

ideas is with their genesis and development, and this Dr Ullmann conducts in masterly fashion.

F. DE ZULUETA.

THE INDIVIDUAL AND THE STATE. By the Rev. Robert H. Murray, Litt.D. (Hutchinson, 21s.)

Of this book, the publisher tells us that it is 'a remarkable history of the individual and the State, brilliantly written, out of exceptional knowledge'. The author, a pupil of the late Professor J. B. Bury, and formerly an honorary Canon of Worcester, confides, in the Preface, that he has had charge of three different types of parishes, 'the small country, the large country, and the city type'. He has also been chairman of non-ecclesiastical as well as ecclesiastical bodies, and president of a working men's club, and has learnt much from this school of experience.

The book is divided into ten chapters and in some 250 pages it reviews the whole of history from the Greek city and the Roman Empire, through the period of the Middle Ages, and the Reformation to the Prussian State and Nietzsche and the Totalitarian systems, down to the present day.

We are told that 'the claim of the book is that man is a moral being or he is nothing'. And the clue to the whole volume is given in the first chapter and repeated on the last page. 'The wise man lives by the laws of a city in the heavens which is not and cannot be realised anywhere on earth—a city which

"is built

To music, therefore never built at all,
and therefore built for ever".'

In this spirit the author, undertaking his task with 'youth and gaiety of heart', gives a running commentary on the whole course of history, of the oneness of which he is so conscious, that he is able to say that though 'from the 4th century B.C. to the year 1860 is a long interval, yet the American Civil War is at bottom a revolt, an armed revolt against the opinions of the Stagirite' in relation to slavery.

Of St Augustine, we are told, that 'the amount of good—and the amount of evil—he did can never be measured. . . . The *Confessions* leaves the impression on its readers that the study of the classics was definitely less valuable than the study of theology. . . . We do not care to say that Christianity temporarily debased the intellectual currency, yet in the hands of such leaders of thought as St Jerome and St Augustine, it scarcely discouraged its debasement'.

In the chapter on Law and Life in the 13th century, the *Decretum* of Gratian is, by a delightful error, described as the *Concordia Discordantium Sanorum*. And it is said to be 'nothing short of a tragedy' that Juvenal's words 'propter vitam vivendi perdere causas' apply to the 'astounding career' of Innocent III. 'Without in the least intending it', St Thomas Aquinas 'regimented thought as Boniface VIII regimented action'. On the same page we are told that Machiavelli

'is not precisely a Father of the Church, and yet sometimes his insight is piercing'. And his piercing insight saw that if St Francis and St Dominic 'saved religion, they destroyed the Church'. Again, of St Thomas More 'it is pathetic to note' that he failed to perceive the momentous change (from cosmopolitanism to nationalism) while Henry VIII discerned its signs. 'The noble-minded judge was fighting for an effete medievalism, while the egotistic master proved the friend of progress. The tragedy of More's life was that he builded not better but *other* than he knew, and set in motion forces whose outcome was to fill him with horror'.

With such a spirit and with such a measure of wisdom is the whole work informed. In the last chapter it is said that, 'If the individual could purge himself as much as may be of all selfish interests, if he could be persuaded to say—and to mean what he says—*l'etat, c'est moi*, miracles would take place once more'.

The book, which started with Plato and Aristotle, appropriately ends by the adhesion of the author to the philosophy of Miss M. P. Follett, an American lady who published in 1918 a book on the New State which Mr J. H. Oldham had not read in 1937, and which unfortunately appears now to have been forgotten. Nor is the book before us likely to bring the least help to 'a world struggling to establish a new prosperity and an ordered freedom'. RICHARD O'SULLIVAN.

OBLIGATIONS OF SOCIETY IN THE 12TH AND 13TH CENTURIES; The Ford Lectures by Austin Lane Poole. (10s. 6d.)

ENGLAND AND THE CONTINENT IN THE EIGHTH CENTURY; The Ford Lectures by W. Levison. (20s. Both Oxford University Press.)

Mr Lane Poole's lectures were delivered in the Michaelmas term of 1944 and have been printed with some alterations. It has long been recognised that there is no more competent medievalist in Oxford, and though he is dealing primarily with the significance of feudal custom in the late 12th and early 13th century, his conclusions will have to be taken into account in any future study of the subject connected with early medieval England. His lectures on the status of the peasantry and on the classification of society have special importance as new re-assessments of the meaning of already established facts. Throughout, the often tangled and at times monotonous evidence of the Book of Fees is treated with the *expertise* that would be expected from him. Just as Mr Lane Poole belongs to one of the most distinguished of the family dynasties among English scholars, so Dr Levison represents the great traditions of late 19th century German scholarship. It is in itself memorable that the crisis of the second German war should also be the first time in which a German scholar was elected to give the Ford lectures. He is the greatest authority in Europe on Anglo-Saxon church history. But he remains characteristically German in his power of detailed synthesis, in the elaboration of critical apparatus, and above all in his consummate mastery of apparently completely heterogeneous classes of evidence.