

## Reviews

*The Writings of John Greenwood and Henry Barrow, 1591-1593*, edited by Leland H. Carlson, London, published for the Sir Halley Stewart Trust by George Allen and Unwin Ltd., 1970, 516 pages. £6.10.0 (£6.50) net.

There are some books which carry their own guarantee of excellence, and this is one of them. The name of Dr. Leland Carlson is in itself a weighty commendation, and the book is one of a distinguished series, being volume VI of the "Elizabethan Nonconformist Texts", whose publication has been made possible by the interest and backing of the Sir Halley Stewart Trust. Four of the six are devoted to the works of Barrow and Greenwood. The three earlier volumes, published between 1962 and 1966, contained their writings during the period 1587-1591. This one covers the two years leading up to their death in 1593.

It is divided into three parts. Part I consists of Greenwood's writings, including *A Brief Refutation and A Few Observations*, both written in 1591, and belonging to the controversy with George Gifford. In the first, Greenwood refutes the parallels drawn by Gifford between the fourth century Donatists and the sixteenth century Separatists; in the second, he answers Gifford's defence of read prayers in the Church of England. This part also contains the text of Greenwood's two examinations in March, 1592/3, and the notes of a sermon on marriage and adultery, found in a hitherto unused and unknown document in Corpus Christi College Library, Cambridge. This is of particular interest and importance as throwing new light on the Separatists' views on marriage, adultery and remarriage.

Part II, which takes up roughly a third of the book, contains Barrow's writings during the years 1591-93, including two items never before printed, and probably unknown even to the experts. The section has ten items in all, one of the most interesting being the moving *Letter to an Honorable Lady* (probably the Countess of Warwick), written a few hours before Barrow was hanged. Though taken from a printed source, Dr. Carlson still hopes that the original may be extant and eventually come to light.

Part III consists of a number of Barrowist documents (1590-93), all taken from manuscript sources, which provide new material for Separatist studies. They are grouped under four headings,

covering criticism of Barrow, the trial of five Separatists, the examination of 52 Separatists, and a number of Separatist petitions. Especially significant because of their number and completeness are the examinations.

Dr. Carlson's introductions and footnotes are, as usual, models of exact and careful scholarship. In addition to these aids, he provides a 28-page select bibliography of manuscripts, relevant articles, dissertations, and other books, a chronological summary of the period 1591-1597, and (no less important) an index.

All who are interested in Separatism and in the Elizabethan religious situation, either as research students or as more general readers, will welcome both the publication of this book and the completion of the whole four-volume series. The word "monumental" is one to be used sparingly but is clearly appropriate here. The editor himself modestly admits that "the work on the manuscript material has been slow, tedious and exacting." We can only marvel at his skill and dedication, and be grateful for such painstaking work, which helps us to understand better the part played by Barrow and Greenwood in the development of English Nonconformity.

ERNEST F. CLIPSHAM.

*God's Englishman: Oliver Cromwell and the English Revolution*, by Christopher Hill. London, Weidenfeld and Nicholson. 1970. 324 pages.

This attractive and highly readable book divides into two parts: the first seven chapters provide the clear, crisply written, biography and the last three chapters are, in effect, three of Dr. Hill's characteristic essays (that on "Providence and Oliver Cromwell" is both the longest and probably the most interesting). The essays both enrich and illuminate the earlier narrative.

Dr. Hill, who still thinks Sir Charles Firth's biography of Cromwell the best to date, provides a lively and sympathetic narrative fully aware of the hobby horses which have been ridden over his hero and the controversies which still rage over his policies and his importance.

The picture provided is fully three-dimensional. Balanced against his early comparative poverty is his relationship with some of the most powerful families in the land; his political skill is explained in part as the fruit of plenty of drudgery on Commons' committees; his military success is shown to be largely due to his highly organised New Model Army and his ability "to get there fustest with the mostest". Dr. Hill stresses Cromwell's consistent policy of keeping the army united throughout the difficult years of intrigue and crisis after the close of the first Civil War. He also explains, without excusing, Cromwell's policy in Ireland and points out that Cromwell himself explained that the slaughter was intended "to save blood".

Even the Barebones Parliament, the whipping boy of so many historians, is given good marks for, of all things, businesslike procedures and Cromwell's foreign policy in the 1650's is described as the first in English history to have "a world strategy". While little is said about Baptists, and disappointingly little about the Fifth Monarchists, the point is well made that early Quakerism seemed, to men of property, (185) "little better than a revival of the Leveller movement". As Dr. Hill says, it is noteworthy that, consistently, religious toleration was something that no Parliament elected on the traditional basis, at any point during the Great Rebellion, would accept. And this was so even though the Cromwellian establishment in practice produced a state church surrounded by self-supporting, and tolerated, nonconformists.

The picture of the older ruling families quietly but irresistibly creeping back into power during the Protectorate not only makes the flesh creep—it also makes that institution's collapse and the ease of the restoration the more intelligible.

Cromwell himself comes well out of the story although everyone else remains, as inevitably in this brief treatment, out of focus. For readers of the *Baptist Quarterly* the book as a whole provides a splendid introduction to the period from a master hand and the short bibliography provides plenty of stimulating further reading.

B. R. WHITE.

*Mission and State in the Congo, 1885-1903*, David Lagergren.  
Studia Missionalia Upsaliensia XIII. Gleerup, Uppsala 1970.  
366 pages.

So many careful studies have already been made of the "red rubber" years in Congo's history that the appearance of yet another might suggest that it would be redundant. But the author of the present volume, while drawing fully on (and acknowledging his indebtedness to) the writings of historians such as Slade and Anstey, has an important contribution to make to our understanding of the period. This is partly because he has had access to a collection of letters from the Swedish missionary Sjöblom, partly because he has concentrated his attention on the equatorial region which has hitherto received little intensive study and partly because he deals mainly with the period before the overt conflict between missions and the State. The book is very readable (the English translation is by Owen N. Lee), well documented, has an excellent bibliography, and a useful index of at the end, though some of the names used in the text do not figure thereon.

The author's main thesis is made explicit in the penultimate sentence of his conclusion:

“. . . expressions of opinion in the West helped to sharpen the sensibility of the ‘men on the spot’. The missionaries started to speak about things which had previously been left unsaid and to look for things they had preferred not to see.”

He suggests that the open criticism by early missionaries of brutal dealings with Congolese on the part of state-employed white agents and Congolese soldiery gave way gradually to more friendly relations with the State. The early reports had, however, triggered off reaction in Europe and America which, by a sort of feed-back mechanism, gave the ‘men on the spot’ greater confidence to speak about what they saw. This then led to the open conflict with the State during the first decade of the present century and to the political changes whereby Leopold II was relieved of his personal responsibilities in the Congo.

This thesis will not be completely convincing to some of his readers.

On the author’s own showing, Leopold’s agents were so sensitive to missionary criticism during the early years of the rubber “tax” that they were careful to behave with circumspection near to mission posts. But the same inhuman methods as before were used to obtain an ever-increasing amount of rubber from Congolese villagers in areas where missionaries were not working. To use the picturesque description of the author, the “rubber frontier” advanced into regions beyond the critical appraisal of men who had gone to help Congolese folk rather than to exploit them. Was not missionary “silence” then due to a genuine belief that earlier representations in Britain and America had achieved the required effect of producing a more humane treatment of the populations by State agents? Surely it is an exaggeration to suggest that Grenfell’s keen feeling of disillusionment in the Free State’s behaviour towards Congolese peoples (which led him to return to Leopold the decorations he had been given) was merely the result of the meeting of this rugged pioneer with a man from Europe like Roger Casement!

There is, moreover, another aspect of the problem which is not discussed in the book but which may have a bearing on missionary attitudes during the period studied. A missionary in a foreign country is rarely faced with the clear-cut moral issue: Speak out even if personal persecution ensues, or: Keep silence and curry favour with authority. To report immediately the abuses he sees may, perhaps, bring pressure to bear on the colonial governments so that changes occur more favourable to the oppressed peoples. But the missionary is most likely to be classed as an undesirable alien and as such to be deported or refused re-entry after absence from the Field. He may thereafter feel that he has been right to follow the dictates of conscience but be keenly aware that he is now cut off from all opportunity to help the people he was called to serve in earlier years. This

problem has occurred more than once in the history of our Baptist Missionary Society since Grenfell and his colleagues were involved in the "red rubber" campaign. One of our Field Secretaries used to remind us in Congo: It was the fish which opened his mouth too wide that got caught on the hook!

The author is, however, by no means unsympathetic to missionaries. On the contrary, he makes a point of countering official slurs cast on missionary motivation by underlining the factual nature of reports sent from mission stations about the activities of white government officials or the Congolese soldiery acting under their orders.

This book is a useful reminder to Baptist ministers and laymen of the pioneering days of our Society in Congo. It will bring to light for them much new historical material. (I queried, for instance, Lagergren's tentative suggestion in a footnote that Roger Casement had once been engaged as a lay missionary by the BMS. But the archives of the Society contain a letter from Bentley describing how this young man was indeed a member of the local staff at Wathen station for a few months in 1889!) It makes available for the first time much new documentary material which will be welcomed by mission historians. And it helps us to understand better some of the recent upheavals in the Congo where the outbreaks of brutality we rightly find abhorrent were small compared with that meted out to Congolese people at the turn of the century. No wonder one of the tribes living in the area studied by Lagergren (the Bantomba) referred to the state official of Free-State times in their talking-drum language as: a stinging caterpillar is best left alone!

JOHN CARRINGTON

*A Bibliography of Baptist Writings on Baptism, 1900-1968.* Athol Gill. Speich AG Zürich. Baptist Theological Seminary Rüslikon-Zürich, 1969. 184 pages.

It is said that the poet Auden reads everything. It is also said that to quote from one book is plagiarism but to refer to many is research. Those who wish to research on the subject of Baptism should be as happy as sand-boys (or should we say water-boys?) with this publication. It will enable the researcher to make his footnotes far exceed the body of his thesis. For here is everything by Baptists about Baptism from 1900-1968. Well, almost. There is no mention of the reviewer's critique of J. A. T. Robinson on "The One Baptism", entitled "One Baptism". (See *New Testament Studies* X pp. 504-16).

Mr. Gill is to be warmly congratulated on his conscientious labour of love. He appears to have enlisted aid from Baptist

representatives all over the world, and his work covers Baptist writings in many languages. It is arranged under eight main categories or "Studies"—Comprehensive, General, Background, New Testament, Historical, Theological, Pastoral, and Book Reviews. The larger works are furnished with useful synopses. Professor Günter Wagner, in the preface, expresses the hope that this series of bibliographies, of which this is the first, will help towards a frank and open dialogue with other Christians. One wonders, however, whether it does not suffer from a defect of its virtue. Its thoroughness and comprehensiveness inevitably involves a lack of proportion. In the preface it is stated that the work "developed from an insignificant list of books and articles." The word "insignificant", contrasted as it is with "comprehensive", seems to suggest that it is the size of the bibliography which makes it significant and it also suggests a kind of obsession with getting down every mortal thing which has appeared in print on Baptism. Such a project never entirely succeeds, or, insofar as it succeeds, fails to give the researcher (particularly from other Communion) the help he needs. One imagines that he will be specially interested in the section under "Theological Studies" on "Baptismal Reform and Ecumenical Discussion". But ought there not, in this section, to be some brief indication of the different viewpoints of, say, G. R. Beasley-Murray and A. Gilmore? Again, "Baptists and Unity" is here, but not "Baptists for Unity", which includes a section on Baptism.

This criticism notwithstanding, Mr. Gill's book is an indispensable tool for all those concerned with the subject.

W. E. MOORE.