

man—so, too, in the simple, cogent, adequate essay on St. Ignatius which is extraordinarily good. The essays on Giuliotti and Oscar Ghiglia, and on de Maistre add nothing—in the opinion of the reviewer—to the book. The essay on Manzoni is much too long and undeniably tedious. That on Jacopone da Todi is an important addition to Miss Underhill's scholarly book—merely because—slight as it is—it is full of Papini's cogent psychology. In 'Pius XI' he is unexpectedly admirable with essentially Catholic wisdom.

It is on the Four Evangelists that he cannot write. There you have a sudden poverty of soil. No, Papini is a humanist, not a contemplative of divinity, and men though the Evangelists were, it is not as men that they affected the world, but, as Papini himself sees, as the Four Creatures of the Apocalypse. But perhaps only John Henry Newman could have said anything about the Four Evangelists.

Smile you may at the preface, its Latin candour provoking your Anglo-Saxon faint distress at a man who beholds in a glass what manner of man he is, but perhaps you will agree it is worth while to know one's own humanity if it can teach so much of that greater study than psychology—namely *humanism*. Miss Curtayne cannot be too much praised for the perfection of the translation.

C.H.

CATHOLIC REUNION. By the Rev. Spencer Jones. (Printed for the Confraternity of Unity by Basil Blackwell, Oxford.)

The religious position of the Rev. Spencer Jones and his fellow Anglo-Catholics being what it is, their intellectual position becomes difficult to discover. These earnest men would say with the writer of *Catholic Reunion*: 'We believe we are right in contemplating Corporate Reunion as distinguished from individual submission.'

1. There can be no question of the loyalty of this group, who keep faith with a Church which on their principles has failed to keep faith with them.

2. The Anglo-Catholic movement is about to keep its centenary. It would be beyond the evidence to say that the Church of England has moved towards a more Catholic position. Anglo-Catholicism is now more tolerated in the Establishment. But the evidence would show that if there is a growth of toleration towards Anglo-Catholicism there is a still greater growth of toleration towards Modernism. Indeed, Modernism is grow-

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ing not only within the Church of England but within the Anglo-Catholics. Men who looked on Hurrell Froude, Keble and Pusey as the Basil, Nazianzen and Athanasius of their movement would be dismayed by the modernistic atmosphere of even the last Anglo-Catholic Congress.

3. It is for this reason that we have again and again put to Anglo-Catholics the following question 'On what *Catholic principle* do you allow souls to remain in communion with condemned heresy?' Having hitherto failed to receive any answer to the plain question we find it impossible to discover the intellectual basis of the school of thought voiced by the book we are reviewing.

Sometimes we hear it said: 'There can be no hope of Re-union whilst Rome remains what she is.' But we might say not only 'There can be no hope of Re-union whilst the Church of England remains what she is'—but even 'whilst the Anglo-Catholics remain what they are.'

If Anglo-Catholics remain in full communion with heresy in the hope that one day they may purge the heresy from their Church, are they not thereby proving themselves the offspring or heirs of the Elizabethan clergy who passively accepted the Elizabethan Settlement? As not even Tudor Sovereigns had a divine right of immortality, the Elizabethan clergy awaited Elizabeth's death as an end to the new Tudor settlement in religion. But Greek Kalends never come.

V.McN.

THE SWIFT YEARS. By George Stevenson. (The Bodley Head; 7/6.)

Here is a thing of delicacy: the story of Tony Redgold's life as it has been affected by a number of other people; a tale of reminiscence that rings true, told with humour and discernment that save it from any tinge of sentimentality; told, too, with a sense of charity that stamps these lively characters as authentic. I have not read for a long time a more subtle study than the contrasting of Tony with his father, or this picture of the transition from the Victorian point of view to ours.

R.R.