Mass, 8s. 6d.
Macmillan (U.S.A.). M. P. Wees and F. B. Thornton: King-Doctor of Ulithi, \$2.50.
Methuen. Lydia Jackson and Kathleen M. Todd: Child Treatment and the Therapy of Play, 8s. 6d.
Muller. Regis Jolivet: Introduction to Kierkegaard, 15s.
Newman Press (U.S.A.). St Athanasius, trans. Robert T. Meyer: The Life of St Anthony, \$2.50.
Odhams. Ann Carnaham (photography by David Seymour): The Vatican, 12s. 6d.
Paternoster. A Directory of Catholic Schools and Colleges 1950, 2s. 6d.
Phoenix House. G. H. Cook: Portrait of Lincoln Cathedral, 12s. 6d.
Phoenix Press. Karel Hynek Macha: May, 8s. 6d.
Shaw Society. H. C. Duffin: Creative Evolution, 6d.
Éditions du Seuil (Paris). Jean Abd-el-Jalil: Aspects intérieurs de l'Islam, n.p.
Sheed and Ward. Etienne Gilson: The Spirit of Medieval Philosophy, 18s.
Éditions Spes (Paris). Guy Godlewski: Aux Confins de la Vie et de la Mort, 250 frs.; Marcel-Marie Desmarais, O.P.; Le Bonheur cet Inconnu, 180 frs.; Arnaud de Corbie: La Vie Ardente de Laennec, 180 frs.; R. P. Delaye: Qu'est-ce qu'un Catholique?, 300 frs.
S.P.C.K. Yngve Brilioth: Landmarks in the History of Preaching, 2s. 6d.; Henry Hogarth: Henri Bremond, 13s. 6d.
S.P.C.K. M. G. Tucker: John Neville Figgis, 10s. 6d.
Éditions Spes. Paul Coulet, S.J.; Le Problème de l'Avenir, 200 fr.
Students Christian Movement. Alec R. Vidler: Christian Belief, 10s. 6d.
Yale University Press (London, Geoffrey Cumberlege). Leonard Nelson: Socratic Method and Critical Philosophy, 30s.