

wondrous tomb of the Black Prince affords perhaps the most striking example. Canterbury, in common with most of the pre-Reformation Cathedrals, escaped with comparatively little serious damage from enemy action in the late war. Only the Victorian library building was seriously affected.

Altogether this is a very pleasant book, and we can look forward with pleasurable anticipation to the next volume, which will deal with Salisbury.

E. T. LONG.

HISTORY OF RELIGION

CHURCH AND PEOPLE IN BRITAIN. By Archibald Robertson. (Watts; 7s. 6d.)

An able but very one-sided account of Christianity in Britain by an old-fashioned rationalist who dislikes Rome and despises Canterbury: valuable in that it presents a criticism to which Christians should pay heed, but misleading in so far as the evidence presented shows an overpowering bias in its selection.

I.H.

CATHOLIC FAITH AND MODERN THEOLOGIES. THE THEOLOGY OF EMIL BRUNNER. By John W. Moran, S.J. (The Heffernan Press; \$2.00.)

A Catholic estimate in English of the thought of Dr Brunner has been needed for a long time. It is unfortunate that Father Moran's work does not really answer this need, for it is too technical in character to be classed as a popular pamphlet and too disjointed and uncritical to rank as a theological essay.

I.H.

THE OLD CATHOLIC MOVEMENT. By C. B. Moss, D.D. (S.P.C.K.; 15s.)

Dr Moss's work on the Old Catholics, the 'Wee Frees' of the Catholic world, is full of the most interesting information, particularly in the last half, which is not readily available in English in any one work. It is a pity that such a work should be marred by a continuous harping on the arbitrary action of Rome with regard to the persecuted saints of Utrecht and Munich, when even on his own showing the unco' guid were only too willing to invoke the aid of the secular arm against the Holy See.

What must interest a Catholic about the story he tells is the way in which the Old Catholic movements begin with an appeal to the pre-Tridentine or pre-Vatican Church order and then tend increasingly to identify themselves with a liberal Protestant dogmatic; not to mention the curious Gnostic undercurrents which appear in some of their organisations.

The most unsatisfactory part of the book is the first chapter which merely repeats the views of Pullen and Denny on the Papal claims without giving any real attention to works which have been published more recently on Christian origins and the early Papacy.

I.H.