

BOOK REVIEWS

LA RÉFORME EN ANGLETERRE. Le Schisme Anglican. By G. Constant. (Perrin & Cie, 35 quai des Grands Augustins, Paris; pp. 770; Francs 50.)

This volume covers the reign of Henry VIII. Lately we have had several books of great merit from French authors on periods of English history. This volume of M. Constant forms another valuable study on a subject which can no longer be described as controversial, but which is still liable to interpretation according to the inevitable bias of an English writer, a bias from which a Frenchman is free.

The book is closely but well printed, and has an excellent index of names as well as the usual table of contents. One remarkable feature is to be found in the vast volume of notes; out of the 727 pages of the book the notes take up roughly 400. These are arranged by chapters instead of footnotes, thus the narrative is uninterrupted and the notes can be consulted when needful. Every statement is well attested, and indeed in several cases, when the facts are so clearly known, the notes may be superfluous.

In the first chapter the author takes a general survey of the causes of the schism, some of which lay in the past. M. Constant insists very wisely on the combination of circumstances, if one were absent, the whole thing would have failed. He considers that the times were ripe for the success of Lollardy except for one thing, the attitude of the Lancastrian King—not that any connection existed between Lollardy and Henricianism, except a vague anti-Papal feeling. I hardly agree that England was more ripe for the revolt than France or Germany except so far that then, as now, that elusive 'Zeitgeist' was hostile to authority and tradition.

The divorce, or more correctly the nullity, of Henry's marriage was certainly the occasion but hardly the cause of the schism: Henry was uneasy probably at the weak succession, for no woman had hitherto reigned in England, long before Anne Boleyn was of an age to attract. This fact is no discovery either of M. Constant or of Professor Pollard, but it is important not to overlook it.

Henry had done many good turns to the Holy See, and probably never doubted but that Clement would be amenable—for a very fair case for nullity could be and was made out by many learned bodies independent of the King of England.

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Doctors might wrangle for ever over the meaning of Leviticus and Deuteronomy, and the 'Ecclesia Docens' had to clear up the mess. Clement decided that he could not go back on Julius's dispensation, and that the marriage was not against the law of God. It is interesting to note that such was always the view of Melancthon, and since 1921 has been that of the English Parliament.

In the third chapter the matter of the Royal Supremacy is fully considered. In 1531 the Convocation of Canterbury accepted Warham's formula in silence, and to that extent unanimously, as the Archbishop reminded them, to be followed by Convocation of the North. *L'Eglise s'était rendue sans presque avoir lutté*, in M. Constant's words. Nothing much followed. It was not until after Clement's refusal to annul Catherine's marriage and to recognise that of Anne Boleyn that Henry annexed to himself all Papal jurisdiction. It was this Act of Parliament which, as Sir W. Holdsworth remarked, *manufactured history on an unprecedented scale*.

M. Constant is at his best in chapters v, vi, and vii: 'Les défenseurs de l'Unité Catholique'; 'Le parti avancé du schisme'; 'Le parti modéré du schisme.' These chapters are amongst the best in any history which I know for obtaining a clear and logical idea of the situation.

The subsequent Marian clergy depended on the last category, for they were in the schism and what Henry by his mere authority abolished, his daughter by the same authority restored.

The second category, powerful so long as Cromwell lived, was suppressed for the time being by the 'Six Articles' and the King's general dislike of heresy. They came back triumphant in Edward VI's reign, and between them and the present State Church there is continuity.

Those in the first category furnished the martyrs for unity and spiritual continuity exists between them and ourselves; but the real break in continuity which Henry caused is without parallel.

The Church of St. Augustine lasted from 597 to 1531 or, if it be preferred, 1534. The Marian restoration, which had many elements of Henricianism, led nowhere. All was swept away by Elizabeth, who probably much preferred her father's system, *la religion en tout conforme à la façon de l'Eglise sauf l'obéissance à Rome*, as it was described, but circumstances were too strong for her.

In his last chapter M. Constant considers the dogma of the Henrician Church. With a wealth of detail and reference he

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tries to establish Henry's orthodoxy and with success, at any rate, after the death of Cromwell. Still, Henry, being an Englishman, was not consistent, and lapses are to be observed again towards the end of his life, perhaps through the influence of Catherine Parr. It is, however, certain that he was truly attached to the Mass, and his will shows his orthodoxy, too, in other matters. I am not sure that these facts do not in a sense increase his guilt in the matter of the Dissolution and the destruction of shrines, for if he were substantially orthodox, apart from the Pope, greed alone can account for his actions. He has not the excuse of fanaticism, which may be urged in favour of the French and Scottish reformers. However that may be, his system died with him, although M. Constant sees Henricianism in the Oxford Movement and the present-day 'Anglo-Catholics.' It has been well said that Henricianism was buried with Gardiner; all the same, it is the ghost of Stephen Gardiner rather than that of Matthew Parker which haunts the peaceful town of Malines.

M. Constant deals well with the significance of Wolsey, and in this connection the books of Professor Pollard and of Mr. Belloc ought to be read.

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COMPENDIUM HISTORIAE ORDINIS PRAEDICATORUM. *Scriptis* Angelus M. Walz, O.P., S.T.D., Archivarius, Professor apud 'Angelicum' de Urbe. (Herder, Rome, 1930.)

The scope of this book is vast—the history of the Friars, Nuns, Sisters and Tertiaries of the Order of Preachers from its foundation to our own day. Other Orders, notably the Friars Minor, already possess manuals of their history. There has been much historical research among the Dominicans, but until the appearance of the present volume a general survey has not been obtainable.

Its form is severely schematic, the only course possible with so much material and within so relatively small a compass. The compensation is clarity and synthetic completeness. It is synoptic and therefore valuable as a preliminary for detailed studies, for in history the part is unintelligible without a preceding glimpse of the whole.

The history of any Order is, fundamentally, the history of an idea. In St. Dominic's work his 'idea' was dominant. But it was a complex idea, rich and manifold. A history could be written about each of its aspects—a history of its Constitution, its Theology, its Liturgy, etc. Fr. Walz has wisely chosen to