

Let us sum up the short and sketchy criticism with the dictum of a celebrated Catholic review: The mantle of Newman has fallen on Tyrrell.

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The recent death of Lord Acton calls to mind the Catholic school of history of which he was leader. W. S. Lilly, one of Acton's assistants in his great work on the Renaissance, describes in a book of his own called "Renaissance Types" this school of history. We gave a synopsis.

There are two schools of history, those who consider it as literature—a story; and those who consider it as science—a lesson. All sorts of variations between the two, seek the happy *via media*. Of the science of history there are also two schools: one considers scientific necessity, whether viewed through Christian or infidel glasses, the great principle—heroes are mere puppets; the other believes that the history of man is the history of great men, is a series of biographies. This difference had really its origin in the controversy about freewill and determinism. Again the *via media* is the true one. Great men are of their age. They would not be great men else. But they are not wholly fashioned by the circumstances of hereditary temperament, and environment. On the contrary their greatness lies largely in this, that they are not. Man belongs not only to the kingdom of necessity, that is the kingdom of nature, but also to the kingdom of liberty, where dwell preternatural forces, reason and freewill. The really great heroes, the heroes of conscience, are, as Newman says, "ordained to be the salt of the earth, and to continue the succession of His witnesses"—no little role to play in history.

Another motto of this school is to state truth, however unflattering and unpleasant it may be. As Pope Leo XIII says: "The first law of history is to dread uttering falsehood; the next not to fear stating the truth." Although this was the motto of all our great historians, their religious and philosophical bias, prevented them from