

## Book Reviews

### TOWARDS A UNITED CHURCH, 1913-1947.

*By Bishop J. J. Willis, Bishop S. C. Neill, and the Revs. J. W. Arthur, G. W. Broomfield and R. K. Orchard. Edinburgh House Press. 10/6.*

New hope and new success have come to the reunion movement by the willingness of those who deplore the scandal of our divisions to state, candidly and fully, their grounds of difference ; and to recognise that only by a stronger grasp of the theology of the Gospel and the Church can those differences be reconciled. That willingness is well revealed in this important book. Bishop Willis and the Rev. J. W. Arthur first tell the full story of the Kikuyu Conference, 1913, and its results. Kikuyu is not a defunct drama. It is seen now to have been a live issue. Its aim was to meet, at a strategic African cross-roads, where Animism, Islam, Christianity and Western Civilisation were competing for the soul of Africa, the problem of denominationalism which frustrated evangelism, ostracised converts, and might set up divisions even within one family. Its plan for a federation of Churches was no hasty scheme, but one carefully prepared for, on the basis of the Lambeth Quadrilateral. As a notable test case, it concentrated worldwide attention on the need for reunion. Anglican authority here approved its aim and spirit, and even the occasional admission to Anglican sacraments of those not confirmed ; but disapproved Anglican participation in non-episcopal communion. The glorious failure of Kikuyu led, indeed, to the foundation of a Christian Council of Kenya ; but "the spirit of denominationalism has become a part of African Church life in Kenya to-day." Yet the goal of "one Church, one Ministry" has remained, as an ideal and a challenge.

The torch lit in Africa passed to South India. There, the famous Tranquebar meeting of 1919 faced the problem which had vexed the Christians of Kenya. Though Christianity with its divisions was offered, in India, to people accustomed to the many sects within Hinduism or Islam, converts found, in the Gospel, a faith so radically different that their unity was undeniable. Yet the very "comity" which sprang from that unity led, as in Africa, to wasteful overlapping, to ostracism when converts changed their district, to clashing ethical standards and divergent church disciplines. The churches in South India began their long march towards organic union in the favourable atmosphere created by the famous Lambeth Appeal of 1920. They were to make the attempt, hitherto seemingly hopeless, to bridge the yawning chasm between episcopal and non-episcopal churches. In a vivid historical sketch, carefully documented, Bishop Neill here brilliantly describes the tortuous and tedious stages which led to the consummation of 1947 : the growth of the plan, its set-backs and the miraculous overcoming of obstacles. He concludes with salutary warnings to future planners for reunion. There must be

complete candour and frankness ; love and truth must work together. The utmost care and honesty in drafting must be observed ; and it must be done, not at night by tired delegates, but by trained theologians working at leisure. No notes, exhortations or explanations should confuse the issue.

He regards as the fixed and central point of the scheme, to which always the pendulum swung back, " the recognition of all the uniting bodies as churches, a period of growing together in faith and order, with toleration, for a time, of many irregularities, the maintenance of the full historic faith, as the Church has known it throughout the centuries, and in the end a ministry fully equal and accepted throughout the whole united church and recognised by all the churches throughout the world which have had any connection with the authorization and progress of the negotiations."

Was organic unity purchased by this scheme at too great a price ? That is the doubt expressed by the Rev. G. W. Broomfield in " An Anglo-Catholic view " of the plan. He maintains that the authority of the church is in matters of faith final. It was to the church that Christ committed the Gospel : she was to be both the exponent and the guardian of His revelation. So for interpretation of the Gospel we must appeal to " the agreement of the great body of those who, since the beginning, have shared the Christian life in the fellowship of the Spirit." A necessary element in Christian unity is the holding of a common faith : a definite corpus of beliefs. But the South India scheme contains no reference to the tradition of the historic church universal as a witness to the interpretation of Scripture. The Creeds are to be liable to private liberty of interpretation. They need not be recited at baptism or at ordinary worship. Mr. Broomfield fears that, though episcopacy is accepted in name, the intention of those who use it may not carry with it the full meaning required by catholic doctrine. Joint lay government will also weaken the bishops' rule, and their interpretation of truth. Finally, he would like to see mutual " supplemental " ordination used for the unification of ministries.

Congregationalists, says the Rev. R. K. Orchard, while trusting that the united church in India will be guided by the Holy Spirit, fear that the South India scheme is too " western " a product ; that it identifies too strongly the church with the ministry ; that the local church is not adequately regarded as the centre of religious reality ; that adoption of episcopacy in outward form may seem to imply consent to a particular and untenable doctrine of it. Only faithfulness to the Word of God can create a true ministry, and tradition must constantly be subject to theological scrutiny under the Word of God.

Evangelicals should not only study this book but commend to the rank and file of our churches its story of the problems and difficulties facing the church of South India. The road to reunion in England is difficult. We need to gain light from the East—the light which God has surely sent us—if we are to follow that road to the goal of unity, which, as Bishop Willis declares in his Epilogue, must surely be the will of God and the fulfilment of our Lord's prayer.

R. W. HOWARD.

## MAURICE TO TEMPLE.

*By M. B. Reckitt. Faber and Faber. 245 pp. 16/-.*

Mr. Maurice Reckitt, who has himself played a considerable part in the Christian social movement, was invited by the trustees to deliver the Scott Holland Memorial Lectures in the autumn of 1946 and chose as his subject "the development of Christian thought about the problems arising out of the relations of the church to the social life of the time, and action resulting therefrom during the last hundred years." What is contained in this volume is not so much a detailed history of Christian social action as "a commentary upon and an interpretation of Christian thought on those issues." Mr. Reckitt has for good and sufficient reasons, limited his survey to activities within the Church of England, and despite his disclaimer has provided an admirable history of the Anglican social movement in tracing out some of the more significant stages of its development. A reviewer must bear testimony to the illumination which the book brings to many parts of its theme and to the brilliance and fascination of the writing.

The first chapter depicts the grave condition of England a century ago when industrialism had become the dominant feature of its economy. Some worshipped the new techniques, many feared them, few understood the challenge they presented to the Christian understanding of man and his destiny. The new industrial disorder had come into being without men quite realising what had happened, and there were found those (described by Mr. Reckitt as "the new medicine men of political economy") who maintained that the prosperity of Britain depended on factory children working a 10 hour day and infants of five pulling trucks through mine passages too narrow for grown men. True, there were critics of this "overbalance of the commercial spirit," but they were scarcely heeded in their own day when the utilitarians lined up with the economists to produce, with an impressive unanimity, a justification of the new industrial acquisitiveness. Part of the Christian difficulty in speaking to such a time lay in the fact that the assumptions on which the rationalization of the social process was being proclaimed were at least as dubious from any Christian perspective as were the anachronistic privileges and unimaginative conservatism by which it was being resisted.

It was the influence of a young barrister, J. M. Ludlaw, who had seen something of the stirrings of revolution on the continent, which led F. D. Maurice to a position of commanding importance in the whole subsequent development of a genuinely Christian sociology. In obedience to his vocation to theology Maurice sought to expound a Christianity which was coterminous with the total life of man. "To exclude the divine word and will from any subject, however secular, was as little possible for him as it would be to a naturalist to exclude gravitation from any class of physical phenomena."

The years 1848-1854 mark the period during which Ludlaw, Maurice and Kingsley led a determined effort to apply their understanding of man and society to the circumstances of their time. They associated themselves with working class movements and strove in practical

co-operative ventures to instruct the workers in "the principle of association." These efforts all lacked success, although it is pertinent to recall that after Ludlaw had secured the legal extension of limited liability to co-operative societies, a number of successful productive societies appeared. What is particularly significant is that a study of those experiments shows that collectivism in the modern form may be as destructive of human personality as uncontrolled capitalism. Ludlaw himself remarked some forty years later, "The condition of the wage-receiver is not to me an ideal one for the worker. It is a sort of washed out slavery." Nationalisation may, in fact, prove to be nothing but a form of industrial rationalization with no concern for the integrity of human personality.

During the next thirty years up to 1884 greater numbers of churchmen began to realize that the faith by which they lived was virtually denied by the assumptions of society. Samuel Barnett, Arnold Toynbee, Stewart Headlam and Scott Holland arrested the attention of the church and organized a challenge in her name, while a new race of radical priests emerged in many slum parishes, thus forging links between the church and socialism. The success attained by their efforts led almost inevitably to the tendency to claim that Christians should be socialists: that "Christianity is the religion of which socialism is the practice." High hopes were clothed in flamboyant language, although the more far-sighted of the leaders never forgot the basic importance of sound theology. "Baptism was the entry into the greatest democratic society in the world. The Mass was the weekly meeting of a society of rebels against a mammon worshipping world order. Let the working men of England claim their rights as Christ's members and do their duty as Christ's soldiers and the present order would crumble." At the same time the members of the Christian Social Union were seeking, according to their more academic vocation, to compass the same ends. "Here's a glaring social problem: let's read a paper about it" was a gibe often thrown at them; yet probably they achieved more than any other group in permeating the church with an awareness of its social responsibilities. Between 1889 and 1913 out of 53 episcopal appointments, 16 went to members of the Union, a sufficient refutation of the charge that the English establishment denies genuine spiritual liberty to the church.

After the first world war, the formation of the I.C.F. and the work of Studdart Kennedy continued missionary work of the earlier period but under very different circumstances. The appearance of Soviet Russia and the challenge it presented of open atheism and social ruthlessness made necessary a much closer examination of the glib demand for a new social order. The coming together of radical churchmen and political socialists in the pre-1914 epoch was not consummated after the war in an indissoluble union. It has become apparent that spokesmen of the church must have a prophetic word to utter to working class movements and associations as well as to every other section of the community, and this will only be possible if the foundations of a distinctively Christian sociology are firmly laid. To this task the Christendom group has dedicated its energies for some twenty years.

It is far from easy to set out the lessons of the century under review ; but it can be claimed that the validity of the church's concern with the social order has been vindicated both to its own members and to the world. No one has played a greater part in this than the late William Temple. Many of the real issues of our time cut across the conventional controversies of Right and Left. What is wanted in our age without proper standards of judgment is constructive leadership rather than critical denunciation. This stimulating book should do much to help on the quest for an authentic Christian sociology.

F. J. TAYLOR.

### THE HISTORY OF THE PRIMITIVE CHURCH.

*By Julius Lebreton and Jacques Zeiller. 392 pp. Burns Oates. 25/-.*

This book is the fourth and final volume of a detailed history of the primitive church from the first days until the peace of Constantine early in the fourth century, written by two French Roman Catholic professors and translated by Dr. E. C. Messenger. The translator has done his job well in presenting the very readable narrative and in adding a number of useful notes, enclosed in brackets. The four volumes now available in this country give an English version of the first two volumes of a great *Histoire de l'Église* which is being published in Paris under the editorship of Fliche and Martin. Translations of some of the later volumes are to appear in due course under the title of *The Church in the Christian Roman Empire*, but as they have been written by a fresh group of scholars they will be treated as a new and independent work.

The present volume opens with a detailed chapter on the work and influence of Origen. This careful and on the whole judicious account of the most influential figure in the third century church offers a useful introduction not only to the theology of Origen but also to the history and importance of the Church of Alexandria in this epoch. A subsequent chapter portrays the career of Dionysius and the division amongst the theologians of Alexandria caused by critics and defenders of Origen.

The rapid progress of the Christian Church despite intermittent persecution in the early third century, is attested by the appearance of a good deal of popular literature such as the *Acts of Peter*, the *Acts of Thomas*, the *Apocalypse of Peter* and the *Letters of the Apostles*. These books were the product of pious imagination striving to penetrate the veil of obscurity which shrouded much of the history of the apostles and the early church. Most of them reveal tendencies which are far removed from the wholeness of the New Testament. An undue exaltation of virginity, leading to a condemnation of marriage and the distractions involved in bringing up children, is typical of the virtual Docetism which dominates the outlook of these writings. As Lebreton remarks, "It must be admitted that these romances are on the whole disconcerting to a Christian reader." The gulf between the simple Christian who nursed a deep mistrust of learning and the leaders and theologians was as marked in the third century as at any subsequent period of church history.

Other chapters describe Christian life in the third century, the Diocletian persecution, and the extent of the Christian conquests on the eve of the peace of Constantine. It is curious to observe in the last chapter no discussion of the reasons alleged by Gibbon for the triumph of Christianity nor any reference to the evidence afforded by the examination of the catacombs for the number of believers in the pre-Constantine era.

It is in the sections on ecclesiastical organization and the Roman See that the authors are least happy in their presentation of the facts. Despite the growing importance of the bishop in the time of Cyprian, it would not be true to speak of him as the "Incarnation of the church" in that period. As might be expected, the discussion of the history of the Roman See emphasises its unique authority in general terms without coming to grips with particular issues. It is for instance admitted that the strong and somewhat severe manner in which Pope Victor strove to compel other churches to adopt the Roman usage in fixing the date of Easter, led to opposition and difficulties—a curious way of describing the sharp rebuke administered by Ireneus and the bishop to Victor), but the comment is added that the incident "gives a clear indication of the idea the Roman bishop already had of his own right—a right which he regarded as naturally resulting from a duty to the collectivity of churches' general directions on matters of discipline as well as of faith." This is to put into mild language what could more accurately be spoken of as the ecclesiastical lust for power manifested also by the occupants of several other prominent sees which lacked the natural advantages of Rome in pushing those claims to their final limits. The treatment of Cyprian slurs over the rejection of Roman authority on more than one occasion by North Africa and the emphatic statement of Cyprian himself in a council of 87 bishops, "no one of us sets himself up to be a bishop of bishops," by a plea that the alternative version of the text of the *De limitate Ecclesiae* containing a formal passage in favour of the Roman primacy, should be treated as a revision of that treatise by Cyprian himself. Thus it becomes possible to assert that even in Cyprian everything bows before the supremacy of the Roman See.

Nevertheless it would be ungracious to end on this note of criticism, for the book as a whole is a competent and useful survey of the period with which it deals and is equipped with a formidable apparatus of footnotes and bibliographies containing reference to the best available books in English, French and German.

F. J. TAYLOR.

### THE LIFE EVERLASTING.

By Cyril Alington. Basil Blackwell. 7/6.

The versatile pen of the Dean of Durham has provided us with another book, marked by the usual characteristics which we have come to associate with his writing—practical common-sense, disarming, ironic humour, and literary allusions drawn from a wide field of reading—but also by an underlying tone of deep earnestness, born of the subject he is dealing with, and (we may surmise) of those experiences of bereavement which he shared with so many others during the recent years of war.

The book starts from the conviction that "the people of England will never be 'converted' unless they see, more clearly than most of them do at present, how intimate is the connection between religion and daily life, and that it is on religion that are based those virtues and charities for which they have so deep and instinctive a regard." The Dean goes on to develop the thesis that the connection between religion and daily life consists in the fact that the "everlasting life" of which we are continually reminded in Bible and Prayer Book, is nothing other than that quality of selfless living in Christ which we can begin to experience here and now. He deals with various reasons why the doctrine of everlasting life is neglected or ignored in many circles to-day, and having thus cleared the ground, settles down to an exposition of the Johannine conception of "eternal life" as a present reality. He realises that on a superficial reading the teaching of St. John does not coincide with that of St. Paul, who lays more stress on the resurrection at the last day and the final judgment, but he has little difficulty in showing that the divergence is more apparent than real. After a number of short essays on questions growing out of this main question, he ends with a deeply challenging chapter which is nothing less than a call to the reader to embark on the life of selflessness in the power of Christ.

That the Dean has put his finger on one of the weakest spots in contemporary religion most thoughtful readers will agree, and they will not quarrel with his main contention that the Johannine conception of eternal life is the most congenial to our present way of looking at things. There will be some questions which they will find troubling them when they have read the book, and it must be said in fairness that the Dean makes only the most modest pretensions for his own book. One question is whether he has really allowed full weight to the Hebraic conception of *resurrection* as contrasted with the Hellenic idea of the survival of the soul. We are far from suggesting that there is no place for the Platonic conception in a Christian scheme of things, but it is better to face the tension between the two ideas very frankly, even if one is led to see in both true insights into our relation to the eternal world. Others will be concerned about his acceptance of a doctrine of Purgatory (not, as he makes clear, the doctrine condemned by the Reformers as the *Romish* doctrine on that subject). He shows the real difficulties in limiting God's redemptive mercy to this life, but some will feel that he has underrated the decisive and apparently final nature of some decisions taken in this life. One of our problems, of course, in all such discussion, arises from the fact that our minds cannot think other than *temporally*—in terms of a succession of moments—and this conception is out of keeping with true thinking about eternal life.

One other difficulty may be mentioned, though with diffidence. It is the question whether the author does not think too specifically of salvation as attaching to the selfless life as such (though he states clearly that this is only possible in Christ). May it not be that salvation lies in union with God, the source of life, in Christ, and that selflessness is a by-product of that union? But perhaps we are only looking at the same fact from two aspects.

Of course, the author is steeped in the classical tradition, and nothing will make his writing acceptable to those who rejoice in the exclusive Hebraic particularity of the Barthian, or semi-Barthian, School. This reviewer found the broad outlook of the book very attractive, and its mild, humorous tone, a corrective to sanctimoniousness, and a foil throwing into sharper relief the deep spiritual challenge of the book.

R. R. WILLIAMS.

## RELIGION IN THE VICTORIAN ERA.

*By L. E. Elliott Binns. 526 pp. Lutterworth. 21/-.*

This is the second edition of a work that was first published in 1936 and deservedly attained a good reputation at that time. Its re-appearance will help to fill a gap in the literature dealing with Christian history in the nineteenth century. As the title indicates, Dr. Elliott Binns has sought to interpret the Christian significance of a very great epoch in the history not only of Great Britain but of the whole world. He is not greatly concerned to mark off exact dates for the beginning and the end of his narrative although the sixty-four years during which Queen Victoria occupied the throne do form a distinct period in recent history. A wealth of evidence testifies to the widespread feeling at the time of the queen's death in 1901, that a well defined period of history had been brought to a close and a new age inaugurated. The half century that has elapsed since that time has witnessed the total destruction of Victorian security, the decline of a confident belief in progress, the passing of industrial supremacy, the loss of national prestige and the threat of national poverty.

The Victorian era, and more particularly the years from 1851 (the Great Exhibition) to 1897 (the second Jubilee), was marked by increasing prosperity on all sides and by the unquestioned supremacy of Britain and her empire in the world. There was much to justify a sober belief in a prolonged period of progress and few apparent signs of the impending doom. The writer of the closing volume in the new Oxford History of England (R. C. K. Ensor) has drawn attention to the fact that it was precisely this industrial and progressive Victorian period which was probably the most religious epoch known to students of civilisation. Church going was taken for granted as a part of the normal duty of a gentleman and Sunday was widely observed in what has become fashionable to describe as a rigid and narrow convention. Organized Christianity shared in the general expansion of the age and thousands of new churches and parishes were constituted, while overseas the work of the missionary societies was developed to a surprising degree. The romantic stories associated with David Livingstone and General Gordon, with Uganda and Sierra Leone, exercised a powerful influence on the imagination of thousands of youngsters and it would be hard to overestimate the significance of the fact that the great national heroes were all deeply religious men.

It is evident that some knowledge of this comparatively recent past is necessary for those who are required to deal with the perplexities and problems of the present. Dr. Elliott Binns has undertaken to supply this need and no one could peruse this volume without finding his thinking illuminated by many shrewd observations. Indeed, it



is not only the distinctively ecclesiastical history of the period which is presented : the canvas on which the author works is as wide as the total life of the period. Christian history can only be properly written in this way, for it concerns the total activity of Christian men and women. Thus in chapters on the Press, Literature and Art, Education and Religion and Science, there are displayed aspects of the subject which all too frequently have been ignored. The space allotted to religious news and articles in the daily press and the way in which this space is used compared with the contents of the religious papers of the same period, can give an understanding of the religious opinions and interests both of the ordinary man and of particular groups which can be obtained nowhere else. The fortunes of the principal religious bodies in the country are traced out with the aid of a good deal of biographical material. This is an indispensable book for a study of nineteenth century Christianity in Britain and most valuable for the many lines of reading which are suggested for a closer acquaintance with some parts of the subject.

F. J. TAYLOR.

#### THE OECUMENICAL IDEALS OF THE OXFORD MOVEMENT.

By H. R. T. Brandreth. S.P.C.K. 7/6.

Until the early part of the nineteenth century, the Church of England maintained generally friendly relations with the reformed churches of the continent, although the oecumenical outlook of Cranmer had given place to an excessive insularity. Moreover, many foreign Protestants belonged to a minority movement which had the appearance of disloyalty to their respective government, a position occupied by the Romanists in England, and this fact tended to check the development of cordial relations. The old English attitude of dislike and antagonism to Rome was first modified by the arrival in this country after 1792 of thousands of French refugee priests.

Mr. Brandreth has set himself the task of defining the oecumenical ideals of the Oxford Movement by rehearsing the story of the reunion projects which emerged from the activities of the movement. A revival of the doctrine of the Church and the meaning of churchmanship turned men's eyes to the sources in the Western Latin Church whence much of this inspiration was derived. Dr. Pusey and, later, Lord Halifax, actively engaged in the search for grounds of union. Others like W. G. Ward and Frederick Oakeley believed the ground of union to be acceptance of the Roman position, and when they found that view seriously opposed they made their own personal submissions to Rome. A third group, containing men like William Palmer of Worcester College and R. F. Littledale, were bitterly hostile to Rome. It was not long before the possibility of reunion with the Orthodox churches of the East was seriously entertained and as early as 1840 William Palmer of Magdalen College paid an unsuccessful visit to the Russian Church. In 1857 an Association for the Promotion of the Unity of Christendom was formed, and a journal published which in due course was to be the cause of the condemnation of the society at Rome. Dr. Pusey's *Eremiticon*, published in 1865 (with two further parts in 1868 and 1870), was a notable contribution to the debate ; but the Vatican Council of 1870 proved a severe blow to the hopes both

of Dr. Pusey and of Bishop Forbes. Meanwhile in 1863 the Eastern Church Association had been founded through the efforts of Dr. J. M. Neale.

It was not until 1873 that the question of reunion with Dissenters was tackled by the formation of the Home Reunion Society. Lord Nelson, a devoted follower of the Oxford Movement, became its chairman and worked indefatigably for its objects. But when he died in 1913 the society died with him, demonstrating how little real support it had secured. Further chapters in this valuable survey narrate the steps leading up to the inauguration of formal intercommunion with the Old Catholics in 1931, the foundation of the short-lived Order of Corporate Reunion in 1877, and the discussions on Anglican orders which led to their condemnation by the Papal bull of 1896. A final chapter comments briefly on the Malines conversations of 1921-1925. None of the breaches in Christendom has been healed by this activity, but a deeper understanding and a greater readiness to work for the cause of reunion has been fostered.

F. J. TAYLOR.

#### CATHERINE OF SIENA.

*By Michael de la Bedoyere. Harris and Carter. 12/6.*

The author declares his aim to write a new life of Catherine of Siena—"popular rather than scholarly, historically accurate and credible to the modern reader"—and a sympathetic perusal of this attractively written and illustrated account will fully justify this claim. The bare outline of the short career of this amazing 14th century character is sufficiently intriguing. Of humble artisan birth and of no education, she exercised during her 33 years a powerful and often a controlling influence over people of all ranks, from popes, princes and politicians to humble peasants. Her exhortations and importunity succeeded in ending the "Babylonish Captivity" by inducing the Pope to leave Avignon and return to Rome, and her untiring efforts at length healed the breach between the Papacy and the Florentine "rebels." Mr. de la Bedoyere concentrates mainly on her large and remarkable correspondence, although he carefully records and assesses her visions and ecstatic experiences and revelations as well as her "miracles" of healing. Although an orthodox Roman Catholic and an enthusiastic admirer of Catherine, our author is very frank in his criticisms. He admits that many of her miracles "were the result of the heated imagination of her biographers," and he declares that "no other great Saint has shown so little of the virtue of meekness, even of humility." "It is hard to discover anyone she really did obey, . . . yet she inspired a degree of devotion possibly unequalled in the annals of the saints." He says that "her masculine intelligence, powerful charm, have to be fitted in with a fanatical and highly emotional behaviour and a scandalizing lack of balance and ordinary humanity in her chosen way of living." This stricture is certainly born out by the extravagant austerities, fasting and refusal of proper sleep, which Catherine practised from her childhood and which undoubtedly ruined her health and shortened her life. Most of her time was spent in penances and fervent prayer, and her devotion to her Saviour was most real and intense. To her circle of

close friends she was most faithful in her exhortations and warnings : as when she told her Confessor, Raymond of Capua, " You are a man when you promise, don't be a woman when it comes to the point of acting." Although a most dutiful daughter of the Church she never hesitated to rebuke the Pope for creating worldly and scandalous Cardinals, or to warn him to " See to it that I do not have to appeal from you to Christ crucified."

In her ceaseless denunciations of the glaring moral abuses of the Church of her day she rivalled her contemporary John Wycliffe, just as she anticipated Savonarola's untiring efforts for their reformation. Periods of special corruption and declension of Church life usually produce outstanding saints and evangelists. Catherine of Siena exemplified both in the 14th century, as Wesley and Whitefield did in the 18th, and both the latter would have echoed her dying testimony. " Yes, Lord, Thou calledst me. I go to Thee not on account of my merits, but solely on account of Thy mercy." Mrs. Josephine Butler, whose life of Catherine is rather fuller and more connected than Mr. de la Bedoyere's fascinating story, well describes her " as a very original highly gifted person, whose life was like a beautiful drama, ever widening and increasing in solemnity and fullness of incident to the end."

C. SYDNEY CARTER.

#### EPISCOPI VAGANTES AND THE ANGLICAN CHURCH.

By H. R. T. Brandreth. S.P.C.K. 6/6.

Bishop Hensley Henson once permitted himself the use of the phrase ' the Protestant underworld ' and if the words were justified by the many strange Protestant sects in Britain and America, it is important to remember that there is also a Catholic underworld. Very early in Church history there appeared ecclesiastics who claimed to be (and very often undoubtedly were) in episcopal orders but who lacked jurisdiction over a determined diocesan area. Deprivations for heresy or misconduct, popular hostility to a man entering his diocese, wandering Celtic bishops and men who had been consecrated with a view to appointment when a see should become vacant, all accounted for the existence of wandering bishops. After a long and troubled history, the status of such men was finally regularised in the Church of Rome in 1882 by the definition of the office of titular bishop.

The problem has never been acute in the Church of England but Mr. Brandreth in this carefully documented book has brought to light for the benefit of all churchmen the existence and activities of ' *episcopi vagantes* ' in association with the Anglican Communion. Canon Douglas in his valuable foreword describes their existence as a " by-product of the Anglo-Catholic revival " which arose out of the scruples and anxieties of Tractarian priests who were uncertain of the validity of their Anglican orders. Persons like Dr. Lee and Arnold Harris Mathew obtained clandestine consecration at the hands of certain obscure oriental prelates or from Old Catholics and offered re-ordination to Anglican priests who desired it. This procedure is rightly denounced by Mr. Brandreth as " ecclesiastical anarchy." Yet one of these ' Mathew ' succession bishops was appointed to a benefice in Leicestershire in the spring of this year. A perusal of

the lists drawn up by Mr. Brandreth will show the extraordinary ramifications of this movement. Under four main lines of succession more than 100 consecrations have taken place in this century for work in all parts of the world. Many of the persons concerned were Gnostics or theosophists and one described himself as the atheist bishop. As Mr. Brandreth asserts, orders which "are wantonly irregular are in fact invalid and worthless. Any other conception must in the end lend countenance to an anarchy which is opposed to the very essence of the ordered life of the Body of Christ." For this reason he concludes that normally the Anglican Church should refuse them a licence and require from them a solemn undertaking to retire into lay life. Power of dispensation from these conditions under exceptional circumstances should be vested in the Archbishop of Canterbury.

F. J. TAYLOR.

### SHORT REVIEWS

#### A PRAYER BOOK FOR 1949 (PART III).

*By Oscar Hardman. To be obtained from the Author, St. Augustine, Westbury on Trym, Bristol. 6/-.*

This is the third and final part of the proposed revision of the Prayer Book submitted by Dr. Hardman to the judgment of the Church as a fitting celebration of the fourth centenary in 1949 of the first English Prayer Book. The first two parts of the work were reviewed in the last issue of *The Churchman* and the four principles which Dr. Hardman claims to observe in his revision were subjected to examination in that place. This part contains the Psalter and the Lectionary in which the chief principle involved is intelligibility and convenience in use. The Psalms are set forth in a revised rendering, their subjects indicated by descriptive titles and their contents divided up according to their structure or themes. To promote better chanting, verse divisions have been re-arranged and some verses transposed, while a number of omissions has been made on the grounds either of redundancy or of vindictiveness of expression "which is of doubtful interpretation on the lips of Christian men." Most of the proposed changes are comparatively small in extent and it is unlikely that the small gains will outweigh the irritation felt by many at the changes. "Our feet shall stand in thy gates: O Jerusalem. Jerusalem is built as a city: that is at unity in itself," is changed to "Our feet stand within thy gates, O Jerusalem that art built as a city at unity within itself," but there is little gained in changing the familiar wording.

The Lectionary provides for the consecutive reading of the Scriptures as well as for the reading of select passages appropriate to particular occasions, so that the Old Testament is to be read through in two years and the New Testament every year. The only criticism to be made about this is that it provides for more of the Apocrypha to be read (for example I and II Esdras and Tobit) than seems to be desirable.

F. J. TAYLOR.

#### FIVE QUESTIONS BEFORE THE CHURCH.

*By The Bishop of Rochester. 87 pp. 3/6. Canterbury Press.*

This useful book comprises the five sections of the Bishop of

Rochester's Primary Visitation Charge. As the Bishop points out, his Charge was preceded by Articles of Inquiry to the Clergy, so that the clergy of Rochester may claim a real share in the merits of the book. Presumably the answers received by the Bishop indicated the main problems which were confronting the clergy, and certainly no one will deny that they have a much wider reference than the Diocese of Rochester only. The five questions are: Order in the Church, Marriage, Worship, the Countryside, and Sunday Observance.

The main value of these sections is to be found in the fact that an historical survey of the matter is first given, for that alone allows the problems of to-day to be seen in their true context. Parochial Church Councillors who are alive to the spiritual responsibilities which are theirs would do well to study this book together with their minister.

The first section, on Order, is especially valuable in that it deals clearly and objectively with Reservation. No one could call the Bishop partisan when he declares his intention of acting *traditionally* in respect of the policy of his predecessors, and *constitutionally* in upholding the regulations formulated by the Church. The whole section is very useful. The section on Marriage is good also, though it does not give nearly enough emphasis to the essentially pastoral problem of Reconciliation, and the care of those whose marriage has suffered shipwreck. An interesting reference is made to the tradition of the Eastern Church which teaches that "adultery is the 'death' of the otherwise indissoluble union of marriage". The Bishop feels that careful thought should be given to that viewpoint. "If the Church of England tends to be guided in its marriage regulations by Roman Canon Law, it must also investigate the far more venerable tradition of the Eastern Church."

Space forbids any reference to the remaining three sections, save to add that the one of the Church and the Countryside does really attempt to come to grips with the basic relation between Religion and Nature. Evangelicalism is really more concerned with Grace and with man as a spiritual being; but the relation in which he stands to Creation and the world of Nature cannot be ignored, and this section is a start in the right direction. R. S. DEAN.

#### FATHER WAINWRIGHT.

*By Lucy Menzies. 124 pp. 6/6. Longmans.*

This book—which has a foreword by Bishop A. F. Winnington-Ingram written on his death-bed, and an epilogue by Evelyn Underhill—is a record of a ministry of 56 years at St. Peter's, Wapping, and that part alone entitles it to great respect. "Father" Wainwright was a tractarian of pronounced views who felt it right to wage war with authority in defence of the use of incense as a Catholic principle, and who certainly had an excessive regard for his first vicar at Wapping, "Father" Lander, apparently even refusing the clearing away of cob-webs from the Church since they had been there since that vicar's time!

But points of difference, whether ceremonial or hygienic, cannot obscure the wonder of a life lived with complete selflessness and complete self-giving. Here is Christian asceticism at its highest,

not practised for its own sake but that others should be fed, clothed and succoured. Many are the incidents which serve the practicality of his Christianity. If on occasions he went shirtless, it was because he had given it away ; if his bed had no mattress it was for the same reason ; if he went hungry it was because the hungriness of hundreds in his parish appalled him. All of this was done with the greatest gaiety of spirit which robbed him of any pretence of self-glory or self-culture. It was because he loved Christ so much that any sacrifice for His sake became, in sober reality, a joy.

We notice the too easy identification of poverty and virtue which leads to an over frequent use of the term "Christ's poor," and the chapter entitled "His Methods of Evangelism" says curiously little about the Evangel itself. Nonetheless, the final picture left in our minds is a single man of God, frail in body but so strong in spirit as to be able to live a life of vigour in the service of Christ until the age of eighty-two.

R. S. DEAN.

### THE DARK NIGHT OF THE SOUL.

By *Georgia Harkness*. *Andrew Melrose*. 8/6.

It is claimed that the Author "has written a well-nigh perfect book," and after a careful perusal one would not wish to dispute this verdict. Professor Harkness, as the fruit of much careful reading, tackles a wide range of subjects in an able and masterly manner, including family, race, prejudice, war and death. Her treatment is always sane, well balanced and valuable. In dealing with the "burden of sin" she wisely says that "however tolerant we need to be towards the sins of others, nobody ought to tolerate his own." Our Author's diagnosis of the soul's spiritual struggles is peculiarly incisive and helpful. She well says that "as there is no immunity from trouble for the servants of God, so there is no final defeat." "It is the ultimate conviction of Christian Faith that there is no situation in life where spiritual defeat is final." When Professor Harkness dwells on periods of spiritual depression and frustration one recalls Dr. Bonar's lines :

"Let me no more my comfort draw  
From my frail hold of Thee ;  
In this alone rejoice with awe,  
Thy mighty grasp of me."

She analyses most sympathetically and thoroughly the suffering and depression caused by nervous disorders and repudiates the theory that such suffering is imaginary. She stresses the need of learning to relax the body so that it may function normally, and she shows very clearly the close interaction between the physical and spiritual in producing the "dark night of the soul." But she wisely concludes that it is "as the troubled soul enters into a deeper, more revealing and encompassing sense of God's presence that the dawn follows the night."

Professor Harkness's *practical* suggestions for overcoming this "dark night" of depression and substituting "the garment of praise for the spirit of heaviness" are most helpful. She rightly says that "the most depressing mental activity one can engage in

is in too much introspection"—the best cure for which is to engage in some definite form of altruism. In a fine chapter on the "Shadow of Death" she well says that "without the perspective of immortality there is no real answer to the problem of pain"; and she quotes Tennyson's

"Thou wilt not leave us in the dust.  
Thou madest man, he knows not why,  
He thinks he was not made to die."

This is a really heart-searching, stimulating and valuable book which ought to be read widely. C. SYDNEY CARTER.

#### THE MINISTRY OF THE CHURCH.

*By Bishop Stephen Neill and Others. The Canterbury Press. 2/-.*

These ably written Articles appeared recently in *The Record* and Bishop Stephen Neill now introduces them with a brilliant "general survey" of the erudite and lengthy essays on *The Apostolic Ministry* with which they deal. He criticises the failure of the writers of these charitably expressed essays to give any explanation of the New Testament use of the word "priest," and he well points out that there "the word hierus, priest, is never once used of a functionary of the Christian Church, and no Christian is ever called a priest." In discussing the South India Church Scheme the Bishop does good service in pointing out that its solution followed two almost exact

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Anglican precedents, one after 1661 and the other after 1813, when the Indian Church first received bishops, since dual episcopal and presbyterian ministries were then exercised until they were effaced and superseded by a completely unified episcopal ministry. And he adds that "it just will not do" for Miss Hamilton Thompson to dismiss this definite acknowledgement of the validity of non-episcopal Orders as merely a concession "to tender consciences."

The writers of these articles, J. P. Hickinbotham, C. F. D. Moule, S. E. Greenslade, F. W. Dillistone and F. J. Taylor, are well known Evangelical scholars, and as readers of *The Record* will recall, they show quite clearly that the contention of the writers in *The Apostolic Ministry* that an essential divine commission was transmitted exclusively to bishops and not to presbyters is based mainly on conjecture and assumptions and is devoid of any solid Scriptural foundation. Mr. Taylor well sums up the Anglican position and teaching from Parker to Cosin as an "acceptance of episcopacy as an apostolic order well suited for this realm, with a willingness to be in communion with foreign Reformed Churches and to accept their orders."

This valuable and instructive contribution should be carefully studied by all Evangelicals and widely circulated.

C. SYDNEY CARTER.

#### CHACO CHAPTERS.

By *Winifred Revill*. Hodder and Stoughton. 12/6.

This might be described as a missionary book, or as a book of travel, or simply as a romance of human adventure. It is, in fact, the story (told by a missionary's wife) of eight years' pioneering among the Mataco Indians in the far north of Argentina. The book is not concerned so much with missionary work as with missionary life—in this case with life under conditions of the most primitive kind. Mrs. Revill has a gift of vivid description, a strong spirit of adventure, and a saving sense of humour, all of which contribute towards a most engaging and enthralling tale. She shares the experiences through which she and her family (including two children) passed, her attempts at housekeeping, and her reflections on civilization and society. Perhaps the chief value of the book is the account it contains of the Indians and their ways, of the Chaco country and its animals, birds, trees, flowers, and so on—not to forget the insects. The book is illustrated by a gifted Argentine artist. The four coloured plates are particularly striking.

F.C.

#### LETTERS TO YOUNG CHURCHES: A TRANSLATION OF THE NEW TESTAMENT EPISTLES.

By *J. B. Phillips*. Bles. 10/6.

This book had its origin in a paraphrase of the Epistle to the Colossians which was printed in the parish magazine of St. Margaret's, Lee, during the early years of the war. As a result Dr. C. S. Lewis encouraged the author to tackle the remaining Epistles in similar fashion; and now the completed task is before us in the shape of this attractive volume, to which Dr. Lewis has contributed a foreword.

The book purports to be a translation. It would, in fact, be more



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correctly described as a paraphrase. Its design is almost identical with that of Bishop J. C. Wand's *The New Testament Letters Prefaced and Paraphrased* (published in this country two years ago), namely, to make the Epistles intelligible to the average modern reader. For this reason particular care has been taken to adopt a free, flowing style of writing, avoiding all obsolete words and phrases and in places considerably expanding the original text in order to give a clearer meaning. Cross-headings are freely inserted, and each Epistle is introduced by a brief statement dealing with the circumstances in which it was written and outlining its particular theme.

The value of the work lies not in any outstanding gifts of scholarship possessed by the author but in his ability to express the mind of the apostolic writers in clear, vigorous English prose, so that the ancient documents come alive and partake of the character of a living contemporary message. Few would deny that Mr. Phillips' paraphrase reads well and makes good sense. Of course, it would not be difficult to point to occasional lapses, or to question the interpretation of certain passages; but then this is not meant to be a work for the expert or scholar. Its usefulness must be judged in the light of the readers for whom it is intended—the kind of readers who for the most part find the Epistles difficult and obscure. As Dr. Lewis remarks, "to those who wish to know what St. Paul and his fellow-teachers really said the present volume will give very great help."

FRANK COLQUHOUN.

### THE COUNTRY PARISH.

By Lord Bridgeman. S.P.C.K. 1/-.

In *The Country Parish* Lord Bridgeman has written a short but comprehensive introduction to the countryside. The townsman, appointed to a country living, might do well to read it. So might the theological college student, whose pastoral training is so often largely in terms of the town parish only. The booklet, however, is not so much a description of the parson's job in the country as of its setting. How the village has come to be what it is to-day, what work is done on the farm at different times of the year, the tenure of land, the history of tithe, field sports and village organizations, local education and local government: all these topics come up for treatment and the general pattern of village life is here unfolded. And this in 28 pages—a fine piece of condensation. The actual description of a hypothetical and typical village makes the picture clearer still (but it is a pity that the map and drawing of it are not quite in harmony).

Although the author deliberately refrains from saying how the country parson should set about his work he does stress the importance of a well-kept parsonage garden and of not visiting a farm at milking time. Little points like these mean a great deal in the eyes of country people and many a man's ministry is made or marred in consequence. The village clergyman must be in sympathetic accord with his surroundings if he is to win the confidence of his parishioners. In other words, he must be prepared to learn as well as teach. Lord Bridgeman's booklet will help him to clear away some initial misconceptions.

L. E. H. STEPHENS-HODGE.

## THE LONELIEST JOURNEY.

By F. Moulacraïne. Latimer House Press. 6/-.

This attractive little book might be described as a modern *Pilgrim's Progress*, for the "journey" in question is the quest of the soul after Christ and His peace. The story begins at the point of agnostical indifference; it ends with a living faith in the Son of God. There is nothing sensational or extravagant in the story. In fact, it owes its appeal largely to the "natural" way in which it unfolds and to the obvious sincerity of the writer. But it is a book with a message. It has a message for the nominal Christian whose religion has never come alive, as well as for the worldly, narrow-minded, unlovely type of church member. One of the best chapters in the book is that in which Mrs. Moulacraïne deals with the function and fellowship of the church. Here is one quotation.

"Some churches boast a good social side with debating societies, amateur dramatics, dancing, etc. It is even urged by some that such attractions are necessary to keep the fabric of church membership hanging together. All I can say is that the fabric is badly in need of repair if it needs such aids to cohesion. . . . My experience tells me quite definitely that no church can compete with the world in this matter of social distractions. The hold any church has by such means, especially if it is the only hold, must of necessity be fleeting and superficial. My questing spirit demands much more from my church, which exists only in my mind for the very purpose Christ came into the world—to seek and to save the lost . . ." F.C.

## THE CHURCH PULPIT YEAR BOOK, 1948.

224pp. John Hart. 6/6.

"Thou art a preacher of the Word; mind thy business." Such is an old Puritan saying. But in these days, when the clergy have not only to "preach the Word" but also attend to a hundred and one other matters, the time available for sermon preparation is, often, all too short. To such over-burdened clergy *The Church Pulpit Year Book* for 1948 should prove an inestimable boon, the value of this annual volume being attested by the fact that this is the forty-fifth year of issue.

The present volume (upon which the Editor is to be congratulated) contains 135 Sermon Outlines, two for each Sunday and one for each Holy Day through-out the year. In addition, it contains a useful Supplement of outlines for special occasions, including a Watch-night Service, Youth Service, Harvest Thanksgiving and Missionary Sunday. Each outline is complete in itself, but special courses are provided for Lent based on the New Testament Morning Lessons, and Life's Moral Qualities, and for Advent on the Person of Christ.

Any who approach this volume expecting to find 135 "ready-made sermons" will almost certainly be disappointed, for the contents are, as the author states, "Sermon Outlines". These Outlines may prove useful to many clergy, not so much for their inherent value, as for their suggestiveness and indication of fresh lines of approach to some subjects.

IVOR J. BROMHAM.