

BLACKFRIARS

alone even an inkling as to the grounds on which Newman left the Church of England. His whole interpretation seems to us to be dangerously facile and to smack too much of the theory-ridden exegesis of the gospels to which he refers in his introduction.

There is an exceedingly interesting chapter on Tractarian Oxford and an inadequate one on Newman and the Vatican Council. An appendix contains an interesting series of hitherto unpublished letters which passed between Newman and the Rev. Charles Plummer of Trinity College, Oxford. They are mostly concerned with Döllinger and the Vatican Decrees.

The biographies of Keble and Pusey are well written, making a straightforward use of the available material.

H. STJ.

MEN WHO LEFT THE MOVEMENT. By Gertrude Donald. (Burns, Oates & Washbourne, Ltd.; pp. viii, 422; 10/6.)

Newman, Allies, Manning and Maturin, named in the order of their leaving the Oxford Movement, are the men about whom Miss Donald writes in this book. The book is an answer to two questions: Why did these men leave the Movement? If they were alive to-day, would the Movement in its present state hold their allegiance? The answer to the first question contains the answer to the second. For the studies, which end with their conversion, of the first three the author relies on their letters and personal statements. The study of Fr. Maturin is based for the most part on letters written after his conversion. They indicate clearly, however, the road along which he had travelled. Newman himself stated that the imputation of wrong motives to the converts was to be expected. It was a necessary consequence of the convictions sincerely and strongly held by those who remained. The convert's true reason, namely, that he believed the Roman Church to be true, was the last to be accepted. These men were of an age to distinguish between attraction and conviction. Allies at the time of his conversion was thirty-eight. Newman and Manning were both over forty, and Maturin was fifty. And neither before nor after could they be said to possess 'a sheep-like nature.' The book will not be considered uncontroversial in this centenary year. But historically the Tractarian Movement is not the exclusive possession of Anglicans. Miss Donald has written a well-reasoned and fair book. It is a pity, however, that there is no index.

C.N.L.