

of the watershed marked by Thomas Aquinas. The theme of the first is the contest between the spiritual and temporal powers as representing different *dignitates* within one body, not two different communities. Here he is clear without being over-simplified: thus he notes that the Investiture Contest was three-cornered, between the Empire, the Papacy, and an Episcopate jealous for its prerogatives against concentration in Rome. The theme of the second part is the defeat of the political Canonists and the division between Church and State. The story is well told; in little more than one generation it moves from the hard-bitten Papalism of the Augustinians, Giles of Rome and James of Viterbo, past the balanced moderation of the Dominican, John of Paris, to the denial by Marsiglio of Padua of the temporal authority of the priesthood.

This is a welcome introduction, compendious and plainly written, here and there perhaps too plainly: thus the Patristic and Stoic Theory of Civil Authority *propter peccatum* might have been taken to greater depths and the value of the *Summa Theologica* and the *De Regno* not so flatly equated, while in general more historical ground-bass to the arguments of bookmen about jurisdiction would have added to the interest. It has two great merits: it is abreast of modern researches, and it avoids the anachronism of expecting the medievals to ask our questions or improve on our answers.

T.G.

MUHAMMAD AND THE ISLAMIC TRADITION. By E. Dermenghem. Men of Wisdom series. (Longmans; 6s.)

This is a remarkable book for its price. It is worth buying for most of its ninety-two illustrations alone. Some of the Persian and Indian miniatures, although they lose much in black and white reproduction, are well known. Less well-known are illustrations from two Edinburgh manuscripts and one from a newly published Cairo manuscript. The examples of calligraphy are varied and excellent. The general standard of production is so high that some carelessness is surprising. The most distressing example is the printing of a beautiful shahadah on page 56 upside down. The attribution of pictures is sometimes inadequate. The modern photographs are not as good as the reproductions, in choice of subject, in quality, or in the way they are displayed. The standard of translation is very high; those who fear that translation from the French will not read like English need have no fear at all. The widespread and irritating custom of carrying French transliterations of Arabic names into English ('djam for tea') is not followed.

The text is divided into three parts. The first is the life of the Prophet, which is well told, with extensive use of the Qur'an and of other source material. At times the author's modern humanitarian bias makes itself

felt, but on the whole his personality does not obtrude. The third part is a collection of texts almost entirely concerned with the spiritual life, and largely with mysticism. If you grant that an attempt to anthologize Islamic religion in less than a hundred pages is impossible, it does very well.

The middle part, the 'Islamic Tradition' is much less satisfactory, although essential information for the general reader is duly conveyed. It is fair to say that the later chapters are a survey, not of contemporary Islam, but of what it looks like from the viewpoint of a Frenchman living in Algiers. What he says about Algerian religious and social-moral problems is interesting and valuable, but they occupy his attention disproportionately. This fault is even reflected in the illustration of three modern religious pictures of which the style is interesting but which are without aesthetic value. Why not have varied the interest with, for example, modern Iranian holy pictures, no more beautiful, but different in style?

The real weakness of this part is the failure to estimate the importance of religion in the life of modern Muslims. There is no mention of the ways in which Islam has modified their approach to the secular problems that really interest them. From Egypt to Iraq Arabs are pre-occupied by ideas of Arab unity, elimination of corruption, self-help; these secular ideas are much influenced by religious ideas characteristic of Islam, the unity of the religious community, simplicity of life, pride of religion. To the present reviewer who has spent the past year in Iraq it seems that there is no reflection of the ideas really agitating millions of Muslims, although most Muslim countries are referred to from time to time. Child marriage, polygamy and divorce, three subjects that pre-occupy the author, are fast disappearing in much of the Muslim world under the pressure of secular development. There is an air of parochial unreality in consequence about these modern sections—indeed there are signs that the book was written some years ago and recently brought up to date. For example, the reference to the harem of the King of Saudi Arabia seems likely to refer to the late king, Abdul Aziz, rather than to the present monarch.

It remains true that there can be few books about Islam at once so complete and so accessible. The select bibliography is good.

NORMAN DANIEL

ABBOT EXTRAORDINARY. A Memoir of Aelred Carlyle. By Peter Anson. (The Faith Press; 25s.)

'The plane appeared out of the clouds and landed on the tarmac runway. The first passenger to descend the gangway was a clergyman of youthful aspect in a smartly tailored suit. It was almost impossible to realize that he had reached the age of seventy-four as he ran towards