

(p. 133), not St Christopher but St Joseph; the second of the two dates in Fig. 154 (p. 124) should read 1899, not 1890. Ideally, the Bibliography should have included Oswald J. Reichel's useful little book, *English Liturgical Vestments in the Thirteenth Century*, 1895 and T. H. Passmore's *The Sacred Vestments*, 1899, which is simply an English version of Durandus, Book III, on the symbolism of vestments.

Anthony Cornwell

Kevin J. Cathcart (ed.): *The Letters of Peter Le Page Renouf (1822–1897)*, vol. 4, London (1864–1897), University College Dublin Press, 2004, ISBN: 1 904558038, pp. xxix, 433.

Although the high cost of living and unsatisfactory financial arrangements made it a relief for Renouf to leave Dublin in 1864, it was not long before he came to regard his new appointment of Inspector for Catholic Schools as constituting a state of bondage demanding onerous attention to *minutiae* and considerable travel. The stress in failing to find adequate periods of time to pursue his Egyptological studies left him often ill at ease, frustrated and querulous. At best, if he was able to secure a holiday, he could only rely upon a total of six weeks a year for his own writing and research, the bulk of the remaining time being devoted, as he told Acton, to a form of work '*altogether out of my former line*'. Even after some years of service, he was complaining to Richard Simpson that his official day sometimes began at seven in the morning and ended about midnight. Sunday provided the only respite.

Excessive preoccupation with routine matters may go some way to explaining why there is little correspondence concerned with ecclesiastical events, such as the episcopal nomination to Westminster in 1865, although he was shortly to make a substantial contribution to the preliminary debates on papal infallibility concerning which his patron, Acton, had become increasingly and politically obsessive. The work factor also explains why it took him seven months to write his initial controversial pamphlet on *The Condemnation of Pope Honorius* (1868) which he remarked would only have taken him a fortnight under ordinary circumstances.

The correspondence presented about the publication and reception of the pamphlet, in which Renouf maintained the condemnation of Honorius I for monothelitism was evidence against papal infallibility, is important for the elucidation it extracted from Newman in June 1868 of his own views on infallibility. Although Newman commended Renouf's work and the completeness of his writing, he criticised the acerbic style which led Renouf to make the 'devious attacks on writers who differ from you'.

Somewhat abashed by the directness of Newman's comment and his manifest concern to distance himself from Renouf's overtly anti-infallibilist stance, Renouf was to be even less pleased by Newman's subsequent letter after W. G. Ward's response to the pamphlet in *The Dublin Review*.

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this volume there are many letters from his academic colleagues on the Continent In the family correspondence there are some tantalising glimpses of the progress of the Renouf children Louis and Edith through Cambridge into adult life In 1886 Renouf's life changed dramatically when he was appointed Keeper of Egyptian and Assyrian Antiquities at the British Museum He became very unhappy when the Trustees insisted that he should retire at the end of 1891 and in the letters there are frequent references to efforts to have his grievances addressed His bitterness towards his former assistant and eventual successor E Wallis Budge pervades the letters in the final years of his life *The Letters of Peter Le Page Renouf* Peter Le Page Renouf,2004 **The Letters of Peter Le Page Renouf (1822-1897)** Peter Le Page Renouf,2003 *The Letters of Peter Le Page Renouf (1822-1897): Besançon (1846-1854)* Peter Le Page Renouf,2002

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