

presented. The book represents the first part of a revised and re-written version of his *Jacobite Movement* which appeared sixteen years ago. As a moderate and well-written presentation of the case against 'the Whig dogs', it will be sure of its place in any properly chosen library, and may be recommended to those whom what George Borrow described as 'Charlie-over-the-waterism' has deterred from sympathy with a not ignoble or even impractical cause.

T. CHARLES EDWARDS.

RICHARD HOOKER AND CONTEMPORARY POLITICAL IDEAS. By the Rev. F. J. Shirley, M.A., Ph.D., F.S.A. (S.P.C.K.; 14s.6d.)

This is a valuable and interesting study in the best traditions of Anglican scholarship. There are chapters on the life and subsequent influence of the 'judicious Hooker', as well as an opening chapter on the English Reformation and Elizabethan Settlement; but the work is chiefly concerned with a close study of Hooker's political theories and his views with regard to the relations between Church and State. For this the chief source is, of course, *The Laws of Ecclesiastical Polity*, in particular the first five books, for Canon Shirley cannot accept the seventh book as genuine. Hooker's immense debt to St Thomas Aquinas is both indicated and generously acknowledged. We see very clearly how it has come about that Hooker should be recognised as both the greatest and most representative Anglican theologian; he believed that he had discovered a 'Catholic' *via media* between Rome and the uncompromising Protestantism of the Reformers. The fact, here frankly admitted, that he could speak with 'two voices' and that he had his characteristically English inconsistencies, is perhaps not unrelated to this discovery. At the beginning of his present studies Dr Shirley was confessedly 'an advocate of Disestablishment'; on their completion, however, 'converted by the judicious author', he finds himself 'an upholder of the Establishment'. A.G.

TUDOR PARISH DOCUMENTS OF THE DIOCESE OF YORK. A selection with Introduction and notes by J. S. Purvis. (Cambridge University Press; 15s.)

It is to be hoped that many more books on the lines of this admirably-edited volume will be published. The history of the Church of England during the reign of Elizabeth, its formative period, is very obscure, and it is only by the collation of a great number of hitherto unedited documents that we shall be able to arrive at a balanced picture of it. Meanwhile Dr Purvis has made a most useful beginning, for this book tells us much of the Church of England, not only in the diocese, but also in the Province of York. The main problem which confronts the Catholic historian is to ascertain what happened in those very numerous parishes where the Catholic parochial clergy must have continued work for some time. The Catholic bishops, with the exception of Kitchin of Llan-

daff, were extruded from their sees, but only some hundreds of the thousands of parish clergy appear to have refused to accept the Act of Uniformity. How long did they survive and on what terms? From the limited amount of evidence in these documents, not collected with a view to revealing this fact, it would appear that a moderate proportion were still working in the Church of England, under careful supervision, as late as 1576. What is remarkable is the care with which they are designated '*sacerdos*' as opposed to the Protestant pastors who have been inducted since the accession of Elizabeth. Another deadly bit of evidence against the claims to continuity of the State Church is the abundance of documents demanding the eradication of altars and even the very traces of where they stood. Why? P.F.

THE REFORMATION IN DENMARK. By E. H. Dunkley, D.D. (S.P.C.K.; 13s.6d.)

This is a competent account of the Reformation in Denmark based on standard Danish authorities.

In Denmark, Dr Dunkley points out, one can observe the progress of the Reformation in a line of continuous development from 1522 to 1539. In 1522 Christian II (1513-33) forbade appeals to Rome, a move which was in full harmony with his outlook as a Renaissance prince and the late medieval tendency of the Crown to assert its control over a weakened Church. Under his successor, Frederick I, a tolerant and non-committal ruler, Lutheran preachers were protected by the Crown, which smiled on a strong attack on the part of the burgher class on the old feudal powers of the clergy. The whole movement reached its climax with Christian III (1536-54), a professed Lutheran, who in 1539, after having crushed the bishops and the resistance of the Catholic party, promulgated the Church ordinance which constituted the Lutheran people's Church of Denmark.

It is the old story. The Church in Denmark was suffocated by the accumulation of feudal rights and properties and became in the eyes of many merely an economic interest out of harmony with a new world. The bishops, usually incompetent nobles, provided no real leadership, so that a situation arose in which the bitter anti-clerical feeling of the towns could be exploited by Lutheran preachers such as Tauler. The attempts of the Catholics to stem the tide were pitiful in their incompetent weakness, though all honour is due to men like the Carmelite humanist Eliaesen, who held fast to his faith till the end. I.H.

THE TORMENTORS. By Richard Cargoe. (Gollancz; 9s.6d.)

This is a terribly painful book to read, the chronicle of the deportation of a group of Russians to the interior of Siberia and their eventual liquidation. It describes very well the interaction of the personalities so tragically brought together and should, really,