

Gui, and the depositions made at the canonization enquiry; both date from some forty-five years after St Thomas's death. A few other relevant documents are also included, and extensive notes (twenty-two pages of small type for Gui). The translation reads admirably, and makes one regret that Fr Kenelm did not have better material to work on. Biography in the thirteenth and fourteenth century was at a low ebb, a long time had gone by, and the life itself was pretty uneventful: the canonization witness rarely comes to life, and Gui is tedious in the extreme.

If one wants to read the life of St Thomas, this is of course the best place to do it; there is none of the sentimentality of modern hagiography, and the variant versions have not yet been smoothed over. Did he or did he not eat the herrings (pp. 86 and 95)? Sometimes the right version seems obvious: the donnish teasing of 'I would rather have Chrysostom on Matthew' as told by Bartholomew of Capua (p. 109) is ruined by the moralizing addition in Gui (p. 52). But is it true (as Fr Kenelm suggests in the Introduction) that we need more than the saint's own writings to see him as a person? Surely the saints who live for us are those we can still read. St Paul, St Augustine, St Theresa have no need of biographers; and even where there are good contemporary lives, as of St Anselm and St Aelred, and the writing itself is more abstract, it is still in the writing that we know them. St Thomas is certainly more difficult; yet to me at least he seems closer when he is expressing his own highly characteristic views than in many of the 'holy stories' repeated here. Still it is pleasant to know that the *Contra Gentiles* was written on odd bits of scribbling paper (p. 103), and no student of the *Summa* will be surprised to learn that he was capable of dictating in his sleep (p. 51).

The notes are somewhat burdensome; it might have been better had those of interest to the general reader been put with the text, rather than buried with the elaborate historical references, admirable and thorough as these are. More of the general explanations would have helped: the references to days in purgatory (p. 40) or his confessor's lighthearted breaking of the seal (p. 57) will puzzle readers, and the student would like to know what that 'striking and original' treatment of mathematics might be (p. 131). Fr Kenelm can do this sort of comment very well when he wants, as his notes on the letter from the arts faculty show (p. 156). These are only minor criticisms. Granted the job was worth doing, it could scarcely have been better done.

LAURENCE BRIGHT, O.P.

**FREE SPEECH IN THE CHURCH.** By Karl Rahner. (Sheed and Ward; 4s.) Many people learning that 'free speech in the Church' was about to be discussed by a competent theologian wrote in at once to get the

book. I was grateful to the Editor of *THE LIFE OF THE SPIRIT* for the opportunity to review it. When I had finished the thirty-four pages which seemed to be the first chapter, I felt that a good beginning had been made. I wondered why Chapter II should be entitled 'The Prospect for Christianity', and was increasingly puzzled as I went on to find that the remaining forty-six pages are an essay on a subject unrelated to free speech in the Church.

It seems to me that this is something which a publisher should not do.

The chapter which alone refers to free speech in the Church whets our appetite, and we hope that the author may on some future occasion serve up the meal. The points he raises could serve as a good foundation: for instance, the layman's responsibilities and duties cannot be divorced from rights; the question of 'public opinion' in the Church where Pope Pius XII is quoted as saying 'there would be something missing from the Church's life if there were no public opinion within her, a defect for which pastors as well as faithful would be responsible . . .'.

Those however who quote Pius XII in theological reviews should beware, for the late Pope wrote so profusely that he is in fact being quoted very widely in favour of sundry theses difficult to reconcile. For this reason, the author is on safer ground when he bases his argument for a vocal public opinion on the nature of the Church herself, and of the layman's essential function within it.

While this role of the layman is stated, and some of the implications drawn out, we would have liked to see them much more fully developed.

The tension felt by Catholics in Protestant countries is already being increased by pressure from several Protestant churches for more explicit declarations by the Catholic Church as to the extension of the freedom to others which she demands for herself. On subjects like this and many not less thorny ones clear thinking supposes some of the free speech for which the author pleads.

We hope that the author will work out the analogy—our Lord's own fundamental one—of the Church as a family under one Father. No father worthy of the name makes it impossible for his grown-up sons to talk to him.

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*THE WORLD TO COME.* By R. W. Gleason, S.J. (Sheed and Ward; 12s. 6d.)

This book at least makes a void visible. How near it comes to filling it is a tricky question. It is not humbug to confess that we are poorly off in English for language in which to conduct and extend theological reflection. Theology is not one of the works of super-