

not appear that he has anything valuable to say about it in this work. In fact the book is simply a series of essays by a conservative Protestant thinker of wide culture who is rather at sea in the modern world.

POWER AND MORALS. By Martin J. Hillenbrand. (Columbia University Press, New York; \$3.25.)

The first part of this book criticises the nineteenth-century theories of politics and points out that they all involve the use of value judgments for which the respective theories provide no objective basis. In the second part of the work Dr Hillenbrand contends that no satisfactory theory can be formulated which does not face the problem of the use of power in the modern context and that only an ethic which can point to an absolute standard can provide an answer. The book, taken as a whole, is instructive, but it is weighed down by far too many unimportant references and blocks of detail. Again, it would have gained in interest and power if those theological issues which are so important in the moral context had been mentioned. I.H.

BOOK-COLLECTING. MORE LETTERS TO EVERYMAN. By Percy H. Muir. (Cassell; 7s. 6d.)

This is a sequel to the author's *Book-collecting as a hobby* and supplements without overlapping the earlier book. It begins with a pleasant defence of collecting, with some sensible remarks, developed in a later letter, on finance. 'Only the "how" of book-collecting can be taught', he says, 'it is useless to attempt to teach anyone the "why" of it.' So the book is about the 'how': how to proceed; how to use a bibliography (with more about collating); what to do about auction sales; how to look at the financial aspect of the hobby. There is also a letter with the rather unprepossessing title 'Is there money in old Bibles?', which is marred by its controversial tone. In particular, the crude generalisations about medieval religion are not on the same level as the rest of a very useful and otherwise attractive book.

A.E.H.S.

THE HISTORY OF THE POPES. By Dr L. Pastor, Vol. XXXV. Edited by E. F. Peeler. (Kegan Paul; 30s.)

The end of the English translation of Pastor's monumental work is almost in sight. The present volume is of special interest in that it outlines the activity of Benedict XIV, one of the most distinguished of the eighteenth-century Popes. His was a remarkably rounded-off personality: a man of erudition; of personal and religious integrity; of consummate zeal; of uncommon capacity for work; yet withal a jovial, high-spirited and commonsense man; a versatile diplomatist and a circumspect ruler. Indeed, although these last volumes of Pastor are inclined to descend to a mere listing of names and marshalling of

references (either because the author himself did not have the chance to revise his work, or because other authors have had a hand in it), the charm of Benedict enables one to put up with all this. In him, the papacy (at a time when its temporal power was on the wane) found a representative who was acutely conscious of the higher—and spiritual—rôle of a Pope; the many instances of his balanced and neutral policy were inspired by the very high conception he had of his charge. The great interest he took in the sciences and in ecclesiastical education is not to be wondered at when viewed against the background of his earlier career. Already the ideological currents which prepared the way for the upheavals of the French Revolution were gathering momentum. Yet I think that Pastor, in interpreting the Gallican crisis in the light of what was to come later, does not do full justice to the facts; Gallicanism was, on the contrary, the last kick of the erastianism of the previous two centuries. And if he had paid more attention to the significance of the resistance offered by the French clergy and had given us some picture of those who resisted at the time of Beaumont de Repayre instead of a mere account of the harrowing of the Church by successive parliaments, he would have shown the eternal youthfulness of the Church to greater advantage and would have provided a key to the changes the revolution of 1789 and 1848 brought about in the outlook of the Church in France. It must be confessed then that this volume does not adequately delineate the life of the Church at this period, indeed that it fails to provide a complete and personal portrait of Benedict XIV. No doubt it gives us the materials for a portrait, but our desire for that portrait is only enlivened, never fulfilled.

HENRI DE RIEDMATTEN, O.P.

DURHAM JURISDICTIONAL PECULIARS. By Frank Barlow. (Oxford University Press; 12s. 6d.)

The introduction of Roman Christianity into post-Roman barbarian society in England had to be achieved at a doctrinal, liturgical and constitutional level. In doctrine and liturgy the Roman tradition was established and developed with that sureness of touch inherited from Gregory the Great. But the constitutional position of the Church involved two problems which were solved with only qualified success, problems rising firstly out of the Church's relation with the secular government, and secondly out of the introduction of a diocesan system into a society dominated by a Germanic conception of ownership. While the former has received much attention from historians, the latter has been curiously neglected.

Mr Barlow's study is therefore welcome as a necessary contribution to the ecclesiastical history of medieval England. The problem, briefly, was that private ownership of churches involved a private relationship