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if published anonymously, or if the writer be as stupid, as ignorant, and as graceless as Mr. Miller insinuates that I am.

One grave accusation I must notice now. Mr. Miller says that I have "hitherto been found a consistent supporter of compromise with error." This is about as serious a charge as could be brought against a Christian man. I will give Mr. Miller credit for not having brought it without believing it to be true. His belief must be founded upon facts, or supposed facts; and I call upon him to send me a statement in writing of those facts, and with your kind permission it shall be printed with my reply in your August number.

Yours faithfully,
SYDNEY GEDGE.

1, Old Palace Yard,
Westminster,
June 14th, 1889.

Short Notices.

Roman Catholic Claims. By CHARLES GORE, M.A., Principal of the Pusey House. Rivingtons, v. 1889. Pp. x., 175.

A PERSON who is uneasy about the present position of things in the Church of England, and who meditates flying from its known evils to the unknown evils of the Church of Rome, has no excuse if he does not make himself acquainted with a good deal of the difficulty which awaits him in the Church which attracts him. There are books to suit almost every class—at any rate, so far as cost is concerned. For those who can afford to spend ten to twenty shillings on a first-rate book there is the work of Dr. Salmon on; "The Infallibility of the Church," recently noticed in our pages. For those who have to look well at a shilling before they spend it there is the sixpenny work of Dr. Littledale called "Words for Truth," which is a summary of replies to Roman cavils against the Church of England, and a useful companion to the same author's "Plain Reasons against joining the Church of Rome." Between the great work of Dr. Salmon and the handbooks of Dr. Littledale may be placed Mr. Gore's useful treatise on "Roman Claims," which is already in a second edition. It is a reply to Mr. Luke Rivington's pamphlet, "Authority: A Plain Reason for joining the Church of Rome;" and to say that Mr. Gore is a great deal more than a match for Mr. Rivington is to do but scant justice to the former. Mr. Gore's treatise is a firm, temperate, and well-reasoned statement of the comparative strength of the Anglican and Roman positions. He shows, what every well-informed student of Church history knows to be a simple fact, that, when the appeal is made to antiquity and to history, the difficulties of the Roman Catholic are frequent and overwhelming.

The volume contains some valuable quotations from works which are not in the hands of everybody. The following are specially worthy of note, and should not be skipped because they are in small print: From Mozley's "Theory of Development," on the perils of a one-sided logic (pp. 2, 3); from Newman's "Via Media," on the Roman doctrine of the Real Presence (p. 20); from Mahan's "Exercise of Faith," on St. Chrysostom's ignorance of the existence of an infallible guide (pp. 47, 48); from Grady's "Letters," on the falsifications in the Roman Breviary (pp. 107, 108); from Keenan's "Catechism," on the "Protestant inven-

tion" that Roman Catholics must believe that the Pope is infallible (p. 116).

This notice may conclude with a short extract from Mr. Gore's last chapter. It is on Anglican orthodoxy :

"I must in fairness say that there is no even unauthorized practice of the English Church which I had not as soon be responsible for as for that withdrawal of the chalice from the laity, to which the whole authority of the Church of Rome is committed ; that I have never heard a sermon in an English Church more to be regretted than one it was once my lot to hear in Strasburg Cathedral, in which Christ was preached as the revelation of Divine justice, and Mary as the revelation of Divine love. I have not read in Anglican biography anything which I should more desire to disown than Mother Margaret Mary Hallahan's description of the Pope saying Mass : ' When I heard him sing Mass I cannot express what I felt ; it was the God of earth prostrate in adoration before the God of heaven.' I have not been confronted in an Anglican book of devotion with any prayer more impossible to pray than—

" ' Soul of the Virgin, illuminate me ;
 Body of the Virgin, guard me ;
 Milk of the Virgin, feed me ;
 Passage of the Virgin, strengthen me ;
 O Mary, mother of grace, intercede for me ;
 For thy servant take me ;
 Make me always to trust in thee ;
 From all evils protect me ;
 In the hour of my death assist me ;
 And prepare for me a safe way to thee ;
 That with all the elect I may glorify thee ;
 For ever and ever. ' "

ALFRED PLUMMER.

St. Athanasius, his Life and Times. By the Rev. R. WHEELER BUSH. Society for Promoting Christian Knowledge.

This little book will be by no means the least popular of "The Fathers for English Readers"—that attractive series published by the S.P.C.K. The story of the Arian controversy is most complicated, and when the narrator is compelled to be concise, as well as clear and interesting, he has considerable difficulties to overcome. Mr. Bush has, on the whole, performed his task with great success. Even though limited in space, he might well have omitted other facts in order to set forth clearly the changes which led to the third return of St. Athanasius from exile. The "Pope" of Alexandria returns to his See as quietly as if he has been taking an afternoon stroll. The accession of Julian to the Imperial throne was no small event in the life of Athanasius. Among the opponents of the Nicene Creed we find frequent mention of Eusebius, best known as of Nicomedia, and Eusebius of Cæsarea ; among its defenders Eusebius, once called of Vercellæ ; the next time his name occurs he is only called Eusebius, to the distraction of the unlearned. When so many Bishops changed their views as the fortunes of war turned, and so many bore the same name, it is well to preserve, where it is possible, their distinctive titles. Other similar suggestions, if carried out, would simplify the history to the ordinary reader, for whose benefit the book is supposed to be written. Yet, after all, the main facts of the story are told with great clearness, and in an interesting and graphic manner.

There is a view of St. Athanasius which represents him as a special pleader of great ability, placed by the course of events under the protec-

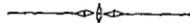
tion of Alexander, and determined to defend his patron at all costs. Mr. Bush points out that the two treatises, "To the Gentiles," and "On the Incarnation," are sufficient to refute this idea. These, although written prior to the outbreak of the great controversy, indicate clearly the attitude into which an attack on the divinity of the Second Person of the Godhead would force the writer if he practised the virtue of logical consistency. Athanasius was brought up in the Alexandrian school of divinity, taught how the highest aspirations and profoundest intuitions of ancient philosophy are fulfilled in Christ, bringing to bear upon his studies keen penetration combined with deep reverence, and careful not to trust to the terms of human speech as adequately expressing the mysteries of the Divine Nature. Arius, on the other hand, brought up in the Antiochene system of logical interpretation, seized upon the term "Son of God," and treated the relation of God the Father to the Son as exactly analogous to that subsisting between a human father and a purely human son. This irreverent notion was dispelled by the term "consubstantial," upon which Athanasius insisted, not as a complete definition of the relations between the Father and the Son, but as a corrective to a prevalent error. Unlike others of his party, he had firm hold of a doctrine without being blindly devoted to the words in which it was expressed. This is shown by his wise treatment of the Semi-Arians, a point on which Mr. Bush has not sufficiently dwelt. His power of being "in a good and Scriptural sense all things to all men," Mr. Bush justly notes; and as a striking example of this we refer readers to the interesting account of St. Athanasius among the Egyptian monks. The extent to which Arianism triumphed over the Church is often much exaggerated. As a genuine theological conviction it never was victorious, in spite of its undoubted attraction for half-heathen natures, and minds more prone to logic than to reverence. Mr. Bush well contrasts the one Truth of the Church attested by her one creed with the ever-varying opinions of the different sections of Arianizers set forth in a host of mutually destructive symbols. The real power of Arianism was based upon the influence of the Palace. To resist a heathen Emperor was comparatively an easy task, but when the Emperor was a heretic he appeared in the guise of an angel of light. It was such a strange experience to find the God of the Roman State casting off his divinity to own the Christians' God, that no wonder many were willing to follow the illustrious convert into whatever by-paths of heresy he might lead them. At the Nicene Council an impartial verdict was possible, for the Emperor was only anxious for peace. He was indifferent to the controversy as a theological question. After that the strength of Arianism varied as the Arian zeal of the Emperors, and the accession of the heathen Julian to the throne was a death-blow to the heresy. Henceforth it might linger, but it was doomed. "Athanasius contra mundum" is, as Mr. Bush hints, rather an exaggeration. It is a misrepresentation to assert that at this crisis "Rome was as silent as St. Peter at the door of Caiaphas." Mr. Bush shows what good service Julius did to the cause, and though Liberius signed an Arian Creed, to the fatal injury of the modern doctrine of Papal infallibility, the weakness of the poor old man, broken down as he was by shameful treatment, could never outweigh the noble testimony which he bore to the truth in the days when he exercised his free judgment.

This little work will have done good service if it enables anyone to appreciate the prime importance of the question at issue, as reaching to the very heart of Christianity, and to thank God that in her hour of deepest need He raised up a champion for the Church, second only to St. Paul in the mingled strength and sweetness of his life, and in the heroism of his self-sacrifice.

C. E. SCOTT MONCRIEFF.

The Lambeth Conferences of 1867, 1878, and 1888. With the official Reports and Resolutions, together with the Sermons preached at the Conferences. Edited by RANDALL T. DAVIDSON, Dean of Windsor. Pp. 414. Society for Promoting Christian Knowledge.

Anything like a review of this volume is unnecessary. The title-page speaks for itself. Whatever Dean Davidson does he does well.



THE MONTH.

THE Queen's Bench (the Lord Chief Justice and Mr. Justice Manisty; Baron Pollock dissenting) have decided against the Bishop of London in the St. Paul's Reredos case, and have directed a *mandamus* to issue calling upon him to reconsider the complaint made to him under the Public Worship Regulation Act.¹

The *Guardian*, reverting to a passage in Baron Pollock's judgment, says :

So far, however, as the case has yet gone, we have the Judge who thinks that the *mandamus* ought not to be granted holding that if a Bishop were to refuse to transmit a particular representation on the ground that the adjudication upon any representation was an evil, the Queen's Bench ought to treat his decision as nugatory. Upon this the *Record* observes that "it is not too much to say that if the so-called 'reasons' which have been filed in more than one well-known case as a justification for the use of the veto had been judged by Baron Pollock's rule they must have been condemned;" and though we do not share the satisfaction with which our contemporary regards this conclusion we cannot deny that it is sound.

The Bishop of Lincoln, it appears, has determined not to appeal.

The Archdeacon of Warrington (Ven. W. Lefroy), we note with pleasure, has been appointed to the Deanery of Norwich, made vacant by the resignation of Dr. Goulbourn.

The Central Council of Diocesan Conferences has laid stress on the necessity of Tithe Legislation without further delay.

We record with regret the resignation² of the Rev. E. C. d'Auquier, the able and devoted Headmaster of the South Eastern College. The Rev. E. H. Askwith, appointed by the Council (Dean of Canterbury, President) to the vacant post, was most strongly recommended; and we are confident that the College will flourish under his care.

The new Canon of Llandaff, the Rev. Griffith Roberts, Rector of Dowlais, intends to resign his living, in order to devote the whole of his time to the duties of Diocesan Missioner.

¹ In a very able article (with which we entirely agree) the *Record* says: "The gravity and importance of the recent judgments, whatever is the sequel, seems to us to be the heavy blow which all the Judges, and not least Baron Pollock who was he dissentient Judge, have delivered against the Episcopal veto. Hitherto it has been generally supposed, and certainly the Bishops have acted on this view, that a Bishop has absolute power under the Public Worship Act to prevent a prosecution, and that his reasons might be as unsatisfactory and illusory as possible, and might in fact be a mere mockery of the complainant without there being any remedy. In a word, it was supposed that the discretion of the Bishop was absolute and unassailable. All three of the Judges distinctly repudiate this notion."

² The official circular says: "That resignation was accepted with regret by the Council, who feel that they owe to Mr. d'Auquier a deep debt of gratitude for the energy with which he has during the last ten years built up the College, from very small beginnings to its present important and recognised position. In selecting a successor, their choice has fallen upon the Rev. E. H. Askwith, a former scholar of Trinity College, Cambridge, and tenth Wrangler of his year, and now a master in Westminster School. . . . The Council are satisfied that Mr. Askwith will carry on the religious teaching of the College on the lines which the promoters had in view in founding the School."