

of salt. But they are worth reading all the same simply because we may understand so much about the working of the Quaker mind. Such understanding will enable us to see what use the early Quakers made of uncovenanted graces. Thomas Story himself may be said to have practised and to have magnified that virtue of 'tenderness' which in the Quaker context means so much and which is so difficult to translate. It is a state of sensitive readiness towards God. 'Eye the Light within', said Fox, an advice which Story was wont to repeat. It is a pity that opponents of the Quaker body believed that Fox said 'I' for 'eye'.

Emily Moore disclaims any scholarly pretensions in this work; nevertheless it happens to be a work of true scholarship, enhanced by splendid indexes and documentaries. Some of the fine illustrations, especially those of Quaker meeting-houses, tell us if the text were to fail what Quakerism really is and what Thomas Story felt about it. It is a book which has been written with both head and heart and with both head and heart I commend it.

H. W. J. EDWARDS

CAN TWO WALK TOGETHER? By Ian Henderson. (Nisbet; 10s.)

The theme of Professor Henderson's work is the inter-action of dogma and morals. The question it attempts to answer is whether there is a body of moral judgment that is non-dogmatic in character. In the course of his discussion the author criticises both the moral primacy or Natural Law theory and the 'high' Reformed doctrine of the primacy of dogma. Many of the criticisms are just, in particular those advanced against the 'geometric' theory of Natural Law and the 'ordinances' of Brunner. Another valuable section is that on the modifications introduced by Scottish theologians into the Calvinist theory of the duty of the subject.

In spite of these merits Professor Henderson's own position as it emerges in this work is obscure and vague. Is he preaching a pragmatic adaptation of dogma to circumstance? If he is not he should have stated so more clearly. It is unfortunate that a book which begins well should end in confusion induced by a series of trivial issues.

IAN HISLOP, O.P.

STUDIES IN THE MAKING OF THE ENGLISH PROTESTANT TRADITION. By E. G. Rupp. (Cambridge; 8s. 6d.)

This very interesting collection of essays emphasises the importance of the religious motive in the English Reformation and underlines the Protestant character of its earlier phase.

The first section draws attention to the anti-clerical Lollard background and the circles of 'known men' with their lay readers supplied with contraband literature by an association which worked under cover. The same section includes an interesting essay on the reac-

tions, in the next generation, of young Cambridge dons to abuses in the Church.

The second section deals both with the movement which, on the failure of the spiritual authorities to deal with abuses, appeals to the king, and with theories of justification. From the theological point of view Mr Rupp's interpretation of Henrician documents is of great value.

IAN HISLOP, O.P.

THOMISTIC PHILOSOPHY IN SOCIAL CASEWORK. By Mary J. McCormick. (Columbia University Press; Geoffrey Cumberlege; 11s. 6d.)

As an offering of filial piety of St Thomas this little book commands respect, but it hardly fulfils the immense possibilities of its title. Of the philosophy of St Thomas (who, we are told, lived 800 years after Aristotle) it contains little or none: only a handful of quotations (mostly by way of *Basic Writings*) and somewhat problematic paraphrases about personality (which gets inextricably entangled with individuality and even idiosyncrasy and *De Passionibus*). Follow some interesting psychiatric-social case-histories conducted, we are assured, under the guidance of these thomistic principles: but we are not shown very clearly how these were found relevant beyond instilling a delicate respect for the individuality of the 'cases'. It is however edifying to find the patience, integrity and good sense displayed by the case-workers offered as jewels for St Thomas's crown rather than for their own.

V.W.

PSYCHIC ENERGY: ITS SOURCE AND GOAL. By M. Esther Harding, M.D., M.R.C.P. Foreword by C. G. Jung. (New York; Bollingen Series X, Pantheon Books; \$4.50.)

Dr Harding follows her justly celebrated *The Way of all Woman* and *Women's Mysteries* with this much more comprehensive 'survey of the experiences of analytical psychology'. Indeed it is nothing short of a textbook of analytical psychology; more advanced perhaps than Mrs Wickes's *Inner World of Man*, less condensed than Dr Jacobi's *Psychology of C. G. Jung*, and more methodical certainly (as he himself recognises in the Foreword) than any of Jung's own books. It meets a real need very well indeed. Particularly valuable is the detailed association of the various biological 'instincts' with their corresponding psychological 'archetypes'. The publishers, as usual, have made a beautiful job of its production, and are to be thanked for making its 500 pages and several excellent illustrations available for so comparatively moderate a sum.

V.W.