

understanding of the nature of the Church and so of the nature of the Ecumenical Movement.

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GILBERT MURRAY. *An Unfinished Autobiography, with Contributions by his Friends*. Edited by Jean Smith and Arnold Toynbee. (Allen and Unwin; 25s.)

Dr Salvador de Madariaga, in his essay on Gilbert Murray's work for the League of Nations, speaks of him as a 'civic monk', and it is an exact description of the mood of aristocratic liberalism, disinterested but implacable, which seems to exist only in England and of which Gilbert Murray was the finest example. His ninety years of life were devoted to the teaching of Greek and to the propagation of peace, and for him they were not separate things. He saw the Hellenic tradition as immensely relevant to the proper ordering of human affairs, and it was in 1889, when Murray, aged twenty-three, became Regius Professor at Glasgow, that a former teacher prophetically said that 'Greek, as expounded by him, will be no dead language, but a living force, shown to have a direct bearing on modern politics, literature and culture'.

The present volume can only be regarded as an interim memorial, but the autobiographical fragment, of some eighty pages, describing Murray's early life in Australia, is of immense charm and of great importance in indicating the early development of the twin passions for learning and liberty which were to mark all his life. Here, for the Catholic reader, are fascinating hints of a cryptic story which his death alone resolved. He speaks of the duality of his religious subscription: his father was a Catholic of liberal mind, his mother a Protestant. He was baptized a Catholic: 'I remember the ceremony and the taste of salt on my tongue'. On his way to England to go to school he went to Rome. 'We had an interview with Pope Pius IX, when, like the ill-mannered Australian cub I was, I freely interrupted his Holiness, or so they told me afterwards, and was rewarded by some special attention and a blessing'. Already as a child, as in his account of the bullying and cruelty of Australian schools, we are made aware of an insatiable sense of justice, which was to find a faithful echo later in the Liberal household of Castle Howard where he was to meet his future wife.

Chapters on Murray as a teacher of Greek, on his work for the theatre, and on his association with the League (and in particular its Committee for Intellectual Co-operation), as well as the delightful essay on 'A Fifty-six Year Friendship' by Bertrand Russell, are added to his own account of his early life. No one can have known in one lifetime so tragic a betrayal of his deepest hopes: the assumptions of secular liberalism seemed to have been altogether destroyed. Yet he never faltered, and when ninety years old in a broadcast he reaffirmed his faith. 'Our cause is not lost. Our standards are not lowered, but almost all that we love is in danger and must be saved. . . . Perhaps those who have endured to the end will come into their own.'

I.E.

THE CHURCH AND THE NATIONS: A Study of Minority Catholicism. Edited by Adrian Hastings. (Sheed and Ward; 21s.)