

with notes on his eventually finding his true spiritual home in the Church long after he had, as a socialist, given up the religion in which he had been brought up.

Such a spiritual *Aeneid* can never be without its interest, but this account seems drawn up on a too detailed plan and deals too closely with childhood stories which have apparently but little to do with the major theme: nor has the author the facility of Hans Carossa for example in drawing a picture with a few well-directed words.

The definite decision to make his submission to the Church came to Christian Hercynius from Newman, and Newman's account of the nature and prerequisites of faith. Testimony enough, if such were needed, of the influence and greatness of Newman which English Catholics are all too slow to recognise, unless it is that Newman's teaching is so generally accepted that we can afford to neglect the author of it. It is by such incidental touches that the present volume justifies itself rather than by its excessively detailed story of what must by its nature be merely introductory.

MAKERS OF THE MODERN MIND. By Thomas P. Neill, Ph.D. (Bruce Publishing Company; \$3.75.)

This is the sort of book the Americans do so much better than the Europeans, though I am somewhat uncertain whether it should be done. Within the compass of 400 pages the author has given us with a precision, a good humour, and in the most illuminating way possible considering his constraints, the life and the thoughts of eleven men who, he judges, have most powerfully influenced a twelfth man, the man with the modern mind.

So long as we remember that hardly any of those men desired any such result—Calvin and Luther, Newton and Darwin, Karl Marx and Freud in their different ways were not at all interested—we can run along happily with the text, an easy one which succeeds in not being 'popular'. It is this success which worries me. How can we avoid the specialist? If we do avoid him, how can we avoid the 'popular' outline? I am still doubtful whether the author has found a third way. But he has certainly made a very good attempt, especially good in that he has tried to provide the 'modern man' with a sense of history, without which he cannot understand himself.

What a pity he makes Calvin the man behind Wesley and Methodism. Shades of Toplady!

HUGH EDWARDS.

THE JACOBITE MOVEMENT: THE FIRST PHASE, 1688-1716. By Sir Charles Petrie. (Eyre and Spottiswoode; 15s.)

Boswell and Dr Johnson both had a 'kind of liking' for Jacobitism, and the Movement has retained a steady place in the affections of most Englishmen ever since. During the period with which Sir Charles Petrie has to deal, however, the Jacobite cause was a live issue rather than a sentimental memory, and it is as such that it is

presented. The book represents the first part of a revised and re-written version of his *Jacobite Movement* which appeared sixteen years ago. As a moderate and well-written presentation of the case against 'the Whig dogs', it will be sure of its place in any properly chosen library, and may be recommended to those whom what George Borrow described as 'Charlie-over-the-waterism' has deterred from sympathy with a not ignoble or even impractical cause.

T. CHARLES EDWARDS.

RICHARD HOOKER AND CONTEMPORARY POLITICAL IDEAS. By the Rev. F. J. Shirley, M.A., Ph.D., F.S.A. (S.P.C.K.; 14s.6d.)

This is a valuable and interesting study in the best traditions of Anglican scholarship. There are chapters on the life and subsequent influence of the 'judicious Hooker', as well as an opening chapter on the English Reformation and Elizabethan Settlement; but the work is chiefly concerned with a close study of Hooker's political theories and his views with regard to the relations between Church and State. For this the chief source is, of course, *The Laws of Ecclesiastical Polity*, in particular the first five books, for Canon Shirley cannot accept the seventh book as genuine. Hooker's immense debt to St Thomas Aquinas is both indicated and generously acknowledged. We see very clearly how it has come about that Hooker should be recognised as both the greatest and most representative Anglican theologian; he believed that he had discovered a 'Catholic' *via media* between Rome and the uncompromising Protestantism of the Reformers. The fact, here frankly admitted, that he could speak with 'two voices' and that he had his characteristically English inconsistencies, is perhaps not unrelated to this discovery. At the beginning of his present studies Dr Shirley was confessedly 'an advocate of Disestablishment'; on their completion, however, 'converted by the judicious author', he finds himself 'an upholder of the Establishment'. A.G.

TUDOR PARISH DOCUMENTS OF THE DIOCESE OF YORK. A selection with Introduction and notes by J. S. Purvis. (Cambridge University Press; 15s.)

It is to be hoped that many more books on the lines of this admirably-edited volume will be published. The history of the Church of England during the reign of Elizabeth, its formative period, is very obscure, and it is only by the collation of a great number of hitherto unedited documents that we shall be able to arrive at a balanced picture of it. Meanwhile Dr Purvis has made a most useful beginning, for this book tells us much of the Church of England, not only in the diocese, but also in the Province of York. The main problem which confronts the Catholic historian is to ascertain what happened in those very numerous parishes where the Catholic parochial clergy must have continued work for some time. The Catholic bishops, with the exception of Kitchin of Llan-