

fruitful in the garnering of results. It is worth while to spend time in order to secure the organization of well-worked, ably-led study circles in every parish.

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The United Council of Missionary Education does not care for adults only. A delightful set of "Talks on Japan" for use in children's mission study circles has also been published. In addition, a book of vivid stories, intended to be told, not read, to such boys as scouts—"Camp-Fire Yarns"—has been issued, with notes to aid the story-teller in his task. Gradually we are being equipped with excellent material for our work. It lies with us to use it with proper power behind. Someone has said that a rifle-ball in motion effects more than a cannon-ball lying on the ground.

G.



Discussions.

[The contributions contained under this heading are comments on articles in the previous number of the CHURCHMAN. The writer of the article criticized may reply in the next issue of the magazine; then the discussion in each case terminates. Contributions to the "Discussions" must reach the Editors before the 12th of the month.]

"TITHES AND THE POOR."

(The "Churchman," August, 1913, p. 636.)

I AM much obliged to Mr. Price for his letter in last month's CHURCHMAN. I certainly should have added a footnote calling attention to the fact that the authority for the so-called "Canones Ælfrici" is somewhat uncertain. Two questions are involved: First, this particular authority; second, even apart from it, how far some portion of the tithe was regarded in England in the early Middle Ages as the heritage of the poor. Both questions are too large for full discussion here. I am quite prepared to admit that Lord Selborne has adduced sufficient evidence to show that these "Canones Ælfrici" must be received at least with caution. At the same time I do not think that the second question would then necessarily be answered in the negative. Hatch (in "The Growth of Church Institutions," pp. 114, 115) writes: "It would be improbable, even if no positive evidence on the point existed, that our own country, which followed closely in most other respects the

movements and practices of the Churches of the Continent, should have differed from them in respect of the apportionment of tithes. But the positive evidence is clear. The authority of the enactments may be disputable, but they are at least witnesses to a current belief or tendency; and it can hardly be denied that whatever evidence exists in our own country for the payment of tithes at all in pre-Norman times exists also for their appropriation, not to the clergy only, but also to the poor."¹ To this I would add the following from Ratzinger, "Armenpflege," p. 266: "Ich bin der Ansicht, dass die karolingische Gesetzgebung allerdings schon unter Egbert oder bald nach ihm durch Alcuin oder andere in Frankenreiche ansässige Briten in England Eingang gefunden habe und beobachtet wurde. Wenigstens findet sich im neunten und zehnten Jahrhundert das karolingische System der Armenpflege auch in England durchgeführt."

Some of my readers will remember Dante, Par. xii. 93, where there occur the words "decimas quæ sunt pauperum Dei"; also St. Thomas ii. 2, Q. 87, A. 3: "In nova lege decimæ dantur clericis, non solum propter sui sustentationem, sed etiam ut ex eis subveniant pauperibus."

W. EDWARD CHADWICK.



Notices of Books.

THE HOLY SPIRIT IN THE ANCIENT CHURCH. By H. B. Swete, D.D.
London: *Macmillan, Ltd.* Price 8s. 6d. net.

Dr. Swete gave us some years ago a valuable book on "The Holy Spirit in the New Testament." He now follows up his earlier work by publishing a further instalment of the history of the doctrine of the Spirit, carrying us from the close of the Canon down to the eighth century. Professor Swete, with the careful fidelity to detail which marks the best Cambridge scholarship, examines all the more important patristic writings, extracts the references to the doctrine of the Spirit, and with a shrewd comment or a connecting link of history weaves them all into an illuminating and interesting whole. He regards the Arian controversy as the natural division of his period. "To the pre-Arian age the question of the relation of the Holy Spirit to the Father and the Son does not become acute." Arius seems to have been loyal to his logic, and to have made the Holy Spirit a creature. But the Person of the Son dominated the field of controversy for fifty years, and it was only then that the Church was compelled to defend the divinity of the Spirit. That defence was whole-hearted and adequate.

In the pre-Arian period Dr. Swete devotes chapters to the sub-apostolic period, to the Greek Apologists, the Gnostics, the Montanists, to Irenæus, to

¹ By 15 Richard II., cap. 15, it is enacted that "if a parish church is appropriated" the "diocesan shall ordain a convenient sum of money to be distributed yearly of the fruits and profits of the same to the poor parishioners in aid of their living and sustenance for ever."