

slavery is illustrated by a canon forbidding anyone to incite another man's slave to disobedience or withdraw him from his master '*causa religionis*'. The chapter on Martin's compilation of sayings of the Desert Fathers makes an interesting companion to the new book on John Cassian by O. Chadwick (Cambridge, 1950). It is a little misleading to say that the earliest known compilation, the *Apophthegmata Patrum*, 'originated probably in the latter half of the fourth century'; the earliest extant form is a century later, though it is based on earlier materials; see W. Bousset, *Apophthegmata* (Tübingen, 1923). But this is a very minor point which does not affect St Martin's sixth-century collection.

BERYL SMALLEY

THE CULTURAL REVOLUTION OF THE SEVENTEENTH CENTURY. By S. L. Bethell. (Dobson; 15s.)

As is made clear in the prefatory note, this short book consists of two quite separate essays. The first bears the title of the book and the second is a study of just under forty pages devoted to the poetry of Henry Vaughan. Perhaps the most interesting sections of the volume are the first three chapters dealing with certain aspects of seventeenth-century Anglican theology. The analogy between the ideas of Donne and Hooker is set out convincingly, but the author is somewhat severe on Archbishop Laud in his brief reference. The meaning of the phrase 'Laud's self-conscious Arminianism' is not at all clear.

The comment on page 18 to the effect that Daniel Waterland appealed to Gregorius de Valencia, Vasquez and Suarez, suggests the enquiry as to how far such authors were still collected and assessed during the seventeenth century. An analysis of cathedral libraries as well as the private libraries of individual divines would surely yield valuable results. As an example the library bequeathed to St John's College, Cambridge by Humphrey Gower, who was Master from 1679 until 1711, should throw interesting light not only on the University during those years, but also on the reading of English Presbyterians among whom Gower was brought up at Brampton Bryan.

Mr Bethell has no difficulty in showing the degree to which Joseph Glanvill's work derives from Hooker. He has this comment on Crashaw: 'The earlier seventeenth century was tolerant of excess, since behind its ecstasies was an accepted structure of thought'. The chapter that follows has little that is novel, but contains an appealing quotation from John Hales' sermon *Of dealing with erring Christians*: 'The Church who is the common Mother of us all, when her Absoloms, her unnatural sons, do lift up their hands and pens against her, must so use means to repress them, that she forget not that they are the sons of her womb, and be compassionate over them as David was over Absalom'.

Straying a little from his subject the author makes a good point in regard to Hoadley (p. 66). The chapter on literary theory and practice contains many suggestive lines of enquiry, and in the final essay the author's devotion to Henry Vaughan is very pleasing. If the book sometimes strikes one as derivative, this is perhaps accounted for by the admirable candour with which Mr Bethell acknowledges his indebtedness especially to Dr Tillyard and the late Canon Hutchinson.

DAVID MATHEW

THE GUNPOWDER PLOT. By Hugh Ross Williamson. (Faber; 21s.)

The author's justification for another book on a well-worn theme is not that he has discovered new evidence, but that current events in Eastern Europe make it at last possible for us to appreciate the 'climate' of the plot. Incidents that seemed incredible to the Victorians are now commonplaces. Nobody can read the trial of Fr Garnet without being reminded of Cardinal Mindszenty, and when it comes to propaganda the Gestapo of 1605 have little to learn from their successors of today. Mr Williamson tells the story without a vestige of Protestant bias: indeed, what bias he has is a too ready leaning to the theory that the plot was a Government fabrication. There are grave difficulties in the way of this theory. They may not be insuperable, but they should be frankly stated. Fr Garnet confessed that, in the previous July, Greenway 'discovered unto me all the matter, as it is publicly known abroad'. In other words, Garnet knew in July what the Government are alleged to have invented in November. The still unpublished account, in the Brudenell collection, of Tresham's death in the Tower—a document entirely free from Government 'editing'—certainly implies that the traditional version is substantially true. Nor is it accurate to say (p. 251) that after the discovery, the gunpowder disappears from history. The Earl of Shrewsbury wrote to his brother on the fatal fifth: 'I have this afternoon been advertised that all the powder must remain as it was, untouched, till tomorrow and the next day, until the Mayor of London [and others] may behold this most damnable spectacle'. (H. M. C. Rutland I, 398.) The Powder Plot always seems to be the occasion for indulging in wild speculations that have no foundation in fact:

It was natural that Fawkes should visit his home and family in Yorkshire—which he presumably did in the summer. . . . It was equally natural that he should take service with Percy (who, a Yorkshireman like himself, probably knew his parents), for he needed means of subsistence. (p. 112.)

Fawkes' mother had remarried years before, and was living in London. There is no evidence that she ever met Percy, or that Fawkes visited Yorkshire at this time.