

Anglican theology; for long it was an almost hidden influence, but within the last three decades it has come to a late fruition. He was a prophet in that he emphasised certain aspects of theological thinking little recognised in his own day, but since seen to be fundamental.

Much of his thought was within the Catholic tradition, and he was deeply orthodox on the central doctrines of the creed; but his language was often prophetic and he spoke with a prophet's obscurity and disregard for perspective, and this led to his being considered dangerous by many of his contemporaries.

Professor Ramsey does not attempt a systematic account of Maurice's teaching, but he traces the theological conflicts with which Maurice was confronted, and relates them to the chief theological tendencies of the nineteenth century and their extension beyond his lifetime into the present. Notable among Maurice's contributions to theology are his setting forth of the continuity between the Church of Christ and the ancient People of God, and his discussions on the nature of Revelation and the relation between the mighty acts of the Living God in history and the propositions in which they have been formulated. His teaching on the Atonement, admirably set out by Professor Ramsey, foreshadows some of the latest developments of Catholic theology under the influence of the Liturgical movement. Maurice's approach to Scripture is pre-critical, but in contact with the somewhat rudimentary criticism of Colenso he anticipates in some measure a biblical theology which has come into prominence only in recent years, and his views in regard to the place of biblical images in the process of revelation show considerable affinity with much modern thought in that field.

The reason why Maurice was no Tractarian is also an explanation of his influence today. 'Both the Tractarians and Maurice', writes Professor Ramsey, 'believed in a divine Society with divinely ordered marks of its Catholic and Apostolic character. The Tractarians dwelt upon it as a supernatural system standing over against heretical forms of Christianity, and contemporary movements without. Maurice was at pains to show how it related to the half-truths and broken lights of both, and offers the reality of which they were parodies and distorted witnesses.' Both these emphases enshrine a truth; and both can be held together in balanced tension by Catholics, but only where the second is present and realised will the developments of non-Catholic theology be matters of interest and concern among Catholics.

HENRY ST JOHN, O.P.

ANNALES GANDENSIS. Edited by Hilda Johnstone. (Nelson's Medieval Classics; 15s.)

Thirteen years (1297-1310) of Flemish history are covered by this

chronicle of an unidentified friar of the Franciscan convent of Ghent who, at the request of his brethren, began in 1308 to put down in writing what he knew of the incidents and characters of a momentous stage of Flemish history through which he was passing. In 1297 Guy XIX, Count of Flanders, and ally of Edward, King of England, renounced his allegiance to Philip IV of France, and as a result Philip's forces invaded Flanders. Edward, from a mixture of political and strategic motives, decided to intervene on the side of the Flemish and landed in Flanders in August, 1297. His stay, however, was of very short duration and utterly disappointing to his hard-pressed allies: after nine months he backed out without having once engaged the French. The Flemings, after a turbulent truce (October, 1298-January, 1300), were left to fight their own battles; and finally, after the capture of Guy in 1204 in a naval battle in which twenty English ships assisted the French fleet, Robert III accepted almost crippling terms in a treaty at Athis-sur-Orge.

It is with these events that the chronicle is largely concerned and it provides a really vivid picture. The translation, too, has all the verve of the original, and so far as we can judge renders it faithfully. However, the translator's introduction has not the lucidity that marked the introductions to previous volumes of this series; and this is very noticeable in the first four pages of the section on the historical background to the *Annales*.

LEONARD BOYLE, O.P.

THE LITERATURE OF THE SPANISH PEOPLE. By G. Brenan. (Cambridge University Press; 40s.)

Mr Brenan has once more (and remarkably soon) put all lovers of Spain and her culture into his debt. *The Literature of the Spanish People* is precisely the book to put in the hands of students, both those who are in *status pupillari* and the vast body of others who will take trouble to learn about what they care for. As its name makes clear, Mr Brenan's new book is not a history of literature, although it begins at the beginning and works on, and it is a study of literature as a manifestation of a people, so that it deals with Prudentius and the Senecas, and with some of the Arabic and Jewish writers, as well as with writers in Castilian. The author deserves all praise for accomplishing a dual purpose: he uses literature as an illumination of character and ideals, yet he also considers literature as such from a strictly aesthetic point of view. It is not often that writers on literature can envisage their subject as an expression of national psychology and not sink into bathos, and it is very rare for a critic with an interest in history to be able to retain a grasp of aesthetic canons. It is to be hoped that British Hispanism has found in Mr Brenan a successor to the late Aubrey Bell.

As we are not dealing with a reference book, we expect to find