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in the country of a few hundred souls. But for all this we depend on annual subscriptions and collections. If at any time the interest that has been aroused should be checked, we should have to lower our allowances again, and bring bitterness and disappointment to the hearts of those whom we had encouraged to hope. But we trust to God that this fund will continually grow, and enable us to counteract a still larger area of suffering and distress, to distribute a still more adequate amount of comfort. It would be no great thing even if we could raise the income of all benefices alike to the modest level of £200 a year, even though we should have to raise a million annually. By bringing this cause, a cause of humanity and justice and gratitude, home to the hearts of the whole Church, high and low, rich and poor; by asking for large sums from the rich and small sums from the poor, we hope to make the effort general, if not universal. I appeal to all members of the Church to become annual subscribers—large or small—to the fund. I believe that we are all thankful for the mercies and victories of the past weeks, and rejoice that the honour of the Queen and the integrity of her Empire have been vindicated. I believe we shall all pay with cheerfulness the necessary imposts, which, as they are widely distributed, will fall heavily on none. I believe, also, that the sacred cause of charity, far from suffering, will benefit by the loyalty, the enthusiasm, the deep and heartfelt thankfulness, of Churchpeople. And amongst all the appeals united in that sacred cause I know of none that comes to us with greater force than that of those who are spending their lives and energies, their time and talents, for the good of others, and who are unable, from the very circumstances of their holy calling, to plead, like others, for themselves.

WILLIAM SINCLAIR.

Reviews.

The Life of Edward White Benson, sometime Archbishop of Canterbury.
By his son, ARTHUR CHRISTOPHER BENSON, of Eton College. In two volumes. London: Macmillan and Co., 1900. Price 36s. net.

IT was, of course, inevitable that the life of Archbishop Benson would be written by someone, and we are glad that the Bishop of Durham laid it as "a sacred charge" upon Mr. A. C. Benson to fulfil the task, which he has faithfully and lovingly done in the two full and handsome volumes now before us—volumes the aspect of which do the printers

and publishers much credit. The illustrations, of which there are many, are very good. Mr. Benson has wisely recognised the limitations which an early publication involved, and, in addition to giving a lifelike picture of the Archbishop as a man, has been content with only sketching the main and salient outlines of the later life spent in the archiepiscopate. For a full and critical estimate of the work done by Dr. Benson, and for a complete survey of the complex problems with which at Lambeth he had to deal, we must wait until the lapse of time has given things their due proportion and perspective, and has allowed for the fuller working out of tendencies which were in his time but tendencies, as well as for the possibility of the publication of much more of the fourteen volumes of the Lambeth Diary, which at present would be obviously unwise, as well as possibly injurious to living persons. There is here none of the amazing indiscretion of the Wilberforce Life, though, by the way, but very few know how much more amazing that Life would have been if the blue pencil of another son had not been freely used upon the proofs. We imagine that to the majority of readers the picture given of the Archbishop as a man will come as a great surprise. His son has not spared him very much. He does ample justice to his father as a scholar, a statesman, an author, a poet, a schoolmaster, a husband, a father, a saint. But he shows us the human side of these in their failures as well as in their successes. The little failings and foibles, the tricks and habits, are all delineated, and with a light hand. We read of his "table-drawers always filled with little boxes, hanks of string, the gummed paper off the edge of stamps (generally put in a little box and labelled 'strips')—things that had come to him by post, and which he could not destroy or use"; of his spending a long time trying to find a place in which to stow away some obsolete and useless almanacs sent by the Stationers' Company; of his jumping up incessantly from his writing to rearrange pictures or to adjust wry books on shelves; of his fearful glory in out-of-the-way bits of ritual; of his almost inveterate unpunctuality; of his passionate temper; of his aloofness from those with whom he could not work; of the sometimes extraordinary ignorance he showed of persons and things well known to most, as, *e.g.*, of Christina Rossetti. And we imagine that there is much more of some phases of this not revealed. A vivid chapter could be written on the early and later relations of Benson and Hatch (alumni of the same school), especially in regard to the Oriel Professorship, and on his treatment of Broad Churchmen generally; but it will probably be never written now.

The two volumes, of slightly varying length (647 and 782 pp. respectively), are divided by the appointment to Lambeth. The first volume tells the story of his life up to the close of the episcopate at Truro. Very beautiful are the opening chapters recording the school-life in Birmingham under Prince Lee; the boyish and youthful friendship with Lightfoot and Westcott, which grew deeper and stronger as years

rolled on (incidentally we have much told us of these two prelates that is valuable, and since, probably, a Life of Lightfoot may not now be written, much that must serve in its place); the struggle with early poverty at Cambridge (he went through his first year at Trinity on something over £90); the work at Wellington; the congenial Chancellorship at Lincoln, where he founded the Cancellarii Scholæ, restored a chapel in which he said daily early matins, gave lectures on Church history in the Chapter-house, made many friends among the working men, and gained the experience which afterwards found shape in the book on "The Cathedral." All this is exquisitely penned, and though it is very long, yet it is not too long. Each phase of his life was a stage in the development of the man and of his character, and the second volume, which is more concisely written, would not be so intelligible had we not had the preparation for it patiently and minutely evolved in the first. For he did grow, and grow enormously, as the years went on. The changes in his face marked by the successive portraits show this (though why, some would ask, need we be told of the deliberate growth of the hair on the appointment to Canterbury?). He rose with each new responsibility that came to him, and though he learned to recognise his own limitations, yet the knowledge did not paralyze him, as it sometimes does lesser men. It was at Truro, perhaps, that he first felt his real power. The history of that wonderful six years is but briefly told, but perhaps all that could be said without wearying detail has been said. He created a church life, founded the first cathedral since Wren's time, if not since the Conquest (p. 455), and set an undying example to his successors. In some ways he was never so great as he was at Truro.

The second volume is entirely occupied with the work he did as Archbishop—*i.e.*, from 1883 till his death in 1896. Here, too, he had a good deal of pioneer work to do. The mission to the Assyrian Christians, the Lambeth Judgment, the attempt on the part of Lord Halifax to discover a *rapprochement* with Rome, were all practically new problems. What he thought of Lord Halifax comes out in a letter to Canon Mason (one of very many intimate communications to "Agapit"). He says: "I thought I had long since made it sufficiently clear that I would not approach the Pope. But, 'Is not the hand of Joab with thee in all this?'" "Joab" is good. The history of the Lincoln Trial from the inside of Lambeth is interesting, and disposes also of the various legends that arose as to the composite authorship of the Judgment. Interesting, too, are the values he attached to his work in Parliament and in Convocation. He did not care for Parliament, and he thought that Parliament did not care for him. He waxes wrathful against the House of Lords for its apparent contempt for Temple; in fact, his championship of Temple is one of the most striking things in the whole of his life. He writes (1891): "It is painful, very painful, to see the Lords always so unappreciative of the Bishop of London—the strongest man nearly in the House, the clearest, the highest-toned, the most deeply sympa-

thetic, the clearest in principle—yet because his voice is a little harsh, and his accent a little provincial (though of what province it is hard to say), and his figure square, and his hair a little rough, and because all this sets off the idea of his independence, he is not listened to at all by these cold, kindly, worldly-wise, gallant land-owners. Some day his force and goodness *must* carry them.” This is only one of many contemporary pictures and judgments, all of which are shrewd, some almost uncanny, but there was a mystical, unworldly vein in Benson that explains much. Convocation was more congenial, though he can write sometimes, as in 1893, of an “awfully dull Convocation.” He lamented the new type of Bishop introduced by Bishop Wilberforce (though he says that Wilberforce had too much sense to be himself the “new type”), and writes in 1889 : “The Bishops of England will soon be a name without a meaning. They are Bishops of dioceses, good diocesan Bishops, but Bishops of England, no ! They take no share in public functions or public business, even when it most concerns them.” This reproach is passing away, but we have quoted the dictum because it explains Archbishop Benson’s conception of his own work. I remember his once addressing the Junior Clergy Society at Lambeth, and speaking first of the necessity of the historical sense as giving proportion and faith : “When I am tired and desponding I come into this library, take a few turns up and down, think of the men who have been here, and I soon grow strong again.” Then he spoke of the ideal of the clerical life, and quoted his favourite Cyprian : “Our mission is *ad gentes*, and to them *qua gentes*.” He was an Imperialist in Church affairs, and endeavoured to make the Primacy of Canterbury a living thing. He was, so far as he could be, the *Alterius orbis Papa*. Hence his varied and widespread interests. We might apply to him the variation of the famous saying of Terence, attributed to Westcott ; “Theologus sum ; nihil humani aut divini a me alienum puto.”

FREDERIC RELTON.

Naturalism and Agnosticism. By JAMES WARD, Sc.D. Two volumes. London : A. and C. Black.

This production of Professor Ward’s has been eagerly looked for by students of philosophy and religion, and the expectation that they would contain much that would be of real value in both departments has not been disappointed. It would be no exaggeration to say that these volumes constitute the most notable contribution to religious apologetics which has been made for many years past, and as such ought to be especially valuable to the clergy in these days.

It would be impossible in a short notice to point out where in particular the book lends its support to purely religious positions ; but a brief statement of its main positions will sufficiently indicate what its value in this direction is. Negatively, it is a criticism of the present scientific attitude, the dominant method of regarding “the whole

diversity of natural things"—the attitude which is taken up in this country by Herbert Spencer and Professor Huxley. Positively, it contends that it is only in terms of mind that we can understand the unity, activity, and regularity of Nature. It is a defence, on this side, of Theism. Nature in the concrete can only be interpreted spiritually. Nature is spirit. By Naturalism the author understands "the doctrine that separates Nature from God, subordinates spirit to matter, and sets up unchangeable law as supreme." It means, in the words of Huxley, "the extension of the province of what we call matter and causation, and the concomitant . . . banishment from all regions of human thought of what we call spirit and spontaneity . . . till the realm of matter and law is coextensive with knowledge, with feeling, with action."

This view, which can hardly be distinguished from Materialism save that it takes refuge in Agnosticism when pressed for an explanation of its materialistic language, is based upon three theories :

1. The theory that Nature is ultimately resolvable into a single vast mechanism. This is shown to be utterly hopeless as an explanation of Nature. It is based on a confusion between abstraction and analysis. Its supporters abstract when they are reducing the world to a mechanism—that is to say, they leave out of consideration many elements to get at the laws of this mechanism ; but the effort to get back to Nature from the basis arrived at fails, and their truths are not descriptions or applicable in any way to the concrete facts of experience.

2. The theory of Evolution as the working of this mechanism. Under this head the author examines the fundamental postulates of Herbert Spencer's philosophy. Spencer sought to account for the celestial, organic, social, and other phenomena which make up the universe from one principle—viz., the law of the conservation of energy. Besides showing that this principle is unable to account for any one of the phenomena, because it is only a *quantitative* principle, and cannot, therefore, explain *qualitative* differences, he asks the pertinent question : "How do we know that the universe was ever evolved at all ?" We may be able to trace signs of evolution in particular objects—say, a nation, a sidereal system—of which we have experience ; but of the totality of things, of the universe, we have no experience. In short, a careful perusal of this masterly criticism will lead to the conclusion that the "Synthetic Philosophy," the life-work of this great Agnostic, is severely shaken—we think shattered altogether ; and our belief is strengthened by the poverty and weakness of the only answer (published in the *Fortnightly Review* of December) which Mr. Spencer has as yet vouchsafed to this book.

3. The third theory is that which attempts to explain mind. It is already familiar to most in the writings of Huxley, and will be found in the first volume of his collected essays in the Eversley Series. The doctrine of Conscious Automatism teaches that mental phenomena are simply accompaniments of the physical phenomena of the body, and do not affect them in any way ; the mental series do not affect or control the physical series (*i.e.*, mind does not in reality cause bodily movements) ; they simply accompany them as the shadows, say, of a train follow the train's movements. It is asserted, then, that there is no causation or causal connection between these two series, and yet the accompaniment is invariable ; but invariable concomitance without causal connection is plainly impossible ; and the upholders of this theory contradict themselves when they say that mental phenomena are "collateral products" of physical phenomena. And in addition to this, Naturalism is at variance with itself, inasmuch as elsewhere it assumes that mind is an efficient factor in biological evolution. In fact, this

philosophy undertakes to do what in reality all sound physicists declare to be impossible—to explain life from laws of matter.

Our space will not permit us to say anything of the constructive part of this timely book ; but we trust enough has been said to induce many, especially of the clergy, to obtain these two volumes and to acquaint themselves with its methods and results. We can assure them that neither their time nor money will be wasted.

W. H. THOMPSON.

Short Notices.

OXFORD CHURCH TEXT-BOOKS.

General Editor : Rev. LEIGHTON PULLAN, M.A.

Price 1s. each volume.

- (1) *History of the Book of Common Prayer.* By Rev. J. H. MAUDE, M.A.
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- (3) *The Thirty-Nine Articles.* By Rev. B. J. KIDD, B.D. Vol. I., Articles I.-VIII. ; Vol. II., Articles IX.-XXXIX.

THE idea of the editor of this series is to provide a comprehensive series of cheap scholarly manuals dealing with all the more important branches of religious knowledge. The general editor himself is most favourably known to students by his admirable work of two years ago, entitled "A History of Early Christianity," The fact that he is to guide the destinies of the series is of itself a recommendation. The volumes, if studiedly brief, will be complete as far as they go ; they will be written in an interesting way ; they will be scholarly. They will also, as we judge directly from an examination of the first four volumes, be written from the (so-called) Anglo-Catholic standpoint. We shall not be disappointed, therefore, if we find they reveal a definite bias ; indeed, we should expect this. The doctrine of the Real Presence is distinctly affirmed as being that of the Church of England ; the theory is laid down that the Church of England has studiously refrained from condemning the doctrine of Saint-invocation ; and many other questionable statements are made of a similar kind. Thus, these little books cannot be regarded as free from misrepresentation—or, at least, from misinterpretation. At the same time, they are not without a positive value ; only they require cautious handling. Mr. Kidd's volumes are valuable to students, inasmuch as they give the two Latin versions of the Articles, dated 1553 and 1563 respectively, arranged in parallel columns, to facilitate reference. Mr. Pullan's volume is a really brilliant sketch, in the briefest space, of Christian doctrine as it exhibited itself from earliest times until the Council of Chalcedon. A few more references, in the form of footnotes, would have been acceptable ; but the writer promises us a larger volume shortly, in which will be incorporated such aids to understanding the history of the times. In Mr. Maude's book notice may be directed to the four additional notes, two of which deal with the Sacred Canon of the Mass and the Eucharistic doctrine ; they furnish material for reflection, though not for agreement.

Early Israel and the Surrounding Nations. By the Rev. A. H. SAYCE. Service and Paton, 1899. Price 6s.

Professor Sayce's new book fills a gap in our rapidly growing Old Testament literature. In seven chapters he sketches in bold and rapid