

an Approved School or to an even more expensive school for maladjusted children, the money spent and the remedial treatment given are wasted if during the child's absence nothing is done to improve the standards of the home.

Though clubs are far from being the only solution to the problem of juvenile delinquency, they nevertheless play an important part. If homes were adequate clubs would not be necessary, but children who lack home solidarity tend to cling together in gangs, which are neither entirely bad nor entirely good; the next stage to the gang is the club, where high spirits and loyalty may be canalized into something worth while. Just as the Catholic community has not enough money to provide schools which can compete with the undenominational schools, so the Catholic clubs lack funds to provide the premises, trained leadership and other amenities to be found in undenominational clubs. Moreover, segregation perpetuates the feeling of being different—a feeling which is dreaded above all else by the young. As an antidote to the falling away from religion and apathy in the young, Mr Mays advocates the development of community churches with a wide social and cultural programme, open to all; but in this the Catholic Church might well take the lead by opening her doors wider to allow non-Catholics to enter in and enjoy the atmosphere of Catholic social life and encouraging Catholics to pass out and infiltrate more widely in public and social work. We can no longer afford to be purely parochial, and if the principles of the faith we hold are to be spread in the world we must show ourselves willing and competent to play an ever-growing part in public affairs.

RUTH MORRAH

ACTON ON HISTORY. By Lionel Kochan. (Andre Deutsch; 12s. 6d.)

Mr Kochan has given us a learned and valuable work. It opens with a sketch of Acton's life, twenty-three pages in length. This provides a balanced account of the historian. An interesting minor point brought out by Mr Kochan is that Acton vaguely hoped for the Munich Legation in 1892, an ambition that may be contrasted with his idea of the Berlin Embassy twelve years earlier. Both matters are brought up in letters addressed to Mr Gladstone. The author is interesting in dealing with the evolution of Acton's religious standpoint; perhaps he does not give sufficient weight to his Josephist ancestry. His assessment of the place held by Burke in Acton's thought is most convincing.

He gives a just place to the five hundred boxes and notebooks which have passed to the Cambridge University Library. His attitude to these documents is worth examining. 'The notes', writes Mr Kochan on page 12, 'as distinct from the quotations, have two other aspects that

must be mentioned. They are, in the first place, frequently more abstract than Acton's other writings, in the sense that they deal with general questions of the historical attitude and not so much with the particular aspects of history or historians. In the second place, the notes, excluding of course the quoted extracts, are the repository of Acton's genuine sentiments in a way that was not always the case with his published work or letters.' This is an interesting point of view and is certainly accurate as far as the short diaries and journals are concerned. In certain cases the comments are, however, fragmentary and it is difficult to prove that they are not tentative.

The main body of the work is divided into seven chapters followed by an appendix on 'Acton and the American Revolution'. The most significant sections are, perhaps, the second and third entitled respectively 'The Internal Vision: Sympathy' and 'The External Vision: Morality'. Together they form the most valuable analysis of Acton's thought that has so far appeared. The succeeding chapters are also very interesting, but they lack the novel and lucid presentation which marks the two sections that have been mentioned.

The book is very free from slips or misprints. On page 130 the massacre at Glencoe is dated 1682. Two quotations from Acton's notes may be set down. 'What then', asks Mr Kochan, 'did the pattern of contemporaneity mean to Acton? Among the notes there is a dictum taken from the French mystic Saint-Martin: "*Tout est contemporain pour celui qui connaît la notion de l'éternité.*" Acton knew the notion of eternity; he gave to it the name of morality.' The second phrase is an example of the historian's vivid judgments. 'The Incas had an exact census, a thing unknown to the Spaniards. It was a system of communistic distribution of land and the most terrible despotism on earth.' The author's notes are a model of usefulness. The whole work revives or deepens our interest in Acton's mind.

DAVID MATHEW

ORIGEN. By J. Daniélou, tr. by W. Mitchell. (Sheed and Ward; 21s.)

ORIGEN: PRAYER AND EXHORTATION TO MARTYRDOM. Tr. by J. J. O'Meara. Ancient Christian Writers XIX. (Longmans; 25s.)

It is to be hoped that Fr Daniélou's book on Origen, now translated, will influence the study of theology in this country as much as it deserves to. For it is a book of genuine theological importance, and not merely of historical interest. It does more than guide you skilfully through the maze of Origen's thought, it also uncovers authentic elements of Catholic tradition which have too long been neglected. It is time we stopped applying the Victorian law of progress to the Church's tradition, and admitted that since that tradition is entrusted to human hands, it can be impoverished as well as enriched, or conversely