

But if the past is our sin and the present his judgment—the future lies in his mercy—if we but have faith.

In the face of a world that is lost—and angry because it is lost—the great Church of Rome extends a hand to the men of Amsterdam and says 'let us be about our Father's business'.

IAN HISLOP, O.P.

THE STRUCTURE OF CAROLINE MORAL THEOLOGY. An Investigation of Principles. By H. R. McAdoo, Ph.D. (Longmans; 12s. 6d.)

Though at first the Counter-Reformation gave martyrs to this country and centuries later fostered the last John Bulls, it received comparatively little back in return; Crashaw, Dryden, and Clifford of the Cabal. It is interesting to speculate on what would have happened had the English-speaking peoples remained Catholic; if the Pilgrim Fathers had been tertiaries and the East India Company a guild, if Oliver Cromwell had forestalled Sobieski and the Whigs exerted a stronger pull in the Curia than the Bourbons. Certainly the domestic atmosphere within the Church would have been different, and it is possible that theological education has suffered from the absence of the English spirit, a peculiar mingling of modesty and earnestness, of equity and feeling for a friendly law, of historical sense and ethical idealism.

Dr McAdoo writes with pride about an impressive school of divines who were the continuators—almost, he would have us think, the sole survivors—of the high Thomist tradition in a world of casuists preoccupied with the forensic conditions of sin. His wit and reverence grace his subject, and he is rightly disposed to be critical of those guides within his own communion who neglect their heritage of a theology free from formalism, quietism, or sentimentality, in order to go borrowing elements, and those not always the most authentic, from foreign systems. This much may be said in passing, that the cause of reunion is better served when both sides in the dialogue talk from their best and most typical. Mutual understanding is to be sought high up in the hills, not in the lower reaches where local loyalties and group-psychologies divide the field.

Consequently this study is heartily recommended, and not merely to those who should cultivate piety towards men of their own household. Hooker's debt is well known, but it may come as a surprise how freely the *Summa Theologica* was worked by others. Jeremy Taylor's originality is emphasised, but at two points his dependence on St Thomas is greater perhaps than the author appears to allow for: the gravity of sinful habits should be related to the teaching in the *Summa* on *malitia*; and even in the vexed question of venial sin, where the Carolines often give the impression of reacting against a rather mean and trivial treatment of sin more to the credit of their heart than of their head, there are echoes of St Thomas's careful distinction between what forbids the activity and what strikes at the very root of charity.

Then again, post-Tridentine moral theology is too easily equated with canonico-morals. It must be confessed that the authors cited are not such as to dispel the confusion. Yet, to take authorities almost at random, John of St Thomas and the Salmanticenses, and Concina a century later, were not wrapped up in codes of external legislation to the detriment of the rhythmic patterns of gracious perfection. It was not the official party-line that moral theology should expose the minimum prohibitions for those who would avoid grave sin, that ascetical theology should work out the rules for those who would practise the virtues, or, we may add, that mystical theology should deal with the miraculous ways of rare holiness. The men of one party in the battle of the systems were like the marxists on the class-war, bent on producing a situation where their gear could be scrapped. Nor would it be fair to say that the main effort of the probabilists was to devise a set of rules to break the rules. The representative view in science, and especially in theological science, is not settled by counting heads.

These reflections are occasioned rather than prompted by a work written with great care and fairness to recover and expound a positive doctrine, not to attack any other. Yet obliquely it suggests an insufficient appreciation of the strength of an influence in continental theology, of a school with which the Carolines would have been in sympathy, and which, we may say with temper, was still fighting after they had been buried by the Hanoverians.

THOMAS GILBY, O.P.

THE LIFE AND TIMES OF JOHN SHARP, ARCHBISHOP OF YORK. By A. Tindal Hart, M.A., B.D. (S.P.C.K.; 21s.)

Catholics know very little about the Anglican prelates of the seventeenth and eighteenth centuries, except those who, like Laud and Swift, have become outstanding figures in the political or literary history of the period. Such ignorance on our part, while excusable, is nevertheless regrettable; for not only were many of these divines men of considerable ability, learning and piety, but a fuller knowledge of them would help considerably towards an understanding of our separated brethren at the present day.

The career of John Sharp (1644-1714) was typical of that of many ecclesiastics of the period. A Yorkshireman, of mixed Puritan and Anglican extraction, he was appointed on leaving Cambridge to be tutor to the sons of Heneage Finch, later Lord Chancellor—Dryden's Amri. With such a patron, a cleric of Sharp's abilities could hardly fail to secure preferment, and he became successively rector of St Giles in London (where the Irish Catholics in his parish gave him cause for anxiety), Dean of Norwich, chaplain to the King, and Archbishop of York. He was conscientious in the discharge of his duties; he was charitable and devout (his biographer notes his deep reverence for the Eucharist); he was in private life an affectionate husband and father; and he was a learned antiquary and patron of letters.