

BLACKFRIARS

an academic interest. It has a practical value for anyone who tries to hear Mass with understanding. As the Abbot explains in his preface, it is only by a comparative study of this kind that the Mass as it exists to-day can be understood as a logical whole. We might add that an intelligent interest in the externals of the liturgy does not choke, but feeds individual piety. Abbot Cabrol is scholar enough to recognize the limitations which beset an enquiry into liturgical origins. Hence his conclusions are moderate. A full bibliography at the end of each chapter refers the student to the recognized authorities from which he may form his own opinion on points under dispute. But this book is professedly not written for the student; it has an appeal far wider. Abbot Cabrol has given us, through his translator, a careful study of the Mass which for its conciseness and simplicity is so far unrivalled. **BRENDAN MAGINTY, O.P.**

HISTORY AND BIOGRAPHY

THE REFORMATION IN ENGLAND : I. THE ENGLISH SCHISM : HENRY VIII (1509-1547). By G. Constant. Translated by the Rev. R. E. Scantlebury. With a preface by Hilaire Belloc. (Sheed and Ward; 16/-.)

In 1521 Henry VIII was given the title 'Defender of the Faith' by the Pope. Only ten years later, Convocation recognized the Defender of the Faith as 'supreme head of the Church of England.' M. Constant's book is the history of this change, its causes, the means by which it was effected, and its consequences down to the king's death.

It is a book which should be of great value to all students of the period, and is made more valuable by the fullness of its documentation throughout and the excellent bibliographies. It is written in a tone of scholarly moderation of which the comment on social distress and the suppression (pp. 195-6) may serve as an example. But the general reader should not be alarmed by the array of the apparatus of scholarship. He can ignore all that and read a clear connected narrative of the highest interest, which is perhaps not without its warnings for our own times. Mr. Belloc in his preface says that Henry's experiment in schismatic orthodoxy is alien to our time. But Catholics sometimes find themselves still in trouble with forces whose preoccupations are not doctrinal, still faced by highly centralized, absolute, and forceful governments, still suspected as inimical to political unity and national ambition. Against these causes of religious revolution they may be fortified by the example of the 'champions of Catholic unity,' against others which are within their own control they may be forewarned by much that finds a place in a history of the schism.

REVIEWS

A word is due to the translation, which is extremely good. Some of the notes have been replaced by references to the French edition, but on the other hand a valuable appendix has been added from two articles by the author on the divorce. A few misprints have been noticed: p. 286, l. 10: 1530 should be 1503; p. 376, l. 9: *matanoein* should be *metanoein*; p. 393, note 4: *Russel* should be *Russell*; pp. 453 and 511: *Vaughen* and *Vaughan*. I am indebted to a friend for pointing out that on p. 380 'one of Cranmer's envoys' would be more exactly described as 'Cranmer's commissary.' A. E. H. SWINSTEAD.

VALE. By W. R. Inge, D.D. (Longmans; 3/6.)

To temper the tragedy of his official arrival 'on the shelf' Dr. Inge has provided us with this absorbing account of his life and work. This book presents us with an unique and very contradictory personality: an English Church dignitary of the old school, ultra-Eton, with a superstitious regard for the National Church and the Public School System, and a temperamental dislike of the Roman Church and the working-classes; at the same time a pioneer in the interests of eugenics, birth-control and euthanasia. This contradiction has caused most of his social teaching to be disregarded as either reactionary or irresponsible. It has further caused Fleet Street to make him a 'big noise,' and it is upon the foundation of this 'popular appeal' that most of his notoriety has been built up. To all this we say 'Vale' without any reluctance, and are glad to think that it will die with him.

But his life has had another purpose: '. . . I tried to find a sound intellectual basis for my religious beliefs.' Believing, with von Hügel, that 'science is the purgatory of religion,' he adopted its methods in looking for religious truth. His search has been a very stimulating one, though more for his destructive criticism of already established theories than for any positive one which he has himself discovered. Catholicism in all its forms he thoroughly dislikes—here a corrosive prejudice seems to have deprived him of any great ability to see clearly. The Liberal Protestantism of Harnack he discounts for ignoring Pauline Christ-mysticism and Christian philosophy. Loisy's incredulity he considers perverse, and indeed he has always been a stern critic of the Modernists. His own religious philosophy appears to be an unusual mixture of polite mysticism and pure rationalism: an ill-defined association of Plotinus with Aquinas. Here again the melancholy truth seems to be that there is very little that will survive, though of course his incidental services to religion and scholarship have been enormous. His pioneer work on mysticism is directly responsible for the very