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## REVIEWS OF BOOKS.

THE SIXTEENTH CENTURY. By Sir Charles Oman. *Methuen*.  
10s. 6d.

Sir Charles Oman, Regius Professor of Modern History in Oxford, tells us, in his Preface to this book, that he is "profoundly averse to formulating philosophies of history," and to working out "theories of evolution." This statement alone is enough to tempt many readers to turn to his pages. For it is well known that he stands in the very front rank of our modern historians, a man of vast erudition, and a brilliant writer. When one, who has devoted his whole life to historical study, frankly confesses his aversion to "philosophies of history," there is an instinctive tendency to trust his guidance. We shall expect to find that "facts" will not be forced to suit "preconceived impressions," and we shall not be disappointed. On the other hand, we shall expect a wide range of research will have left on so cultivated a mind general impressions profoundly valuable and interesting to average readers of culture, and again we shall not be disappointed. Those who have had the pleasure of perusing Sir C. Oman's *Things I Have Seen*, will know that he has singular gifts of observation and of telling us what he has observed. These gifts constitute him a guide of peculiar value to all who wish to know the truth about the sixteenth century, which he aptly calls "a wonderful time"—wonderful, and of inexhaustible interest to all patriotic Englishmen and all loyal members of the Church of England. To see that century with Sir Charles for our cicerone is a rare intellectual treat.

We begin, then, with a chapter on "looking forward and looking back," on "historical perspective," as Sir Charles aptly calls it. "The moment that man begins to think about something more than the passing troubles of his daily life, and starts consciously or unconsciously to reflect about himself and his neighbours, their ends and their objects, their past and future, he has begun to look at things in perspective. And when he extends his survey so as to draw deductions from what he knows of the past records of his family, his tribe, his nation, or the neighbouring tribes and nations, he is beginning to look at the world in *historical perspective*." So we are invited to remember how this perspective has been gloomy to men in various ages, and in others full of hope and sunshine. To the Pagan at the beginning of the fifth century the breakdown of old culture and old moralities synchronised with the ruin of the defences of the civilised world before barbarian inroads. To him it was an age of gloom impenetrable. Again, when Christianity had conquered paganism, how overwhelming was the apparent catastrophe, as the borders of Christendom shrank before barbarian and Mohammedan invasions. On the other hand, what new hopes attended the Renaissance of the eleventh century, what an outburst of Christian zeal culminating in the Crusades, what anticipations of the revival of learning in the first days of scholasticism. Yet

hope revived, as it seemed only to die down again, when the Papacy, in bondage to France, and in schism, lost all moral value, and the Holy Roman Empire proved to be a rotten reed in face of Turkish invasions of Europe.

In the fifteenth century the historical perspective was profoundly depressing—a theme which Sir Charles illustrates with great vigour in his second and third chapters. “The unhappy year, August 1492–August 1493, marks the juxtaposition of the worst of the Pontiffs—Alexander VI—and the weakest of the Emperors—Frederick III. From whence was hope to come? The old ideals were worn out after four centuries of internecine conflict between the successors of St. Peter and the successors of Charlemagne. From what source were new ideals to be derived? . . . The fifteenth century was a thoroughly demoralized age. I know of no period so poor of good men of mark, and as full of bad ones. The secular historian thinks of it as the age of Louis XI of France and Richard III of England, just as the ecclesiastical historian thinks of it as the age of John XXIII and Alexander VI. It produces hardly a figure of appealing interest save John Huss, Joan of Arc, and Girolamo Savonarola—and it burnt all three, after trials which were a disgrace to spiritual and lay authority in equal measure.”

Sir Charles goes on to tell of the pessimistic prognostications which were the natural outcome of living in an age when evil triumphed and goodness was trodden under foot. Men naturally turned to think of the end of the world as the only possible solution of the miseries of mankind. “What was there to hope for? Enthusiasms were all worked out, no spiritual initiative was left. Men felt the blankness of the outlook everywhere. The Dance of Death which Dürer drew was a typical expression of the spirit of the age.” So also was *The Shepherd's Calendar*, one of the most popular and widely circulated books of the fifteenth century. Its appalling realism in its pictures of Purgatory convey an indelible impression of the despair that had settled on the world.

“But turn on a few years,” continues Sir Charles, “and from the perspective of the ordinary man we are no longer at the end of a feeble and moribund Christendom, but at the start of a new and vigorous age, full of explosive ideals, moral, cultural, philosophical, social, religious. The change is complete and astounding, and the foundations of the modern ways of thought have been laid, while the ‘Seven Ages’ in the depressing series have dropped out of men’s conception of the Universe. A new visualisation of the world had begun.” With a wealth of illustration which none but a trained historian could command Sir Charles develops this theme, pointing out some of the consequences of the astronomical and geographical discoveries that were revolutionising man’s conception of the Universe. From these illustrations he passes on to “one most notable change . . . the growth of the importance of the layman specialist in all spheres of life.” Embassies begin to be conducted by laymen, not by Bishops. The whole administrative system of governments passes from clerical to lay hands. Wolsey in England, Adrian in Spain,

Du Prat in France, Lung in Germany, are succeeded, if not at once, yet before long, by laymen. A clerical Chancellor becomes as extinct in the political world as the dodo in the natural. Another product of the sixteenth century is the literary layman ; in recounting the names and achievements of such laymen Sir Charles thoroughly enjoys himself. He does not, however, connect with this change one of its principal causes—the new conception of a religious Life, which was among the chief revolutions of the sixteenth century, and specially attributable to the teaching of Calvin. Up to the sixteenth century “ religion ” was a vocation, we might almost say the only vocation. The Reformers taught the world that religion should pervade every vocation, and should be the guide and mainspring of all. Erasmus wrote to Colet, telling him how he had tried, without success, to persuade a graduate at Cambridge that he might serve God as truly by accepting the post of Surmaster at St. Paul’s school as by entering a monastery. It is, of course, not pretended that all laymen realised the conception of the Reformer, or understood what was involved in the priesthood of the laity. But it is beyond question that the Reformation effectually and permanently altered the relative positions of priest and layman, even in countries which continued to be unreformed.

The chapters which follow on “ tendencies and individuals ” contain most fresh and interesting estimates of the rulers of the sixteenth century, the Popes and the Kings of France, of Charles V and Philip of Spain, of Henry VIII, of Gustavus Vasa, of Elizabeth and of Catherine de Medici. The whole treatment of these characters is in keeping with the historical perspective, the spirit of optimism that pervaded the latter part of the sixteenth century and the whole of the seventeenth. Naturally readers of these pages will not accept all Sir Charles’s estimates of the sovereigns and statesmen whom he discusses. Nor would he wish them to do so. More than once the writer of this article has found himself in disagreement. But he has always been interested. From among the passages valuable, because they set us thinking, the following seems to be specially noteworthy :

“ It is marvellous that there were many who took the hard road to the stake, rather than that there were many others who took the easy road of submission. Wherefore let us not be too severe in our judgement on William Cecil and his fellows of the Council, who went to Mass in the reign of Mary. Or on Cranmer for his shifts and hesitations before he took the final plunge and recanted his penultimate recantation. Despite of many conformists in hard times, both from those of the old faith and those of the new, I am under the impression that the moral fibre of the nation had vastly improved since the fifteenth century. The proportion of Lollards who recanted under the Lancastrian persecutions is immensely greater than that of either the Catholics or Protestants who, when brought to the last trial, failed to keep their troth. This was specially true of the clergy : friars and Jesuits went to the gallows, Protestant preachers to the stake, with a good grace and

splendid confidence, when their party was out of power. I imagine that this was due to the new spirit of the sixteenth century. The lethargy of the Middle Ages was over, and men braced themselves up to face the hard duty imposed by conscience and a sense of moral obligation. The opportunists were, no doubt, still in the majority, but it is not the opportunists who set the spirit of the time, though they may have to fall in with its waves of change. So Martin Luther's 'Here I stand: I can do no otherwise: God help me' at Worms, or Thomas More's 'I pray God preserve me in my just opinion even to death,' are the things that counted in history."

Such a passage as this conveys the spirit that makes Sir Charles Oman's book pre-eminently worth reading, even though we do not accept all his conclusions. "It is not the opportunists who set the spirit of the time" are words to be remembered in an age of pacificism in Church and State. We thank Sir Charles Oman for them and for a most delightful and instructive historical study.

E. A. KNOX, Bishop.

P.S.—The three concluding chapters, which we have not space to discuss, are not the least valuable.

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CATHOLICISM IN ENGLAND, 1535-1935. By David Mathew, Litt.D.  
*Longmans.* 9s.

This is an interesting and useful work, lightly and brightly written, containing a lot of information of the life of the Roman Catholic minority in England from Tudor times. The book is entirely without references to authorities. A short biographical notice mentions some printed sources such as the *Register of Sir Thomas Butler*, and some unprinted—the Norfolk MSS. at Arundel. It is distinctly partisan, for it passes lightly over the Spanish Armada, the Bull of Pope Pius against Elizabeth (1570) excommunicating "the pretended queen of England," and ordering her subjects no longer to obey her mandates or laws. It says nothing of Gregory XIII's answer to some English Roman Catholics who had applied for absolution if they murdered Elizabeth, December 12, 1580 (letter from the Cardinal of Como containing the Pope's answer). "Whosoever sends her out of the world not only does not sin but gains merit." It was to Spain that these "Recusants," as the Roman Catholics were then called, looked for the restoration of the Roman Ritual; they pleaded with King and Pope for the invasion of England. But when the Armada was signally defeated the patriotic spirit of many revived, and they rejoiced in a national deliverance even if their religious hopes were shattered. Even Cardinal Allen, who encouraged Philip while he slanged Elizabeth, "that woman hated by God and man," as he described her, was completely changed by the defeat of the Armada. His natural love for his country which he had tried to kill awoke at last, and he intervened to save many of his "heretical" countrymen in Rome from the horrors of the Inquisition. Dr. Mathew, however, says nothing

about this. Now Mary burned, from 1555-8, some 260 persons, including an archbishop, several bishops, many clergy and women, for not believing in transubstantiation—that was for heresy, for obeying the dictates of their conscience and reason. On the other hand, in Elizabeth's reign it was for treason that people suffered. The executions began after the Pope's (Pius V) Bull (1570) against the pretended queen of England, enumerating her crimes, excommunicating her and releasing her subjects from their allegiance. He had given his blessing to the Rebellion in the North of England. The Bull was full of legal flaws. Pope Pius IV had recognised her as queen, had tried to open diplomatic conversations with her. It was also false to charge her with declaring herself "supreme head of the Church in all England," after she had repudiated the title.

Dr. Mathew (p. 46) estimates that between 1581 and 1588 at least 64 priests, 18 laymen and 2 laywomen were put to death. But generally speaking, the repressive measures of Elizabeth's reign were caused not by religious views which she had determined to crush, but by political expediency and considerations for the personal safety of the Queen whose life was threatened continually by Roman Catholics. Dr. Mathew says: "It was not so much a direct struggle between opposed religions . . . the conflict was rather between the values of the new Elizabethan world and the Christocentric(!) standards of the old religion." The popes surely cannot be said to have shown such standards in Elizabeth's reign, if ever. It is hard to accept this statement of Dr. Mathew with regard to the Babington Plot (1586) that "*the government naturally fostered this plot* as they would any other form of disaffection which they could keep under control" (p. 45), or another statement with regard to the Gunpowder Plot—"it seems most improbable that Government agents were not aware of the plans in their early stages and very likely that agents cultivated the 'practice'" (p. 64). John Ballard, a Roman priest, Mendoza, the Spanish Ambassador, and Philip II—all were involved in the former plot to assassinate Elizabeth. It is absurd to charge Walsingham with fostering it. . . . The Gunpowder Plot—it is as well known as anything in history, that it was discovered through an anonymous letter to Lord Mounteagle, which King James alone could explain, as his father had been blown up by Bothwell. The hatred and dread of the power of Rome and the Inquisition which the Armada was to have set up in England—the "Inquisition of heretical pravity" which had tortured and burned to death many English subjects in Italy and Spain—lived long in the hearts of the English. The Popish Plot was the outcome of it. The hatred of everything Roman was so strong in the English that Nell Gwynn, who was taken by the crowd for one of Charles's French ladies, had to cry out, "I am the protestant whore," to save herself. The Jacobite rising of 1745 was free from all taint of Romanism; Prince Charles Edward had become a member of the Church of England before he claimed the throne. The Irish Rebellion did not improve this feeling. But since the emancipation of the Roman Catholics was carried through largely as a result of

Protestant backing, the feeling of mutual toleration has grown and spread widely among all the educated classes at any rate. This book, which throws a light upon the inner life of members of the Roman Church in England—its title itself is a challenge—may be read by anyone. Dr. Mathew has a story and tells it well. Incidentally while relating the progress of his religion in England he throws a sidelight on the development of the country, in which his co-religionists have taken part. He does not fail to mention the converts the Oxford Movement brought to the Roman Church. This review is rather sketchy. It is so difficult to review a book written from a different standpoint from one's own. Anyhow, this reviewer can recommend it without prejudice to those who desire to know something of their Roman Catholic countrymen, what they schemed, attempted, plotted, endured, wrought and achieved, even though many of the happenings related and persons discussed can be very differently explained. A great deal of valuable matter bearing on Elizabeth's reign may be found in A. O. Meyers' *England and the Catholic Church under Queen Elizabeth* (Kegan Paul, 1916), which contains copies of important letters from the popes.

F. R. M. H.

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EDWARD STUART TALBOT, 1844-1934. By Gwendolen Stephenson.  
*Society for Promoting Christian Knowledge.* 10s. 6d. net.

Bishop Talbot held for many years an influential place in the life of the Church of England. He owed it not only to his personal qualities but to the environment of his life and to some of those with whom he was most intimately associated. He was at Oxford during the period when the Tractarian influences were developing strength and he was associated with the group of men who gave Tractarianism a new impulse in the publication of *Lux Mundi*. Among the chief of them were Charles Gore and Scott-Holland. These three contrived to give the teaching of the Oxford Movement a strong hold on the University and through it to spread the distinctive doctrines of the Movement in clerical circles throughout the country. Talbot was a fervent Tractarian, and his endeavour throughout his life was to make the Movement dominant in the Church of England. His biographer says: "Talbot was, as he always gratefully acknowledged, a son of the Oxford Movement. From childhood and youth nurtured in the Tractarian tradition, he passed to the Headship of a College which was founded not only as a memorial to a dead hero of the Movement, but with the direct object of carrying on its teaching to future generations." At Keble, at Leeds, and later in his episcopate he was faithful to his aim and was able to use the great influence which he acquired for the prosecution of his object. In his earlier days he was affected by the stiff rigidity of the Tractarian outlook. This was shown in his attitude towards Nonconformists. He refused, in 1899, to take part in the centenary of the Sunday School Society founded by Rowland Hill to which he was invited in very cordial terms by the Rev. F. B. Meyer, the Minister of Christ Church, Westminster Bridge Road.

His attitude, however, changed somewhat after the Edinburgh Missionary Conference in 1910, when he was brought into close contact with many of the leaders of the non-Episcopal Churches. In later life also he had reason to express his anxiety at the Rome-ward developments of Anglo-Catholicism. He wrote: "One does feel the immense trust of a Catholicism, such as it was given to our forebears to secure for us, and the urgent duty of seeing that we are *Catholic* in worship, and faith and discipline. That was what fired the enthusiasm and shaped the piety of the generation to which I owe everything. Conceive then the interest, *deeply* tinged with anxiety, with which I watch the Anglo-Catholic developments of the present day." The misuse of the term Catholic was due to Tractarian theories, and the natural developments to which this misuse led were in a Romeward direction of which the Bishop felt compelled more than once to express his strong disapproval.

As a Bishop he could not fail to recognise the good work that was done by many of the Evangelical clergy in his diocese and he appointed some of them to honorary canonries in the cathedral, but it was nevertheless true that in the case of Southwark his influence succeeded in turning a diocese which was once Evangelical into an Anglo-Catholic stronghold. When his successor was being appointed he wrote to the Prime Minister that a "modern-minded man" was needed, and he added: "The younger Evangelicals fall in heartily under such a rule. I had with me the other day one of our finest young men of this sort, trusted curate of one of our typical Evangelical churches; and he told me how little at ease he and others felt with the older Evangelical and Protestant men. This is typical. It is important that I should say this, as this had once the character of being an Evangelical diocese. And it might be represented to you that it *is* this, though its natural course has been suspended by fifteen years' tyranny under me."

As a faithful exponent of a Tractarianism which is already old-fashioned he played a remarkable part, but Anglo-Catholicism has long gone beyond the type of "Catholicism" which he and Gore maintained. They failed to see the obvious developments of the theories which they held and they were unable to restrain the younger men who pushed their teaching to its logical conclusions. There can be nothing but admiration for the deep spirituality of his character, and his efforts to deepen the spiritual life of all sections of the Church.

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THE MONKS OF ATHOS. By R. M. Dawkins, M.A., F.B.A., *Geo. Allen & Unwin, Ltd.* Pp. 408. 15s. net.

The author of this book was formerly Director of the British School of Archæology at Athens and is now Professor of Byzantine and Modern Greek at Oxford. He has four times visited the monasteries of Athos, and he brings to these pages his enthusiastic sympathy with the monks of Athos and the religion they profess. The more valuable half of the book is the first. The description of the geography of the famous peninsula, illustrated by a careful map,



the sketch of the Athonian monk, the picture of the early history of the Mountain and its contact with outside history, and some (rather involved at times) explanations of the differing Athonic communities, are useful. The book will be good for reference. We learn the difference between cœnobitic monasteries (practising the common life) and idiorrhhythmic monasteries (of easier life), and between monasteries proper and *sketes* (mainly cœnobitic). There is, however, comparatively little about the liturgical life of the communities—that does not seem to have greatly interested the learned author—and nothing at all about the architectural features of the peninsula or the higher artistic attainments of its inhabitants. It is the weird rather than the beautiful that attracts the author when he is dealing with man and man's handiwork (although he is not unsusceptible to beauty of nature), and if we may draw a fair conclusion from his omissions and references there is no indication of any kind of learning calculated to serve God or help mankind. Later in the book the author becomes engrossed in the superstitions and legends of the peninsula and its communities, largely centred in its icons and legends affecting them. He shows no want of sympathy, is ingenious in his discovery of reasons for legends, and eager to trace resemblances indicative of a common origin for the legends of the different icons or various communities. There are several good plates and some sketches. But we confess to being unutterably bored by the puerility of most of the legends, and are left with the feeling that the picture is of a state of life and standard of religious conception that is not only distressingly backward but also painfully retrograde. Much may be forgiven to those who carry the marks of the Turkish oppressor on their minds and souls; but it is easy to understand that such a presentment of Christianity has been of so little power either to witness or to evangelise; and we are driven to the conclusion that the professing Christianity of the Near East is in as urgent need of evangelisation as its Islamic environment. Perhaps this may be the true lesson of the book. But the labour involved in its compilation must have been great; and it is markedly the product of thorough investigation and patient study in the by-ways of the *Ægean*. When all is said and done there remains a problem of Near Eastern Christianity that has not yet been solved: and is not likely to be solved either by those who take "the Orthodox" at their own valuation, or by those who go entirely to the opposite extreme. Such a book as this must make a thoughtful English Churchman very uneasy.

A. M.

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MODERN GOVERNMENT "AS A BUSY-BODY IN OTHER MEN'S MATTERS." By E. J. P. Benn. London: G. Allen & Unwin. Price 6s.

It is just over half a century ago that Herbert Spencer published a little volume, containing four essays, entitled *The Man versus the State*. The very title was suggestive, and provocative; but it is safe to say that Spencer never did a better bit of work than

what was contained in that book. It is interesting to read it, to-day, in the light of what has happened since the year 1884. That his forecasts were, in the main, correct, modern history has made only too clear. In Germany, in Russia, in Italy—and perhaps elsewhere—the “man” has been swallowed up in the “state”, and, in the process, human liberty has been almost lost. Things have not, indeed, got to such a pass in England, but it cannot be denied that every year has seen some encroachment or other on the “liberty of the subject”—a phrase often in the mouths of men, it is true, despite the fact that this very liberty is being curtailed by the inroads of officialism. *All* repressive or inquisitorial government tends to be bad, in the long run; but (human nature being what it is), some form of government is a necessity; the less, however, we have of it—for coercion is involved in the notion—the better. Mr. Benn’s book runs, in part, on Spencerian lines; the author’s contention being that the power of modern bureaucracy is almost sure to enslave in the “sacred name of democracy”. Of old the object of the Governed was to put something *into* the state; nowadays it is to get something *out*. Mr. Benn admits that the nation is, in many directions, still sound; but we are, unconsciously, living on the capital laid up by past generations of liberty-loving Englishmen, and we are not where we were before the Governmental machine began to move in the direction of State Socialism. Too many people (mostly ignorant or thoughtless), regard the Government as a sort of Universal provider; that is wrong in practice; its function should be to diminish trouble, not to amass legislative enactments that infringe a rightful freedom. The Lord Chief Justice, in a very useful book, warned us of this not so long since; he had marked how the bureaucrat exists to interfere with a man’s liberty of action—which is, however, dignified by the word Reform. Nowhere is the trend of the Socialistic movement so clearly seen as in the Civil Service, which has become a new governing class *within* a governing class. Only the Courts of Law, nowadays, are left to protect the individual from State encroachments. The worst of it is that Conservatives have followed the lead of Socialists; they pillage their foemen’s treasury, yet still call themselves Conservatives. Mr. Benn deals with all these matters, and with many others of vital consequence—e.g. the failure of the recent housing-policy, the folly of fixing prices and imposing “quotas”, the way in which moral and religious restraints are gradually giving way to political and economic restraints. And he calls—rightly—for the moralisation of politics, a thing without which the commonwealth cannot be healthy. Such teaching is old, but never more needed than now. We hope Mr. Benn’s book will be widely read, and, in conjunction with it, Spencer’s work already mentioned. They should be found in every public library.

E. H. BLAKENEY.

ROMAN CATHOLICISM AND FREEDOM. By C. J. Cadoux, D.D.,  
 Professor of Church History, Mansfield College, Oxford.  
 London: *Independent Press*. Price 5s.

This is one of the most important books that we have seen for a long time. The questions it deals with are of no transient importance, nor of any mere archaeological interest; they are living and active to-day. Hence the book, to use Bacon's words, "comes home to men's business and bosoms." That it will be abused by the Roman Catholic press, sneered at by "superior persons", and roughly handled by our Bellocs and Chestertons, is only what might be expected. Nor will this signify much; what we fear is that the book, being quite unanswerable in its main contentions, will be suppressed as far as possible. It is the function of the Press, too often, to *suppress*, wherever the propagandist methods of Romanism are challenged. Undoubtedly Professor Cadoux has flung down his gage into the controversial arena, and he has written a book which ought not, and indeed cannot, be overlooked by those who desire to acquaint themselves with things as they are, and not merely as they would like them to be. After a brief Introduction headed "A case for vigilance," we are taken on to Chapter I, "The Roman record for the nineteenth century." The evidence is carefully set out. Next comes a chapter, "Were the Protestants as bad?" Historically, it is interesting enough, but perhaps it is more open to criticism than anything in the volume. The heading of Chapter III is also in interrogative form, "Would Rome persecute now?" Inherently this is more than probable, for the Papal Church has never repented of her past iniquities; and the only reason that she does not apply the screw to heretics to-day is that the secular forces of the day are one too many for her. When she gets a chance—and she does, now and again, as Dr. Cadoux very clearly indicates—that "Mistress and Mother of all Churches" is perfectly ready to apply that screw. But we may console ourselves by the thought that it is extremely unlikely that the State—here or elsewhere—will ever again give the Vatican a free hand. Chapter IV discusses (and most ably) the apologetic for persecution; Roman Catholic priests, professors, and propagandists will find it uncommonly hard to confute Dr. Cadoux, despite their well-known skill in manipulating facts of history to square with their ecclesiastical theories. Lastly, we come to the most important chapter of all, on Roman propaganda to-day. It is an astonishing record, yet we find amiable people (not all incompetent) who appear perfectly indifferent to what is going on, patently or latently. Consider the use these astute, but none too scrupulous, propagandists make of broadcasting, as of the Press (see pp. 139 *sqq.*). That this sort of thing is accomplished with skill, and tact, makes it all the more incumbent upon Protestants to be alert, for the price of religious freedom, as of all freedom, is perpetual vigilance. We may, and often do, love individual Romanists, many of whom are the salt of the earth; but the system they are pledged to support—with this indeed no wise Protestant can ever make terms.

That Dr. Cadoux's arresting and carefully thought out volume will create controversy and arouse bitter opposition is not unlikely; that it will be readily answered is hardly possible. And for that very reason, as Dr. Cadoux perfectly well understands, every effort will be made to smother the book, not indeed by open attack, but by that most effective of weapons, silence. All we can say is that we have never read a more effective bit of criticism; we put it alongside of Salmon's *Infallibility of the Church*, Janus's *The Pope and the Council*, and Dr. G. G. Coulton's admirable work on Papal Infallibility. No higher praise could be given.

E. H. B.

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THE BIBLE GUIDE BOOK. Arranged by Mary Entwistle.  
S.C.M. Press. 6s. net.

The publication of this useful volume has come at a time when there is a strong desire amongst Sunday School teachers to know more of their Bibles. The questioning minds of many children to-day very often place Day as well as Sunday School teachers in the position of wishing that they had more time for study. In some cases, pressure of everyday duties causes those who have charge of the young to long for a short cut to general knowledge of the Bible—Miss Mary Entwistle has come to the rescue of such folk.

The book is well arranged, and with its Index of Biblical references, and General Index, is a great time-saver for the busy worker. Sections might well be read aloud to Bible Classes and Senior Scholars as they study the Word of God. The six divisions of the work are as follows: (i) The Land of the Bible—dealing with the geography and natural history. (ii) Life in Palestine in Bible Times—gives details of dwellings, dress, food, occupations, games, education. The section devoted to explanations of money, weights, and measures is very instructive. (iii) Times and Seasons—as the title suggests, this division is concerned with seed-time and harvest, and the feasts of the Jewish year. (iv) Religion and Religious Leaders—This is a useful survey of Bible History concerned with the religious life of its peoples. (v) Under the title "Rulers" we are given the most helpful section of all. It provides a bird's-eye-view of the method of government, not only in Old and New Testament days, but between the Testaments. Most interesting to read because of its picturesque and clear presentation, this part, occupying 18 pages, will do much for students in fixing the historical sections of the Bible in their minds. (vi) is called "Time Chart of the Books of the Bible." Miss Entwistle's note at the beginning reminds us that there is a division of opinion as to many of the dates of the Books.

Turning to her Bibliography, she tells us that detailed bibliographies are included in The Teachers' Commentary, and that only a few general books are mentioned by her. It is a matter of surprise and disappointment that many well-known, reliable works on this important subject are missing from her lists. The works of Eder-

sheim, Cunningham Geikie, Neil, Thompson and Tristram should surely have found places!

The general appearance of the book, with its artistic dust cover and splendid inner-cover maps, is good. The reader may be very disappointed in the pages of illustrations—as thumb-nail sketches interspersed among the letterpress they would have served well. Assembled in pages, their proportions are incorrect. On page 143 there is a striking example of this—the minute drawing of the Tabernacle looks foolish between the Candlesticks, and suggests that the blocks from some other work have been made use of. Is it too much to hope that in later editions some good photographs and stronger line drawings may appear? Uniform spelling of names is helpful, e.g. Nablus or Nablous, but not both. “Bethany and Hebron” on page 73 should read “Bethlehem and Hebron.”

It would be good to see a cheaper edition of this valuable work, one day. To the vast army of earnest students of the Bible a six-shilling volume is a prohibitive price. May *The Bible Guide Book* have started out on a long and successful journey.

D. M. G.

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THE OLD TESTAMENT: A REINTERPRETATION. By Stanley A. Cook, Litt.D. *Heffer, Cambridge*, and S.P.C.K. Pp. xiii + 265. 7s. 6d. net.

During the last few years it has seemed to many of us to have become an increasingly common experience to hear people, laymen, and not seldom ministers of Religion also, decrying, deploring or depreciating the Old Testament as a whole. Some people go so far as almost to boast that they have eliminated it from their scheme of things. Yet, surely, it is a fact that every serious student of the New Testament needs the Old Testament; and, moreover, the Old Testament contains teaching about God Himself which even the New Testament does not surpass.

We venture to maintain that no one who has availed himself of such a volume as Dr. Cook's could despise the Old Testament. “A Christendom scarcely able to live up to its highest ideals cannot condemn the rude standards and outspokenness of ancient peoples who were below their best. The Old Testament is a record of very human folk” (p. 102). And again the writer fixes upon a correct principle when in the Introduction (p. vii) he says that it is not God who in the course of ages has changed, but it is men's conceptions of Him. “I am the LORD, I change not,” is true for all time.

Or again, take the writer's analysis of the Prophets' theory of Religion. “The gulf between *this* world and that inner world—the latter being the more real to them—could only be bridged by God's intervention or interposition; He takes the first step. Thus the prophets laid the foundation of a religious philosophy that would bring the supersensuous and the world of Space and Time within the same focus” (p. 189).

Few men possess Dr. Cook's equipment—Semitic Languages,

Epigraphy, Archæology, History upon a broad plain. One of his earliest studies was *A Glossary of Aramaic Inscriptions*; for years he was Editor of the *Palestine Exploration Fund Quarterly* and, of course, his work as Editor of and contributor to the *Cambridge Ancient History* is well known. And his "Criticism" is more than these and other facts would of themselves suggest. Technical equipment is accompanied by spiritual insight: cf., for example, his appreciation: "One and the same profoundly religious spirit pervades practically the whole of the Old Testament and unites it with the New Testament."

The volume is based upon the general Critical position, but it is written with a tolerance and a graciousness and a readiness to make available to the reader points of view not shared by the writer himself (e.g. that of the Jesuit Lagrange, of Garstang or of Yahuda).

In four pages Professor Cook is able to throw light upon the English Bible in a way as to be new even to men who are tolerable readers of the Hebrew text (pp. 105-108). "One could speak of a '[very] David' (Ezek. xxxiv. 23), or 'Elijah' (Mal. iv. 5)." A "house" is, rather, a "household" (Gen. vii. 1, etc.) . . . and "for ever" (*lě'ōlām*) means "permanently" rather than "eternally." The Oriental finds it difficult to think except aloud. Hence God's purpose is generally expressed in His own words (Gen. xviii. 20 f.).

Dr. Cook's chapter on the Prophets, like all else in the book, is concise and clear. A century ago the Regius Professor of Hebrew, Dr. Lee, wrote a book upon Prophecy almost without reference to Amos, Hosea, Micah and Isaiah. Daniel and his predictions dominated the minds of all men. The present Professor, of course, recognises the predictive element in Hebrew prophecy (who could not?), but "the supposition that Prophecy is merely or even mainly Prediction is misleading." The fact is the Prophets point both backward and forward. The Prophets come before us as "great creative figures" (p. 166).

Forty pages of Chronological Summary, of Bibliographical Notes and of full Indexes bring the volume to a close.

R. S. C.

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THE CATHOLIC REGENERATION OF THE CHURCH OF ENGLAND. By Paula Schaefer. Translated from the German by Ethel Talbot Scheffauer. *Williams & Norgate, Ltd.* 10s. 6d. net.

Although this book is described on the jacket as neither a partisan eulogy nor a coldly indifferent historical report we can only describe it as one of the most perverse misrepresentations that it would be possible to produce of an important period in the history of the English Church. German authors are credited with being *echt gründlich* in their treatment of the subjects with which they deal, and the same may be said of their errors when they start on wrong lines of interpretation. The author's preface indicates the sentimentalism that has influenced her in her own religious outlook,

and she plaintively tells us that if the South Indian scheme should be put into practice in its present form the Church will cease to be a Catholic body, and she will succumb to the temptation to go to the Church of Rome. This indicates the misuse of the term "Catholic" that pervades the whole volume, even in its opening historical account leading up to the actual Tractarian Movement. It is in keeping with this outlook that the Thirty-nine Articles are said to have "a certain currency to this day," but they are to be interpreted according to the Prayer Book and not vice versa. There is a curious jumble in endeavouring to associate Hooker with Laud, and the extreme school of Anglicans. Every hint of a sacrificial character in the teaching on the Holy Communion is emphasised and enlarged upon, and her attitude towards the Low Church party, which still exists, is not concealed. We may remark here that Whately was not called to the archbishopric of Armagh but to that of Dublin. We have said enough to indicate the character of the whole volume. It can only be regarded as a perverse misinterpretation of the whole movement, and will provide an interesting study for those who wish to see how far a one-sided and prejudiced view can lead to the complete transformation of history. Among the other mistakes which we have noted are the attribution to Hooker of the "Apology" by which Jewel's work is probably meant, and 1872 is given as the date of the foundation of the *British Magazine* by Hugh James Rose, of Cambridge.

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INDIA AND BRITAIN : A MORAL CHALLENGE. By C. F. Andrews.  
*Student Christian Movement Press. 5s. net.*

Mr. C. F. Andrews has long been regarded as the champion of Mahatma Gandhi and in this book he states the Indian point of view with the laudable purpose of promoting mutual friendship and co-operation. It is written in the form of a dialogue between a group of Indian and British students at an Oxford College, and is supposed to represent the present attitude of the Indians towards this country. It opens with a strong condemnation of the attitude of Mr. Winston Churchill, and thinks the day is gone by when England can treat India as an inferior country which has been conquered and can only be held by force under a foreign British rule as the Indians regard it. The foreign rule of the British in India will lose the good effect of its earlier impact, and the country cannot be expected to remain an integral part of the British Empire without its own consent. When it is strong enough it must choose its own course, and our duty as Christians is to follow the golden rule which Christ has set before us to do to others what we should wish done to ourselves. "That's the only final solution of the moral tangle between India and Britain." The moral evil of subjection is emphasised, and the Indian outlook upon the West is said to have been completely altered by films of Western life which illustrate all that is base and brutal in it. The World War has had a similar effect. It destroyed the Indian's respect for the Christian West :

“ When Christian brothers killed one another, and Christian sisters sang hymns of hate, we said to ourselves that the West hadn't even begun to understand what Christ taught.”

The whole question of the colour bar is treated with vigorous frankness, and the treatment of Indians in other parts of the Empire is indicated as a source of deep irritation. Unjust racial discrimination inflicted on Indians outside India itself has most of all poisoned the springs of human kindness and tainted the sources. Mr. Andrews deplures the condition of poverty in the Indian villages, and approves heartily of the methods devised by Gandhi for the relief of distress by setting up home industries. The importation of British cotton has in Mr. Andrews' view been a disaster and has helped to keep the poorest people in a vicious circle of poverty. England's only hope, apparently, of satisfying Indian ambitions is to leave the country to develop on its own lines. “ You have got to learn over again to meet us as equals, just as you do here in Oxford. You've got to be on our side in our longing to be free and not to bind us hard and fast with safeguards and reservations which show a fatal lack of trust.” Indians will have none of it, if Great Britain comes to stand for a white race Empire wherein Indians are to be treated as racial inferiors. This book is a vigorous statement of the Indian point of view which should be read by all who desire to understand every side of a complicated situation. After reading it, a book entitled *The Unique Christ and the Mystic Gandhi*, by P. V. George, published by the Malabar Christian Office, reached us, and it represents the failures of Gandhi through his Hinduism and the desire of the people of India for Christ Who has been the means of uplifting such vast numbers of the depressed classes. It presents another side of the Indian picture and an equally important one.

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SONGS OF ZION. By Lionel James. *John Murray.* 7s. 6d. net.

The author has set himself an interesting task, and he has accomplished it with assiduity and perseverance. It is “ a new approach to the Psalms in the Prayer Book wording arranged in groups with other lyrics of the Old Testament.” The inspiration of this treatment of the Psalms came through the reading of Prothero's well-known book, *The Psalms in Human Life*. The volume is dedicated to him as one to whom “ all lovers of the Psalms owe the tribute of sincerest admiration and gratitude.” It would be impossible to give a full account of all the varied points in this treatment of the Psalms. It gives an account of their origin and place in the Old Testament. It explains the English of the Prayer Book version. It tells, among other things, of life in Palestine as pictured in the Psalms, of the use of Personification in them, of Christ's use of them, of their influence in English poetry, but the chief feature is the text of the Psalms arranged in groups with short introductions and with passages from *The Psalms in Human Life*, and notes on the pages facing the text. The concluding portion is devoted to some other Old Testament Lyrics, The Canticles



and The Song of the Three Children. A Glossary of words differing in sense from modern use and an index of the opening words of the psalms is provided. This completes a book that should prove a most useful handbook to the Old Testament poetical literature, and should help the reader to a more complete understanding of its various characteristics. It is a book to keep at hand and to consult when reading the Psalms, either for instruction or for devotional purposes. It will be found to throw light on many obscurities and to suggest many helpful ideas. Preachers will find the book a treasure-house of suggestions for sermons, and the notes on words will give an opportunity of explaining the true significance of many passages either obscure or obsolete. It will fulfil its purpose of providing for the plain man who loves the Psalms "a key to their full appreciation and enjoyment."

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**BIBLE STUDIES.** By Albert Ervine. *Thynne & Co., Ltd.* 2s.

This very interesting and comprehensive study of the expression "Word of God" deserves the serious attention of Bible Students. The "Word of God" is defined as "The Thought and Will of God in expression." In no case does it refer to a book or to the contents of a book. Three rules are laid down: 1. Call the Book the Bible; 2. Call its component parts the Scriptures; 3. Call its message the Word of God. These challenging pages have earned the warm commendation of the Archbishop of Armagh.

The second part of the book contains the substance of a Bible Reading on the Nature and Person of Christ. The author accepts unreservedly the facts of true Deity and true Humanity. Of this section Archbishop d'Arcy writes: "What you say on page 90, 'Beware of constructing an artificial Jesus. The Jesus of the Bible is better,' seems to me quite admirable."

This Study of the Person of Christ is also published separately at 2d., with special terms for quantities.

**SPEAKING OF RELIGION.** By Bruce Curry. *Chas. Scribner's Sons.* 6s. net.

Briefly stated this is an American exposition of religion from the standpoint commonly known as "Modernist." "High Religion" is contrasted with "Low Religion." By the former is meant not a system but an attitude; and that attitude, while critical of much in the religious and philosophical thought of to-day, reserves its severest condemnation for "Low Religion," which really means the traditional way of approach commonly known as "Conservative." The egregious patronage extended to the latter is annoying or amusing according to the temperament of the reader. There is, of course, something to admire in and something to learn from these pages, but we are neither convinced by the argument nor captivated by the style. The Cross, as an atonement for Sin, and St. Paul's exposition and application of the meaning of the Cross do not appear anywhere. They belong to "Low Religion."

THE REFORMATION. By A. E. Simpson, B.D. *S.P.C.K.* 4*d.*

This is a cleverly composed contribution to the well-organised campaign design of rewriting and misrepresenting Church history so as to bolster up the Tractarian revival of medieval Catholicism. The account given of the Pre-Reformation corruptions and abuses in Church life is frank, accurate and illuminating, but the Continental Reformation is outrageously misrepresented by bare dogmatic assertions largely devoid of all historic basis, e.g., "Luther trying to tear up the Catholic religion by the roots" and the German Reformers who "deliberately broke with the Catholic Church of the ages." Mr. Simpson conveniently ignores the English doctrinal Reformation as expressed in the thirty-nine Articles of Religion and the all-important part played by the publication of the English Bible in producing it. His ideal never travels farther than the inadequate and ineffective reformation of morals represented by the Renaissance. In his largely imaginative description of the different parties in the English Reformation, he bestows the title of Protestant on the Puritans, when as a simple matter of history the three parties in England at the time in question were called "Papists," "Protestants" (e.g. English Churchmen), and "Puritans" (e.g. the Nonconformists). Mr. Simpson is evidently possessed with an earnest desire for unity, but it will never be achieved by falsifying history and misrepresenting facts. C. S. C.

THE DRAMA OF THE PASSION. By Armand Godoy. Translated by Malcolm McLaren. 2*s.* 6*d.*

This remarkable example of the work of the Franco-Cuban poet is translated by Mr. McLaren into an English metrical version for the first time, and it may be obtained from the translator at his address, Burford, Oxford. The Drama is in three parts. The first covers the events from the celebration of the Passover to the Betrayal in Gethsemane. The second leads us to the Cross and the Burial. The third part, which we like best, is introduced by the words: *Sinite parvulos venire ad me.* It is a plea that the Crucified may come to life again, and this cry is uttered from various points of view by the Pharisees; the dead; the night; the nightingale; the lark; a blind man; the lightning; the thunderbolt; a beggar; the mountain; a leper; the forest; Judas; the flowers; the sea; the past; the future; chorus of young maidens; Satan; death; the Woman of Samaria; the Disciples; the three Kings; Mary Magdalene; Mary; and last of all by a little child. And the little child says:

"Jesus, little Jesus, I'm so very tired. All my limbs ache.  
May I go to sleep and feel sure that I'll see Thee when I wake?  
Is it true that Thou wilt rise again? Or is there some mistake?"

JESUS:

'Yes, yes, thou mayst go to sleep. I shall rise again for thy sake.'

That is the end. Is it not a beautiful ending? Are we not all His little children begotten unto a living hope by the Resurrection from the dead?  
A. W. P.

## NOTES ON RECENT BOOKS.

S. P.C.K. issues *Churches, Sects and Religious Parties*, by G. W. Butterworth, Litt.D. (paper, 2s. net; cloth, 3s. net). Several of the chapters have appeared in the *Southwark Diocesan Gazette*. The author writes from the standpoint of the Church of England, and seeks to be fair to the other communities with which he deals. He has succeeded to a considerable extent, but there is a tinge of Anglican rigidity about some of his expressions which will not be altogether acceptable to those who do not share his views. He covers a wide range, beginning with the Church of England, and then goes on to consider Catholicism which represents authority in contrast to Protestantism which exalts private judgment. He accepts the common but erroneous idea that Protestantism is now definitely negative although originally it was not so. He speaks favourably of many of the features of Anglo-Catholicism although he admits that the Prayer Book does not enunciate the doctrine of Apostolic Succession. Evangelicalism and Liberal Evangelicalism occupy two chapters—somewhat critical, and we are told that Evangelicalism has never been strong in Theology. Three sections are devoted to the Roman Catholic Church, and he is prepared to go a considerable way towards Reunion, for he believes that there is “evidence of turmoil beneath the apparently calm waters of Romanist life,” and perhaps Reunion is nearer than we suppose. He closes the section on the “Historic Churches” with a sympathetic account of the Eastern Orthodox Church. Eight chapters are devoted to the Free Churches, and their members would not, we fear, be altogether satisfied with the accounts that are given of them. The closing section deals with various modern developments such as British Israelism, “Great Pyramid fundamentals,” Christian Science, Spiritualism, Christadelphianism, Judge Rutherford, Theosophy, and Rosicrucianism, of which he gives a presentation of a freak organisation in California which has no connection with the English Order.

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*Jesuit Plots from Queen Elizabeth to King George V*, by Albert Close (2s. 6d. net), is issued by the Protestant Truth Society, and contains a quantity of interesting information “compiled from old State Papers and recently recovered Vatican documents, 300 to 400 years old, and Great War disclosures.” Among the documents are some discovered in recent times in the Vatican secret archives, and these are now in the Public Record Office. The book is a compilation, apparently, of various tracts, and, in consequence, there is some repetition and a lack of arrangement that might have made the compilation clearer on some points. The reader, however, who is interested will find a mass of well-authenticated evidence of a surprising nature covering the last 400 years. The particulars given of the events of the Great War show that the activity of the

Romanists against England has not ceased. It is a matter of serious concern to English Protestants to know that Roman Catholics occupy to so large an extent important positions in the Foreign Office and posts of great influence in the Diplomatic Service.

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The Student Christian Movement Press is issuing a number of reprints in their Religion and Life Books at the small cost of one shilling each. The late Dr. Percy Dearmer, Canon of Westminster and Professor and Lecturer in Art at King's College, University of London, issued a revised edition of *Art and Religion*, first published in 1924. Those who are interested in art and its use for religious purposes will find the book full of instructive and suggestive material, and will obtain a vivid impression of the close association there should be between the Church and artistic workmanship. In the same series, Dr. H. R. Mackintosh re-issues his book, *The Divine Initiative*, first published in 1921. Originally given as Lectures to Missionaries on furlough, it is intended to cover the essential meaning of Christianity. It deals with the "Need for God," and shows how God meets that need in Revelation and the Incarnation, and goes on to "The Response of Man," concluding with "Christianity, a Corporate Life."

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*Progress in Prayer* is a small book of Forms of Prayer (arranged by Canon Peter Green) for use by grown-up people in daily private prayer (S.P.C.K., 6d. and 1s.). A preface explains the purpose and plan of the prayers, which are arranged for six days.

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*The Glorious Ministry of the Laity* in the Early Days of the Christian Church, by W. S. Williams, Member and Hon. Secretary of the London Readers' Board (twenty-three years) and London Diocesan Reader (thirty-seven years) (2s. net), is issued privately by the author and can be obtained from him at 73, Fairdene Road, Coulsdon, Surrey. It is written to advocate the use of the Lay Ministry of the Church to-day. It is introduced by the Archbishop of York, who says that it brings together a large amount of material otherwise only to be discovered by research through a vast number of writings, and he is sure that it will be of the greatest value as providing a mine of useful information. The author's bibliography shows that he has read widely and consulted the chief authorities for the four centuries which he covers. In Part One he considers the foundation of the Christian ministry and the difficulties of primitive organisation. Part Two deals with the charismatic or missionary ministry, and Part Three with the formation of local and permanent ministries and the minor orders. The lesser minor orders and the inclusion of the minor orders within the clergy are then considered and the lessons for to-day are briefly indicated. Appendices and a full index close a volume which indicates the extensive research and study which have been devoted to the subject.

*Co-operation and the World Mission*, by John R. Mott (Student Christian Movement Press, 2s. net), gives the results of the author's extensive journeys and of missionary conferences in regard to co-operative work, and shows that it is indispensable for future success. He states also some of the difficulties which such efforts have to encounter. All who are interested in missionary policy will find this book instructive and suggestive.

*With All Our Strength* is a little book of "Prayers for the Kingdom," issued by C.M.S. (6d. net.) for Seniors, as a companion to *All Our Days*. They are arranged for some of the seasons of the Christian Year, and a useful index is provided.

Messrs. Thynne & Co. publish *Tabernacle Talks*, by Edith Goreham Clarke (1s. net), a series of addresses for the use of Bible Class Leaders, Sunday School Teachers and children, based on the making of a model of the Tabernacle and the various lessons that can be drawn from its various parts and furnishings, and arranged in the form of a narrative of a class engaged in the actual work. They also issue *That Day, or The Day of Jehovah*, in which the author finds lessons for the present day in the three prophets, Joel, Zephaniah and Obadiah. Also *Angels in White*, a series of Messages of Comfort, by Russell Elliott (2s. and 2s. 6d. net). This is a reprint of a book of which some of the chapters have been issued in tract form and the author has received many messages of appreciation of the help that he has given to readers.

S.P.C.K. issue as "Saint Nicholas Plays," *A Pilgrimage to Bethlehem*, by Prebendary Wellard, B.D. (6d.), *A Happy Christmas*, by Barbara G. Stone (4d.), and *The Everlasting Miracle*, by Joan Burnham (4d.). They are written for performance by children.

The Religious Tract Society have issued a second series of "Home Leaflets," at 5s. per hundred. They are very attractively produced, with a coloured frontispiece, and deal with New Testament subjects. They will be found useful and will be widely circulated.

*Pax Dei*, by Patrick Cowley, M.A. (S.P.C.K., 4s. net), is "An Approach to Mystical Theology," and the Bishop of Southwark, in a Foreword, says that it indicates in an untechnical manner certain ways in which ordinary men and women of to-day may be guided to share the vitalizing convictions of the saints and heroes of our Faith. It presents in an interesting form the main lines of the thoughts of some of the mystics.

*Charles Simeon and His Trust*, by Arthur J. Tait, D.D. (S.P.C.K., 1s. net), is a brief account of the great Cambridge Evangelical leader written in view of the celebration of his centenary in November. It contains a general impression of Simeon's life and work, the influence which he exerted, and the principles of the Patronage Trust which he founded.