

include references (p. 31) to Leviticus xviii 23, and Deuteronomy xxvii 27.

VALENTINE WOOD, O.P.

QUEEN ELIZABETH. By Theodore Maynard. (Hollis & Carter; 18s.)

Mr. Theodore Maynard, chiefly remembered in England as a writer of poetry, has given us a long and detailed biography of Queen Elizabeth. Lord Acton's persuasion that 'in history the historian has to disappear and leave the facts and ideas objectively to produce their own effect' is not congenial to Mr. Maynard. Far from it. He is all for telling us what he thinks of the Tudor era and delivering strong opinions on the characters that fill the stage. No doubt these personal opinions make the book more agreeable reading to many; but they do add very considerably to the length. The reasonableness and good sense generally of Mr. Maynard's convictions are not to be denied. They are obviously the result of much study and grave reflection. Elizabeth's bodily health and the question of her capacity to bear children are intimately discussed; her political capacity, with its lies and duplicity, is judged with appreciation. The unhappy position of Catholics throughout the reign naturally gets the attention it deserves. If it is an old story, it is here retold in these pages with a freshness that some will find peculiarly attractive. Thirteen portraits of Elizabeth and her contemporaries are supplied by way of illustration.

J.C.

HERITAGE AND DESTINY. By John A. Mackay. (S.C.M.; 3s.)

This little book is an attempt by the President of Princeton Theological Seminary to establish a connection between tradition and progress, and incidentally to ensure that the new City of Man shall also be a City of God: and this latter he does not propose as an ideal fresh from the brain of a new sociologist, but as an ideal suggested by the real, just as much as the ideals of Nordic Blood and Soil, or the divine Japanese imperial world-mission or the messianic proletarianism of the Soviet. He suggests that men should remember the fact of Israel, throw their minds back to that covenant and fellowship that was ordained by God, that antiphonal dialogue of 'I' and 'Thou' between God and his people—'Thou art my people' and 'Thou art my God.' They too, like the present-day post-Christians, should seize on 'the apocalyptic power of retrospection,' not to glorify one national history at the expense of civilisation, but rather to discover the common heritage of us all. 'The word "remember" is the chief word in the Christian religion, as it is the most dynamic word in human speech' (p. 18).

Where then did the old Israel fail? Because, the author states, 'in things human, self-sufficiency and self-centredness mean death, whether in persons, peoples, or institutions' (p. 27). Had, then,