

given to Herr Nippold's original volume. But in any case the appreciation of the courageous work of Döllinger and others of the Old-Catholic school is a valuable feature of the work. As Nippold says (p. 167) :

The sacrifice which these enthusiastic representatives of the Catholic Church ideal made for their faith has never been appreciated at its full value by Protestants.

The form of the book is chronological, but it gains rather than loses by this in coherence and lucidity. The progressive concentration of absolute power in the Holy See is traced in a series of chapters, beginning with the Restoration of Pius VII. and of the Jesuits in 1814, and ending with the first Vatican Council in 1870. There is a note of deep tragedy in the account given of the preparations for this last fatal step. The chapters dealing with the Council and with the consequences of the dogma of Infallibility are the most masterly and, it should be added, the most temperate in the book. There is also a lucid and sympathetic study of the Oxford Movement, to which attention will naturally be directed in this country.

The Body of Christ. By Charles Gore, D.D. (Murray. 6s.)—This is a treatise to be read but not to be talked about : "silence is our best wisdom" here, and we shall do no more than recommend the book in the most general, but at the same time in the strongest terms. Canon Gore tells us in his preface that this work "is in part the result of an attempt to clear up my own thoughts on eucharistic subjects in view of the 'Round Table Conference' at Fulham." It is no secret that his wide learning, his sympathetic attitude and clearness of view rendered exceptional service to the members of that conference ; and the same qualities appear no less strikingly in these pages. The professed controversialist will, no doubt, continue to care for none of these things, but those of all shades of opinion, who are interested in Christianity as a part of the practical life of the world, will find their best sympathies