

Blackfriars

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.