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# Book Reviews

## FIFTY YEARS' WORK IN LONDON (1889-1939)

*By Arthur Foley Winnington-Ingram (Bishop of London, 1901-1939).  
(Longmans.) 10s. 6d.*

A very entertaining book. It is not an autobiography ; it is anecdote with digressions. But the anecdotes are very good ; and some of the digressions are delightful. The book shows Dr. Winnington-Ingram as he is, and always has been : a fascinating boy who has never grown up. That fact is at once the secret of his perennial personal charm and the key to the irresponsibility that has shadowed his more serious work. If the good bishop is boyishly proud of all the fine things he has done and said—and they are many—and naïvely unconscious of the existence of another aspect of his career, who shall blame him ? From his earliest accession to power he has been surrounded by people who have not scrupled to exploit his innate kindliness of heart and the generosity of his disposition. Many of the clergy and even more of their wives and children have had great accession of happiness as a result of his amazing faculty of inspiring personal affection. He has also, at home and across the Atlantic, done much to give the man in the street, or the man in the Press, a view of a bishop's personality and humanness that has broken down evil tradition.

The fact that his administration of his unwieldy diocese has been hampered by his utter failure to grapple with ritual and ceremonial difficulties is not improbably due to the fact that he is not a theologian. So he has never grasped the real principles that lay behind those thorny questions. He has never understood Evangelical Churchmen, let alone sympathized with them, for the same reason. To him they have always been strange folk who obstinately refused to take him at his own valuation ; and as he was thoroughly impregnated with what we now call Anglo-Catholic principles in his formative days he has never even contemplated that those whom he did not understand might possibly be better instructed in the Faith than he was. All this comes out with refreshing candour in his own record of the things that have made the strongest impression on his memory. But when all has been said there remains the picture of a remarkable personality whose influence on his own generation it is much too soon to evaluate. He is still at work, in his own way. Like the old Roman, he will die standing !

A. M.

## THE CHURCH AND THE WORLD :

Being Materials for the Historical Study of Christian Sociology.  
Vol. ii. The Foundations of the Modern World.

By the Rev. Canon C. E. Hudson, M.A., & Maurice B. Reckitt, M.A.  
(George Allen & Unwin, Ltd.) 7s. 6d. net.

This volume is a painstaking production, embodying a wealth of valuable material. It is, as the supplementary title indicates, a companion to the historical study of Christian Sociology. It covers the formative period of the modern world : the fourteenth century to the end of the eighteenth. It gives an account of the main political, philosophical, religious, and economic ideas during these centuries. The book commences with a brief historical outline of the Conciliar Movement. There follows an analysis of the various theories of Church and State held by different writers from the time of Machiavelli to that of Calvin. There is a useful chapter on the political philosophy of secularism, and the final chapter deals with the disintegration of the mediæval economic synthesis. In this concluding section there are some illuminating quotations from Puritan writers regarding Calvinism and Capitalism.

In the preface the authors state that they have "sought to put before the student the interpretations and comments of expert authorities upon the historical material selected," and that they have sought to "connect and expand this material and opinion by commentary" of their own. Unfortunately only the former objective appears to have been achieved. There is, in fact, little original and independent work. Over eighty per cent of the book consists of quotations from other writers. In an historical work careful and detailed quotations from authorities and sources are indispensable, but these quotations should be from "primary" rather than from "secondary" authorities. In this book many of the quotations (some of them over a page in length) are taken from contemporary writers, and as the works of these writers are easily accessible, there seems little need for another volume of this character.

S. BARTON BABBAGE.

## CONTEMPORARY ENGLISH THEOLOGY

By Walter M. Horton. (S.C.M. Press.) 8s. 6d.

This book is the work of a distinguished American theologian, who describes appreciatively and sympathetically the main streams of thought in the heterogeneous world of English theology. It is difficult for an Englishman to be completely impartial, and it is therefore probably easier for an outsider, who has read extensively, to assess accurately and dispassionately the various trends in our country. Besides a résumé of these factors, there are illuminating discussions of such ecclesiastics as Inge, Streeter, and Temple.

The writer has an ingrained antipathy towards Calvinism and Barthianism. This prejudice causes him to minimize or ignore

the reviving influence of reformed theology in this country. It is a shock to find Augustinianism described as "irrationalism and immoralism." This vehement hatred mars an otherwise creditable production.

S. BARTON BABBAGE.

#### FATHERS AND HERETICS.

*By I. L. Prestige. (S.P.C.K.) 12s. 6d.*

This book, the Bampton Lectures for 1940, is both a great and a delightful book. Its main body consists of six lectures on the faith of the formulative period of the Church's life, each deriving from a study of the life work of a great Christian thinker. Three, Callestus, Athanasius and Cyril, are fathers: three, Origen, Apollinaris and Nestorius, heretics. Not the least attractive feature of his work is that Dr. Prestige is at his best in presenting the thought of those condemned for heresy—in two instances wrongly. Nothing could be more felicitous than his judgment on Origen. "Origen is the greatest of that happily small company of saints, who having lived and died in grace, suffered sentence of expulsion from the Church on earth after they have already entered into the joy of their Lord." The whole book is lit up with such passages, together with a wealth of epigram, metaphor and illustration which makes this, a serious theological work indeed, a joy to read. It even passes the test of being read aloud which is not conspicuously true of most Bampton lectures.

The method followed is to tell the life story of each of the selected theologians against the background of contemporary thought and event, to give an account of the main theme which the father or heretic grappled with, and then to discuss it afresh as an integral part of the Church's faith. It is difficult to decide which section of each lecture is most effective. Dr. Prestige is an authority on patristic thought and moves with that ease and sureness which mark a great scholar. Consequently his brief biographies are astonishingly alive; to read them is to know the men. Especially is this true of the essay on Origen for whom the writer has almost unbounded admiration. The reader is thus carried naturally and with sympathetic understanding to the consideration of the theme discussed, and here the outstanding characteristic of the book is its fairness and balance. Nestorius is vindicated from the charge of Nestorianism; indeed the formula of Chalcedon is recognized to be, as Nestorius himself claimed, the vindication of his position, and the safeguard of that Antiochene emphasis on the reality of our Lord's manhood which we so value to-day. Yet in his next chapter on Cyril, Dr. Prestige carries one with him to an even deeper appreciation of the Alexandrine position. That he can do this in the context of a clear recognition of Cyril's unlovable character is an index of his sureness of theological touch. Attention may be drawn to two conclusions reached in the third sections of these essays. The formula of Chalcedon can seldom have

received such rough treatment from so catholically-minded a theologian. "At best, Jesus Christ disappears in the smoke-screen of the two-nature philosophy. Formalism triumphs, and the living figure of the evangelical Redeemer is desiccated to a logical mummy . . . The monophysites were horrified by the barren intellectual desert into which the gateway of Chalcedon opened, and fought raggedly but persistently to gain a more realistic outlet for Christology." That such a passage could be written is proof enough that Dr. Prestige is no hide-bound "traditionalist" in the sense of that word which he is at such pains to eradicate. Of wider importance is his application of the lessons of the early Christian centuries to the present day. He is convinced that only theological solutions of our present difficulties are worth having, and that these can only be reached in an atmosphere of sympathetic understanding of the other side and a real attempt to grasp the true emphasis underlying its often misunderstood phraseology. He might have added that in our own day a formula may be as dangerous a solution as was that of Chalcedon to the seemingly conflictory insights into the truth of Antioch and Alexandria.

The six essays have an Introduction and an Epilogue. The latter on "Devotion to the Sacred Humanity" is admittedly a sketch. It is interesting and important but shows Dr. Prestige to be less at home among the Reformers than among the Fathers. The Prologue on Tradition is much more important. It is a careful, and in many ways fresh, exposition of the meaning of that much misunderstood term. And yet it is not entirely satisfactory. If it is the duty of the Church to teach, it is the privilege of the Bible to prove. This is amplified, for example, by a quotation from St. Basil. "This does not satisfy me, that it is the tradition of the fathers: they, too, followed the sense of scripture, taking their principles from those passages which I have just quoted to you from Scripture." And yet again, "Of the subjects of conviction and preaching maintained in the Church our possession of some is derived from written teaching, but our reception of others comes by private transmission from the apostles' tradition: both these kind have the same force for religion." Dr. Prestige is conspicuously fair. After enumerating from Basil a list of such unwritten traditions he adds, "That we should be less ready than he was to ascribe them all to the actual ordinance of the apostles," and yet insists that fundamentally Basil is right. A review is no place for a full discussion of the difficulties involved here, even were the reviewer competent to enter upon it. But the point may be made that such an exposition of the Catholic standpoint makes it all the more incumbent on Evangelicals to think out clearly their own position.

D. E. W. H.

#### UNDER FOUR TUDORS

*Edith Weir Perry. (George Allen & Unwin Ltd.). 12s. 6d.*

It is no disparagement of the greatness of Archbishop Parker to admit that in part at least his greatness was thrust upon him. His natural disposition was for the life of a scholar, and had he been

allowed to determine and run his course it might have ended in the Master's Lodge at Corpus Christi College, Cambridge. The fortunes of his times compelled him to relinquish the life that he loved, and, later compelled him again to undertake responsibilities from which even the man of action might well have shrunk. It was the supreme task of his life to give a more settled character and direction to a Church emerging from days of passion and persecution, and that called for sympathy and forbearance more than for the weird qualities of spectacular leadership. Sympathy and forbearance Parker had in plenty, with the horror of extremes that seems almost peculiarly at home in Lambeth. But they are not the qualities about which it is easy to be most eloquent or enthusiastic. In consequence, Parker was generally left the impression that he was, even in his greatest moments, a somewhat uneasy and embarrassed person and less than justice has been done to him. Further, the partisan compels attention; but the man of moderating influence, such as Parker essentially was, must be sought out.

Mrs. Perry set herself to discover the real Matthew Parker—partly because of his historic importance as "the vital link" in the continuity of the reformed English Church, and perhaps even more because she suspected that she might resurrect a gracious personality. She is to be credited with a real measure of success. It was more than a merely romantic intuition which led her to choose as the background of her study the personal relationship between Matthew and Margaret Parker. That relationship provided the one element of continuity in a life unhappily subject to change, change which at times took on the nature of violence. Here, in more than the obvious sense, Parker was "at home." And that naturalness has served Mrs. Perry's purpose very well indeed.

It is improbable that the competent historian will find much that is new in this study of Archbishop Parker. Further, it would not be unfair to question her seeming conclusions on certain points of Church history. A pardonable enthusiasm for Parker would appear at times to mislead her into regarding him as the final formative influence in the Reformation Settlement. Occasional statements, of doctrinal concern, suffer from a clumsy vagueness—"The very ancient doctrines of the Real Presence" is a good example. But our authoress might not unfairly plead that these, even if the objection be sustained, are but incidental to her purpose. She had no easy task, and some of the more fascinating problems which confronted her remain, from lack of evidence, unsolved. Of these the most tantalizing is that of Parker's retreat and obscurity during the evil days of Queen Mary's reign. But no one, unless he be a scholar, can read *Under Four Tudors* without the reward of an intimate appreciation of a great Archbishop and of the disturbed but thrilling times through which he lived.

T. W. I.