

Dr Bossy, with pleasant diffidence calls a post-script. It is, of course, much more than this. The original Birkbeck Lectures were the fruit of some twenty years' work by their author. Pressure of work and then illness prevented Evennett from a further development of his subject after 1951. During the fifteen years which have since elapsed much has been written and discussed. Dr Bossy's task as editor has been to put the original lectures in focus from the standpoint of 1968, a peculiarly difficult task which he has undertaken with success. In particular, one is grateful to him for raising the question which fell outside the scope of Evennett's handling of the subject, the question of English Catholicism and the Counter-Reformation.

One might have liked in this last chapter some further attention to Parson's *Directory*, the *Book of the Resolution* to which, as Dr Bossy says, Baxter owed, to so great an extent, his conversion. What some time must be done is a full-scale evaluation of its impact on English religion in general. Bowdlerized for Protestants by Bunny, abridged and made more elegant by Stanhope for the benefit of the polite world of Augustan piety, it was read by devout and, sometimes, not so devout men and women right into the nineteenth century. In its Welsh version by the Jacobean lexicographer and divine, John Davies, it became and has remained a classic.

Dr Bossy is concerned also with the decline of the Counter-Reformation, and also with the Council of Trent, two subjects which lay outside the immediate scope of Evennett's lectures. It is good to see emphasized here a point on which historians now seem generally agreed, but knowledge of which has not yet percolated down to the average reading Catholic: 'however much papal anxiety to conclude may have sharpened their dogmatic decisions, the range of opinion expressed by Tridentine theologians on Scripture or Justification covered at one end almost the whole range of respectable Protestantism.'

As for England, Dr Bossy agrees with Professor Dicken's dictum, 'it should have been engraven in Mary's heart, not that she had lost Calais but that she had failed to discover the Counter-Reformation.'

Dr Bossy has a very limited enthusiasm for some aspects of seventeenth-century Catholicism. In fact, it may well be argued that at times he is too severe. For instance, when he attacks George Con for 'his mixture of superficial culture, snobbery and ambition', one wonders to exactly what, in terms of the Grand Siècle, the criticism amounts.

We have here a book which no competent library can avoid having on its shelves.

T. CHARLES EDWARDS

A HISTORY OF PROTESTANTISM, by Emile G. Léonard. Vol. II, *The Establishment*, edited by H. H. Rowley. *Nelson*, 1967. 126s.

Professor Léonard's second volume of his history of Protestantism covers the period from the death of Calvin to the Revocation of the Edict of Nantes. It is less satisfactory than the first volume, as a great mass of detail, some of it rather trivial, obscures the story of the general lines of Protestantism's development. Apart from some interesting remarks about the secularization of the Reformation movement towards the end of the sixteenth century, when by a process of transference great energy was released on the purely human plane, the influences at work are left rather obscure. The best parts of the book deal with the development of French Protestantism, and the way in which Calvinism overcomes the resistance of so many local evangelists and organizes itself in its great attempt to conquer the State. The great political achievement was the recognition

by Henry IV of a religious pluralism, and about the same time St Francis de Sales initiated a kind of religious controversy that could be called discussion. The tragedy was that bitterness and hate mars so much of the writing, and violence and lust for power so much of the action, while towards the middle of the seventeenth century there is a deterioration of spirit—the heroes were dead, and the religious establishment was in command: even the free discussion of scripture is discouraged.

The section on Germany is weak, particularly that dealing with the Thirty Years War, but the footnotes give interesting references, and the book is useful for the student in that it brings together a great deal of information otherwise very difficult to come by.

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