

on the Nature of Civil Liberty, the Principles of Government, and the Justice and Policy of the War with America, was published in 1776. It was a best-seller on both sides of the Atlantic; but unfortunately it had no effect on government policy. Price's famous sermon delivered at the Old Jewry Chapel on November 4, 1789, did not even have popular support. Instead, it led to Burke's more famous reply. Fortunately for his peace of mind, Dr. Price died six months after the publication of his sermon.

To his contemporaries he was known as "good Dr. Price" and as the "Father of Mankind." He was indeed a loving husband and a loyal friend, and, in the words of Joseph Priestley, he possessed "the most amiable simplicity of character." Professor Cone, avoiding undue adulation, has written a sympathetic account of a man with strong liberal opinions and a courageous heart. In eighteenth century terms, Dr. Price "deserves well of posterity," and his biographer has given him that due.

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FORBES, DUNCAN. *The Liberal Anglican Idea of History*. Pp. x, 208. New York: Cambridge University Press, 1952. \$4.00.

"A conception of history which was practical, yet not Rationalist . . . which was Romantic, yet concerned with general laws and based on critical scholarship, which was related to an organic conception of the state, and which was deeply religious, the Liberal Anglicans discovered in the German historical movement, and in Vico who stood behind it." In these words Mr. Forbes characterizes a distinct school of British nineteenth century historians, including Thomas Arnold of Rugby, Richard Whately, the Hares, Connop Thirlwall, and Henry Hart Milman, who have never before been given detailed consideration as a group; though, of course, they have been discussed as individual practitioners of history, both ancient and ecclesiastical. Like the Anglican Church itself, they took the middle path between extremes, avoiding the abstract theorizing of the eighteenth century rationalists and

the refusal to generalize of the mere factual chronicler, though Mr. Forbes deals rather with their philosophy of history than with their success or failure as narrators of events. In many ways they seem highly modern and pragmatic, and Arnold, in particular, is rescued from Lytton Strachey's too familiar "caricature" (p. 111).

One of the most interesting aspects of the Liberal Anglican approach was its rejection of the conventional division of history into ancient and modern, and the substitution of primitive and sophisticated phases for *each* culture. To them, history went in cycles of barbarism, civilization, and decadence—inevitable for nations, though Christianity could rescue individuals, and perhaps humanity as a whole, from this fate (pp. 56–60). The Old Testament is not a model to us, for its virtues and vices were those of a crude and primitive age (pp. 76–77), and it is unjust to judge Abraham and Joshua by nineteenth century standards. The Roman Catholic Church in the Middle Ages was, on the whole, a great good to mankind; but it was better suited to the "childhood" of the Teutonic nations than for their present manhood. As Arnold put it, "The mere change of time and circumstances may alter the character of the same party, without any change on its own part; its triumph may be at one time an evil and at another time a good" (p. 90). Thus democracy is neither good nor bad in itself; one can only say that it is well- or ill-adapted to a particular stage of social development.

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FINBERG, H. P. R. *Tavistock Abbey: A Study in the Social and Economic History of Devon*. Pp. xi, 320. New York: Cambridge University Press, 1952. \$5.00.

This volume is the second in the new series of "Cambridge Studies in Medieval Life and Thought." The first series was inaugurated by the late G. G. Coulton in 1920. It contained fourteen volumes. The new series is being edited by Professor David Knowles.

The abbey of Tavistock was founded in 968, when the old monastery at Exeter was