

many clergy, the fact that a majority of the Bishops themselves, in Synod assembled, acknowledged it to be open to "serious objection" must be practically decisive. A practice against which such profound and widespread objection is felt cannot be maintained when a majority of the Bishops acknowledge the justice of the objection. We say "the Bishops," because in the Convocation of York also the Bishops expressed their desire that steps should be taken "to restore the Creed to its more ancient use as a document for the instruction of the faithful." Henceforth it is simply a question of how this change can be effected. It is a question which might perhaps engage the attention of the Royal Commission, for that Commission will doubtless have brought before it, as one instance of "neglect," the failure to use the Athanasian Creed on the prescribed days. Clergy who are incriminated on this point will now have a strong excuse in the resolution of the Bishops; and if the Commission were to recommend the adoption of any recommendation which may be made by the Committee of Convocation whom the President may appoint, it would doubtless facilitate the legislative authorization of such a proposal.

Notices of Books.

The Pope, the Kings, and the People. A History of the Movement to make the Pope Governor of the World by a Universal Reconstruction of Society, from the Issue of the Syllabus to the Close of the Vatican Council. By the late WILLIAM ARTHUR, A.M. Edited by W. BLAIR NEATBY, M.A. London: Hodder and Stoughton. Pp. xlvii + 758. Price 10s. 6d.

Readers of Dr. Mozley's "University Sermons" will recollect the first in the volume, preached just a month before the opening of the Vatican Council in the December of 1869. It contains the fine passage beginning, "Rome issues out of her gates, taking her history with her"; and Dr. Mozley compares the claim put forward by the Papacy to the act of a dispossessed monarch preparing on the eve of the crisis to quit his throne with a rigorous statement of his rights publicly made. The claim, he argued, might be valuable property, although obsolete, as representing former possession, and constituting a link with the past. Whether it is actually obsolete in this case may be doubted; and only a very rash person would at the present time venture to say that a revival of the power of the Papacy is impossible in the future. Pretensions believed in by millions of people, and championed by the most formidable organiza-

tion in the world, cannot be considered sentimental ideas. They are a standing menace to society. Mr. Arthur's book, originally published in 1877, makes this exceedingly plain. It was compiled from official documents and from the recognised organs of the Vatican in the press, with much help from Dr. von Döllinger, who placed his collection of pamphlets at the writer's disposal. The full text of the Syllabus of 1864 is given in an appendix, and an account of its reception in France and England will be found in some of the earlier chapters. Almost simultaneously with its issue preparations for a Council were set on foot, the settlement of the preliminaries occupying nearly five years. Mr. Arthur's description of the inaugural ceremony when at last the Council met will be read with interest; but the magnificence of the spectacle contrasted painfully with the sordid intrigues that were going on behind the scenes, and the tactics employed in silencing and browbeating all who dared to withstand the dominant party. It is a humiliating story, yet its study is necessary to anyone who would understand the position of modern Romanism, so that we welcome this new edition of Mr. Arthur's elaborate work. During the last thirty years the whole Roman Church has lain prostrate under the heels of the Jesuits, and their ambition to attain at all costs universal supremacy is a thing to be reckoned with. Even if it ultimately proves unsuccessful, its defeat may involve a severe struggle. An abundance of evidence from authentic sources is produced here, showing to what an extent the Jesuits count as factors in European politics, not excepting the politics of our own country. The book will help to disabuse easy-going optimists of the idea that they can compound with Rome on their own terms. That is just what they cannot do.

Alcuin: His Life and his Work. By C. J. B. GASKOIN, M.A., sometime Scholar of Jesus College, Cambridge. Cambridge: The University Press. Pp. xxii + 275. Price 5s.

An essay which gained the Hulsean Prize at Cambridge was the basis of this volume. Though the story of Alcuin's career has been told by French and German writers, we have not had a good English work on the subject, and he can scarcely be said to have received due honour in his own country. Articles in dictionaries and scattered notices in histories of the period contain much valuable information about him, but prove inconvenient substitutes for a formal biography. Mr. Gaskoin gives us a carefully-written study, enabling us to picture Alcuin in the midst of his surroundings at York, Aix-la-Chapelle, and Tours; and the book is furnished with a large collection of useful notes and references. Born, as is supposed (for of his birth and parentage we know but little), in A.D. 735—the year of Bede's death—Alcuin became in early boyhood a pupil in the school at York newly founded by Archbishop Egbert, with which he remained connected in various capacities until the age of thirty-seven, when he accepted the invitation of Charles the Great. For fourteen years he ruled over the Palace school in Charlemagne's capital, and for the last

eight years of his life was Abbot of the great monastery of St. Martin at Tours, dying on the morning of Whit Sunday, A.D. 803. While at York he received deacon's orders, but never became a priest; and whether he was a monk is still a contested question. Bishop Stubbs held that he was not. He could, indeed, lay no claim to a place among the great leaders of thought who have influenced the world. His work was practical rather than speculative, and in the second part of his life he was as much a man of affairs as a scholar and teacher. It should not be forgotten that he took an active share in reforming the abuses that prevailed in the Gallican Church of his day; while the revision of the Liturgy and ecclesiastical offices was largely due to his labours. In helping us to become better acquainted with him, Mr. Gaskoin has rendered a real service.

Twentieth-Century Papers. No. 5. Christianized Rationalism and the Higher Criticism. A Reply to Harnack's "What is Christianity?"

By Sir ROBERT ANDERSON, K.C.B., LL.D. London: John F. Shaw and Co. Pp. 78. 1s.

A well-known writer who died some years ago used to say that he "did the thinking" for his readers. Just at present Harnack is doing much the same for a large number of English, if not German, readers. Many people, instead of examining the New Testament for themselves, take their conceptions of our Lord's doctrine and work from the representations given of them by the Berlin professor. For persons of this description no better mental exercise can be recommended than a study of Sir R. Anderson's rejoinder, while others may gain from it a clear notion of the questions at issue. The main positions taken up in Harnack's widely circulated work are lucidly stated and subjected to a close examination. Sir R. Anderson notes in his opening paragraphs the misleading use of New Testament and Christian terminology now current in various quarters, Christian words and phrases being employed to express non-Christian ideas, by attaching to them a sense widely different from their accepted meaning. He proceeds to point out that to make "the teaching of Jesus" the basis of a system, and at the same time to deny the authenticity of the Gospels, is to cut away the ground from underneath the system altogether. If the Gospels are not to be trusted, nobody can tell what "the teaching of Jesus" was. Not the least useful parts of the paper are the pages in which Harnack's ideas regarding the originality of our Lord's message are criticised. The real nature of the revelation made by Christ is demonstrated in these sections with great force and power. Sir R. Anderson by no means goes too far in saying that, had Dr. Harnack "lived in the first century, he would have taught the Jews that there was no 'offence,' and the Greek that there was no 'foolishness,' in the cross." The last sentences in "What is Christianity?" are set side by side in another place with a passage from Cicero's "De Senectute," that the reader may "judge between the Roman paganism of two thousand years ago and the German 'Christianity' of to-day." The comparison of the two passages is highly instructive. We hardly think that Churchpeople

are sufficiently aware of the value of the well-written and well-printed tracts on questions of the day which Mr. Shaw is publishing. They will do well in procuring them.

Handbooks for the Clergy. The Study of Ecclesiastical History. By the Right Rev. WILLIAM EDWARD COLLINS, D.D., Bishop of Gibraltar. London : Longmans, Green and Co. Pp. xv+166. 2s. 6d.

The new Bishop of Gibraltar has left this manual behind him as a parting gift, but we hope it is not his last, and that in his altered surroundings he may still find time to write upon his special subject. The handbook was published only a few weeks before his elevation to the episcopate. It contains an excellent bibliography, arranged according to periods, though there are some rather unaccountable omissions, and a good chapter on the choice of books. The series of which the volume forms a part is intended principally for the help of the younger clergy engaged in parochial work, and it must be confessed that few of them are in a position to act up to the author's counsels of perfection. The examination of documents and comparison of authorities, on which he lays much stress, require leisure and opportunity as well as skill ; and the means of access to original sources are out of the reach of town and country curates far away from our great libraries. There can be no question as to the need for encouraging the study of ecclesiastical history, ignorance of which is, to a large extent, a contributory cause of some of the evils in the Church. But a simpler introduction to the study is wanted. Professor Bury's nervous dread lest history should be classed as literature seems to have infected the Bishop, and he must pardon us for chafing a little at his insistence on the latest scientific methods. A judicious combination of the sixth and eighth chapters in this book with Dean Stanley's inaugural lectures, prefixed to his course on the Eastern Church, would perhaps be found as useful by a beginner as anything that could be suggested. Bishop Collins would teach him the value of accuracy, and guide him to the standard literature on various branches of the subject. Dean Stanley's glowing descriptions of the great turning-points in the annals of Christendom would inspire him with the necessary enthusiasm. Between the two there would be more of an approximation to the golden mean. One section in the seventh chapter, on the connection of Christianity with Judaism, is very unsatisfactory. It is to be regretted that the author goes unnecessarily out of his way to dilate upon the merits of the Higher Criticism, saying that a student "cannot hesitate to accept its results." Amongst these results he mentions the priority of the Prophets to the Law, and the theory that much of the contents of the earlier Old Testament books "must be regarded as ethnic traditions, rather than as true history." As the Mosaic period is not the one with which the Bishop is best acquainted, and his contributions to our knowledge of it have been infinitesimal, the extreme confidence of his language is out of place.

The Story of the Nations. Mediæval England, 1066-1350. By MARY BATESON, Associate and Lecturer of Newnham College, Cambridge. London: T. Fisher Unwin. Pp. xxviii + 448. 5s.

We are distinctly indebted to Miss Bateson for giving us such a good book. She has set herself to describe the social life and manners of mediæval England, leaving to others the task of relating its political history. Her book is more or less a "florilegium," compiled from many different sources, and its originality lies in the excellent arrangement of its contents. The ordinary historian does not usually condescend to those minor details that help us more than anything else to form an idea of the surroundings of a bygone generation. For these we have to depend upon the good people who extract for our benefit unconsidered trifles from records and letters of the time, and the use of rescuing them from oblivion is shown by the profusion of miscellaneous information provided for us in these lively pages. We should like to have seen a little more about the mediæval lawyers and courts of law, for there are only a few passing allusions here to the growth of the legal profession, but every other class of the community is well represented. In an indirect way the book serves as a useful contribution to Church history, since it contains much ecclesiastical lore of the lighter sort, and not easily accessible to general readers. Miss Bateson gossips learnedly about the domestic arrangements of episcopal and monastic houses, and the daily life of the parochial clergy. The latter sometimes fared very badly, for the provision of a suitable vicarage was often a matter of difficulty, and the priest was obliged to sleep *minus honeste* in the church. The notices of some of the great prelates of the period, whose personal tastes and habits are incidentally pictured, will be found interesting. Even down to the time of Edward III. most of the higher ecclesiastics were either of French extraction or had received their education in France, and French was the common language of the upper classes. Within a few years after the date at which this volume closes—the year following 1349, when England was desolated by the scourge of the Black Death—the use of English, previously reckoned a mark of vulgarity, came into fashion owing to the wave of patriotism passing over the country in consequence of the long war with France. This change largely contributed to render the Church a national, instead of a half foreign, institution. Those who think that the age of the Henrys and the Edwards was a rude or illiterate one will be disabused of that notion by Miss Bateson's chapters. On p. 305 there is an odd mistranslation of "cruralia," and in the case of certain names and words it would have been better to retain the popular spelling. We must not omit to mention that the book is beautifully illustrated.

