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Book Reviews

THE SOCIAL INTERPRETATION OF RELIGION. *Roland Robertson.* Blackwell's, Oxford. 256 pp. £1.80 (paperback £0.90).

SOCIOLOGY AND THE STUDY OF RELIGION; THEORY, RESEARCH, INTERPRETATION. *Thomas F. O'Dea.* Basic Books. 307 pp. £3.95.

The study of the sociology of religion has got to a point where some close critical assessment of the whole activity, its assumptions and differing criteria, is necessary. Field studies are offered or a theoretical survey produced, which students may not assess in terms of a comparative evaluation of the whole range of varied interpretations. This applies not only to the classic works of Durkheim, Weber, Troeltsch, Pareto, or the more recent of Talcott Parsons, Tonnies or Wach, but to a host of other contributions, especially from America, that modify and develop the study in what can be a bewildering maze of data and deduction. Nothing but gratitude, therefore, can be expressed to Professor Robertson, for his full and closely argued assessment and survey that makes an excellent introduction to this highly controversial subject. He is himself one who has been a student with Professor Bryan Wilson (who has for long held an authoritative position in this field) but has profited from working in the University of Pittsburgh. It may well be said that, while there are other similar introductions to and surveys of the present state of this subject, we have here a further addition to Blackwell's Sociology series that will be not only useful to the beginner, but will have a good deal of challenging thinking for the more advanced student. Six chapters of tightly packed examination and discussion, with hardly a word spare, begin with a discriminating comparison of the various approaches that contribute to the development of the subject, from Durkheim and Weber and Marx onwards, and then proceed to a critique of differing types of analysis of religion, and then to a chapter which examines the main world religions in their cultural and social manifestations. The study then focusses on forms of religious association and the kind of structures that emerge in them, and goes on to a further chapter that concerns itself sensitively with the correlation of religious cultures and social patterns with a welcome flexibility of estimate. The theme of interpenetration of religion and sociology, which characterises the book enters into a final overall discussion of this relationship in the light of recent theological trends, including the 'Death of God' writers who interestingly share the deeply-rooted American 'Messianism' renewed in the writings

of the sociologist Talcott Parsons. The book concludes with a useful epilogue on 'Secularization'. Every chapter has a wealth of supplementary notes that not only point to a continent of further reference but frequently are most valuable in themselves. These, together with his important introduction, provide guidelines and suggest controls that not only indicate the strength of this book's approach, but open up fruitful development in further work that goes on from it.

One American writer to whom Robertson refers with respect is the Roman Catholic sociologist, Prof. T. F. O'Dea of the University of California. In this work under review, a number of published papers are brought together, ten of which are of the nature of special studies of different religious communities, while a final five are general discussions on the sociology of religion. Four of the ten special papers deal with Roman Catholicism in the United States in the period before the second Vatican Council, as the introduction carefully mentions. The next four examine the development of Mormonism, with its own peculiar problem for the main study as to how it fits into the typical sociological schema of sect-denomination-church, and the evidence it offers for the sociology of knowledge, by the way it emerges from and reflects so much of typical American socio-religious assumption. A further paper on the Jew in American society and the recession of anti-Semitism, makes parallel reading to those on American Roman Catholicism. The tenth of these special studies is concerned with the switch from Roman Catholicism to Pentecostalism in down-town New York Puerto Ricans. Throughout these studies, a detailed analysis of American religious attitudes emerges, with a fair amount of repetition, but there are considerable elements of more general importance. Professor O'Dea's independence of outlook, from the more typical sociologists of religion, gains support from these field studies for his own assessments in the final section, where in two papers he surveys critically the whole approach of sociology to religion, pointing out the artificiality of a good deal of its generalisations which proceed basically from a positivist, Comtean standpoint in its concern to be 'scientific'. In making such a judgment, Professor O'Dea has a lot of American theorising in view, and might well be accused of mounting a critique here in terms, not of sociology, but of a view of man which is part of the religious stance which the sociology of religion might reckon it as part of its task to examine. But it accords with the more specifically sociological approach of Professor Robertson, to bring under radical review the assumptions of so much theorising and interpretation; to take broader views in the light of history and psychology and indeed of theology that is aware of these interdisciplinary influences. Probably Professor O'Dea would urge for a closer restriction of aim in the whole subject, to prevent it attempting some kind of take-over of the philosophy of religion; such a restricted programme will study the whole range of expressions of religious culture in mutual relations with its total social milieu, and in so doing will recognise the importance of the ideas in the minds of those involved. But it will refrain from attempting to become a generalizing science of man. It will accept its own limitations and the equally valid—or possibly more significant—deliverances from other disciplines. It will thus make a more effective and distinctive contribution to our growing understanding. We may recognise in these two books, with gratitude, very considerable advance in mapping out this field of enquiry when approached in this way.

G. J. C. MARCHANT

GOD'S ENGLISHMAN: OLIVER CROMWELL AND THE ENGLISH REVOLUTION. *Christopher Hill.* Weidenfeld and Nicolson. £2.50 324 pp.

Dr. Hill is less concerned with the events in Cromwell's life than in the theological and psychological climate of his time. The reader who wants the drama of Cromwell's life must still turn to Sir Charles Firth or Dr. R. S. Paul. Dr. Hill gives us a fascinating study of Cromwell's mind and motives. He convincingly demonstrates that one cannot think of the English Revolution in terms of social and economic forces alone.

Dr. Hill has a real understanding of Puritan theology and it is here that he finds the source of the Puritans' confidence and energy. The knowledge that they were chosen by God freed them from apathy and doubt about the affairs of this world. They were driven to action as God's agents, working out His purposes.

Dr. Hill unlocks the enigma of why Christians who submitted, on the plain command of Scripture, to the authority of even an autocratic ruler, could dare to rebel and even execute that ruler. This dilemma has faced many Christians, the most celebrated recent case being that on Bonhoeffer. To the Puritans a lively faith in the day to day providential hand of God coupled with the certainty that they were his agents enabled them to act with supreme confidence, once they were assured what God's will was in any situation. Naturally then, as now, some took their whims as guidance from God, but Cromwell was always scrupulous in 'waiting for a Providence'. Hence the reputation he earned for indecision. Having acted, there could be no post mortems or regrets; for the work of God could not be questioned. 'God knoweth what He will do with men when they shall call His revolutions, human designs and so detract from His glory.' Dr. Hill gently points out how shattering such certainty about the hand of God in political affairs can be when events work out in contradiction to such assumptions. 'God hath spat in our face,' was Fleetwood's blasphemy at the Restoration. Ultimately, it was perhaps this which drove the religious radicals into pietism until the nineteenth century.

Dr. Hill does much to restore Cromwell's reputation in certain respects. He was no iconoclast and has unjustly carried the blame for much of the work of his kinsman, Thomas Cromwell. 'The only reliable evidence we have on the subject invariably shows Cromwell trying to protect the monuments of antiquity,' writes Dr. Hill. As to his achievements, Dr. Hill judges that Cromwell was chiefly responsible for setting Entland on a course of capitalist expansion, naval power and Empire-building. Furthermore, far from being a kill-joy, he was a cultural innovator who richly endowed Oxford and Trinity College, Dublin and helped to found Durham university. Dr. Hill takes a realistic view of Cromwell's brutal conduct of the war in Ireland. This, he believes, was due chiefly to Cromwell's conviction that Roman Catholicism in Ireland was a political religion fanning the rebellion. In England he was prepared to tolerate Roman Catholics and it is the view of most modern historians that they were better treated under Cromwell than under James I or Charles I. Cromwell's attempts to root out a political cancer threatening the state lay behind the massacres at Drogheda and Wexford. Doubtless he was wrong to use such means to gain his purpose but Dr. Paul in his sympathetic biography points out that the reasons he gave were precisely the same as those given to justify the use of the atom bomb at

Hiroshima. Here lies the value of a study of Cromwell; a Christian exercising political power faces much the same problems in any age. Dr. Hill has shown us again how much we can learn from Cromwell and his contemporaries. It is a splendid book, beautifully written, produced and illustrated.

T. E. C. HOARE

PERIOD OF MY LIFE. *F. R. Barry*. Hodder & Stoughton. 224 pp. £2.25

'I can devour any autobiography' says the author in his preface. Apart from a few indigestible passages of travel diary the author has given us a palatable meal.

Bishop Barry was born in a vicarage and one where there were no private means. He knew comparative poverty from early days and this subject occurs throughout the book. Only as a Canon at Westminster (not even as a Bishop) was he not 'harassed by financial stringency'. This in turn made him solicitous as a Bishop for clerical stipends. Having won his way to Oxford with a scholarship Barry enjoyed the oft described idyllic days before the first World War when Colleges like Oriel had 90 undergraduates. Barry recalls that his tutors at Oxford taught him to think and gave him the desire to go on thinking. There can be no greater compliment.

After serving as a Chaplain in the first World War he became Principal of Knutsford, a college for servicemen. That your reviewer had never heard of it is a reflection on him. However, to say that Knutsford saved the parochial system from collapse seems a rather high claim. Having been frustrated by Archbishop Davidson from serving abroad—like others—he was successively Professor at King's College, London, Vicar of St. Mary's in Oxford, a Canon of Westminster and finally Bishop of Southwell.

With commendable frankness Bishop Barry makes no attempt to gloss over his share in the appeasement of Germany—and his regrets. Again he makes no secret of the fact that he was scared in both wars, but still stuck to his job. He has some trenchant things to say about over-busy bishops and clergy. He is no lover of centralisation and he regrets the apparent failure of nerve about the Christian message in a time when people still want to know 'who God is and how we can believe in Him'. I cannot end without mentioning the objection one village made to Bishop Barry about being merged with another, namely that they were on different sides in the war. It turned out that the reference was to the Civil War in England! P. S. DAWES

THE NEW ENGLISH BIBLE: COMPANION TO THE NEW TESTAMENT. *A. E. Harvey*. OUP/CUP. 850 pp. £3.

New translations of the Bible often bring commentaries based upon them in their train. The NEB has already called forth the New Clarendon Bible (after the first volume of which the text used was changed to the RSV) and the Cambridge Bible Commentary; now we greet another commentary on the New Testament in this translation. It is a handsome, beautifully printed volume in a style similar to that of the NEB itself, and its appearance might suggest that it has something of an official character; it is in fact a private publication, but produced with the backing of Dr. C. H. Dodd. Unlike the promised Companion to the Old Testament, which, we are given to understand, will be an elucidation of the translation itself, this book is meant to be a commentary on the New Testament rather than on the NEB as such.

It is written at the level of the intelligent layman in the form of an explanatory paraphrase with NEB phrases picked out in Clarendon type. This feature, allied with the author's clear and simple style, makes it eminently readable. Much of the space is inevitably taken up with explanations of elementary matters, but the author's scholarship is such that even the more advanced student will consult the volume with profit to see what his opinion is on controverted matters. Readers will find that the standpoint is that of an informed, moderate criticism. Thus the author rejects the traditional authorship of Ephesians and 1 Peter (for example), but is unwilling to deny outright the possibility of some connection between the Gospels and the Evangelists whose names they individually bear. His treatment of the Synoptic Gospels is critical on matters of historical detail, but he is convinced that they 'still preserve an authentic recollection of the life and teaching of Jesus'—which is a much more positive statement than many scholars would care to make. The author too is concerned to present the theological message of the New Testament, and does so effectively.

Such a middle-of-the-road commentary is what might well have been expected in such a publication, and, even if one might have wished for a conservative piece of work, one cannot but be glad that the impression is not given that radicalism is the only live option today. Since the primary aim of the author is to expound the message of the New Testament and he does not resort to conjecture or destructive criticism, this commentary is a piece of work to be warmly welcomed, and we hope that it will encourage many to study the New Testament with its aid.

I. HOWARD MARSHALL

THE THREAT OF FALSEHOOD: A STUDY IN THE THEOLOGY OF THE BOOK OF JEREMIAH. *Thomas W. Overholt.* SCM Studies in Biblical Theology, *Second Series* 16. 110 pp. £1.75.

This book is a revised version of a doctoral dissertation, but it is more readable than many such works. It is also of wider interest than the main title might suggest. It is a useful contribution both to the study of Jeremiah and to the discussion of the concept of the 'false prophet', which of course figures elsewhere in the Old Testament. It is a study of which scholars will need to take note, but students and ex-students will also find it stimulating and informative. It is a worthy addition to the series of Studies in Biblical Theology, though the price seems excessive for a paperback volume of this length, whose type is entirely English.

The basis of the book is a study of the term 'seger' in Jeremiah. It occurs in three connections: 'the false sense of security which was preventing the people from responding to Yahweh's call to repentance, the prophetic opponents of Jeremiah ('false prophets'), and the falsehood of idolatry' (p. 1). The last of these receives summary treatment only on pp. 86f., the reader being referred to an earlier article for a full discussion. The first is dealt with in the first chapter, which takes the form of an exegetical study of Jeremiah 7: 1-15 (the 'Temple Sermon'). Jeremiah is shown to be opposed to a view of the covenant traditions of Israel which overlooked their conditional character. More than half of the book is devoted to Jeremiah's conflicts with the 'false prophets'. Two passages are discussed in detail (xxvii-xxix, and xxiii. 9-40), after which a number of shorter passages are reviewed. The most important conclusion is that what makes Jeremiah's opponents 'false prophets' is the content of their oracles, based on a misreading of the contemporary political

situation in the light of the misunderstanding of the covenant traditions noted above. In general it is the ineffectiveness of the false grounds of security which emerges from Jeremiah's oracles: they were 'powerless to change the real situation confronting the people' (p. 92).

The most attractive feature of the book is the proportion of space devoted to the exegesis of a small selection of highly relevant passages from Jeremiah. The author is well-read, and aware of other questions on the horizon of his work (cf. his shrewd and lucid discussion of the date of Jeremiah's call in the note on pp. 96f.), but he wears his learning lightly. We shall look forward to more from his pen. On p. 31, n.17 *data* should read *datum*; on p. 44 the first note is 41 and not 14; on p. 88 'Gunke' should read 'Gunkel' in the text as well as the footnote.

A. GELSTON

THE CONCEPT OF MIRACLE. *Richard Swinburne*. Macmillan. 76 pp. £0.65

The Concept of Miracle is one of the first of a new series of monographs on topics in the philosophy of religion under the general editorship of W. D. Hudson. Mr. Swinburne argues that miracles are not logically impossible, and that the claim that an event must necessarily be in accord with the laws of nature is mistaken. Having in this way 'made space' for miracles the author proceeds to argue that there is no good reason to think that certain events could not be explained as the action of a god. Finally, he maintains that there is no *apriori* objection, granted the existence of God, to the idea that he had brought about certain events by his immediate power. Whether there is such evidence, what place miracles ought to play in religion, what apologetic role (if any) they are to play—these questions (quite properly) fall outside the limits of this study. A useful start to the series. PAUL HELM

THE CHURCH AT THE END OF THE TWENTIETH CENTURY. *Francis A. Schaeffer*. Norfolk. 190 pp. £1.60.

With the appearance of another book by Dr. Schaeffer, even admirers might wonder if there was any drop in quality. Far from it. Indeed for general readers this may well be the best yet. The opening chapters on the present situation are, as the author himself says, condensed from his earlier books. He then goes on to say how the Church can meet this challenge. Firstly it must think; then it must preach to the minds of men. In a day when students are said to find some of the simple basic Christian textbooks too difficult statements like 'Biblical Christianity must make it very plain that it will deal only in hot communication' need pondering. It is, however, just at this point that some think of Schaeffer as the 'guru of the Alps' whose work is only of importance to eggheads and who himself is remote from everyday life. Nothing could be further from the truth. Schaeffer goes on to say that the Church must let its thought and belief be shown in love to others in the 'tough stuff of life' and just how costly this may be is illustrated from his work in his chalet at L'Abri. Schaeffer does not believe that the institutional church is finished. He lists eight norms which should give form to the church, but for the rest the church should be flexible under the Holy Spirit. Above all the church should be a real community and a compassionate community; what all this means is spelt out in disturbing detail. This is the best prophetic and profitable book your reviewer has read for a very long day.

P. S. DAWES

EVANGELISM IN THE EARLY CHURCH. *Michael Green*. Hodders. 349 pp. £2.25.

The early church, whose evangelistic activity is here examined, is the church of the first two centuries, with only occasional glimpses beyond that period. Mr. Green traces the continuity, thus, from the beginnings of the New Testament period of missionary activity, well beyond the point where many Christians leave off, i.e. with the missionary and evangelistic activity of St. Paul; and so provides most valuable perspectives that deepen and enlarge the popular understanding of Christian beginnings. It needs hardly to be said of an author, whose well-known paper backs are on so many church book-stalls, that the style makes the reading both stimulating and enjoyable. But this involves in itself a warning; not to skip along too quickly and fail to note on many occasions neat paragraphs compressing a considerable wealth of Biblical or patristic exegesis or summarised teaching, on which time spent in exploring the material further will be well spent. Some indication of what lies behind these often racy pages, is to be found in fifty-five pages of notes and references at the end of the book, which reveal a large and well-digested background of reading. In addition, increasing the attractiveness as well as the value of the book, are a number of well-produced and effective photographic illustrations. One of these reproduces a Pompeian fresco of the phoenix, a symbol of immortality, occurring in conjunction here with two peacocks and it would have been interesting to know whether Mr. Green would see here a support for the view that this bird, too, was taken over by Christian decoration as a symbol of immortality.

The book develops its theme through ten chapters; the first, on the preparation for the Gospel in the Graeco-Roman world, necessarily recapitulates much that is well-known. But the next, on the difficulties encountered in evangelism opens up a number of new insights. The third is an excellent NT study on the evangel in which a number of controversial issues are confidently and capably dealt with. If at this point the reader expects a discussion of C. H. Dodd's rather artificial distinction between *kerugma* and *didache*, he will not get it; but it will come, and very effectively too. The chapters on evangelizing Jews and Gentiles take us beyond the NT period, as do the following chapters on what was meant by conversion; those who acted as evangelists, and the nature of their testimony; and the final three on evangelistic methods, motives and strategy.

In such a widely ranging work, with so many facets of the subject open to further discussion, only a few matters can be raised in review, to indicate, some more general, some more detailed, topics of interest. As one general comment, the book is based upon the NT and well-known Jewish and early Christian writings; it would have been valuable to have had some greater documentation from the papyri, which would have strengthened the socio-logical contribution to the subject; on which, it may be noted, the important work of Rostovtseff, *Social and Economic History of the Roman Empire*, seems not to have been referred to. Again, in a book on this subject, written at the present time, would it have digressed too far to take a discussion on charismata and exorcism, that itself goes beyond the early church outlook (188-193), into the important implications for this and much else, resulting from the psychology of religion? On a more specific problem in the text arising from the question 'How far was the Subapostolic church true to the Gospel' in

the chapter on *Evangelising the Gentiles*, Mr. Green takes to task Professor T. F. Torrance's *Doctrine of Grace in the Apostolic Fathers* and Dr. Campbell N. Moody's *Mind of the Early Converts*. These two authors had undertaken to show that the lively NT sense of the transforming grace of God, justifying, regenerating and renewing through faith in Christ as Saviour, has been muted down into a lower key, expressed more often in terms of a credal belief and an obedience to a moral code, right from the days of the Apostolic Fathers. Mr. Green urges that they have exaggerated the situation, and supports his view by reference to the recent work of Professor M. Wiles, and, at the same time, endeavours to prove the opposite by quoting from two authors, one in the fourth century and one, the well-known *Epistle to Diognetus*, well divided by time and geography. No patristic scholar would take the *Epistle to Diognetus* as typical of the second century writing, and the copious quotation here looks as if a swallow is having to make a summer. Not thus is Professor Torrance's case overthrown. But Mr. Green unfortunately tries to support his case by the further suggestion 'It seems to be assumed that we know what the gospel is in all its fulness, and that from this enviable position we can judge the Christians of the second century' (pp. 133, 134). One would have imagined that this author of a book on this subject would have thought that we have *enough* knowledge of the gospel for this purpose, so that such an argument seems entirely out of character. Moreover, most of the case against the Apostolic Fathers and their successors seems to be granted piece-meal in paragraphs that follow and in various conceded points in subsequent pages.

Such an issue is by no means mere academic argument. A book like this, on such a subject, inevitably raises comparisons as to evangelism in our day, and while it drives home the terrific differences in the Christian situation today compared with that early period, it obviously has its lessons. One of these is the danger of so re-interpreting the gospel in contemporary terms, in the supposed interests of 'Communication' that a subtle but profound alteration takes place in its content and thrust. Mr. Green, by nature of the terms of his work, can only occasionally make reference to the present in relation to his subject, and he does it mainly by contrasting our preoccupation with mass evangelism with their witness that engaged all Christians in their daily situation. But we today are having to recognise that witness and mission is taken up into the responsible influence of Christians in democratically organised states, in pluralist, technological societies. Work still has to be done to correlate the kind of study Mr. Green has so well done, with the terms of gospel affirmation in our very different conditions, nineteen hundred years after the Fall of Jerusalem.

G. J. C. MARCHANT

HOMO SPIRITUALIS. *S. E. Ozment*. 226 pp. 36 gldrs. THE MODERN DEVOTION. *R. R. Post*. 694 pp. 92 gldrs. Both Brill.

Both these volumes come from the *Studies in Medieval and Reformation Thought* series. Professor Ozment shows how the early Reformation Luther develops his theology in sharp contrast to the late medieval mystics. To this end he studies first John Tauler's Sermons which Luther annotated in 1515-6. Luther reacts against Tauler's view of man, his concept of salvation as due to both human and divine initiatives, and his understanding of human life ultimately becoming divine life. Then Ozment turns to Jean Gerson's mystical theology of man's union with God. Luther draws on both writers

for his intellectual and spiritual development. He may use the same language at times, but the thought is wholly different. For Luther, *homo spiritualis nititur fide*, is the core of his faith; salvation is of God alone, as he was later to develop more fully against Erasmus in *The Bondage of the Will*. As to man's union with God, for Luther this is a union of man *simul justus et peccator* with a holy God from whom sin has alienated him. Ozment's study is a profound and well documented one. It fills in the picture of early Luther development, and our only regret is that its very learning, various languages cited repeatedly in both notes and to some extent in the text proper, will limit its readership to the specialists.

Professor Post's book is at once much larger and also somewhat easier to read. Its proportions are truly encyclopedic, and what he does is to take the *Devotio Moderna* from Geert Groote himself right through the Reformation period. He quite rightly observes that even specialists are too ready to make vague assertions of the *Devotio Moderna's* links with Humanism and with the Reformation. In fact Post thinks both have been greatly overdone. The long first chapter shows the state of current opinion; the German Mestwerdt saw close links with Humanism, the American A. Hyma believed the *Devotio Moderna* influenced the rise of Humanism, L. W. Spitz studied the German humanists and felt them influenced by the Brethren. The theories of Bonet-Maury, Renaudet, and an unpublished American work by W. Spoelhof are considered. Their very diversity led Post to study the matter from the sources. He starts with Groote, a considerable scholar who drew on the Fathers and the Bible, not just the simple pious ascetic sometimes assumed. He was also an active energetic man and something of a preacher. Three lines of development stem from Groote. The Brethren and Sisters of the Common Life and the congregation of Windesheim. The *Devotio Moderna* influence spread across what is now Holland, Belgium and parts of Germany. But none of the groups quite follows Groote. The Brothers, the nearest, concentrate on teaching boys, but their schools flourished only in large towns. The Brothers did not attend universities and were thus not influenced there. They did follow Humanist lines but they were not pioneers. Save for a few houses more or less compelled into Lutheranism, the Brothers were ultra-montane and opposed it. The Sisters adopted a progressively stricter life. The Windesheimers sought to reform monastic life. What emerges? Groups of people, most of them well below the standards of the founders, seeking the inner life, a more intense form of devotion in contrast to low standards around them. They were no pioneers in Humanism and did not encourage the Reformation. Professor Post has done a very thorough job and one which no student on this subject can overlook.

G. E. DUFFIELD

THE TRIAL OF JESUS: CAMBRIDGE STUDIES IN HONOUR OF C. F. D. MOULE. Ed. Ernst Bammel. SCM. xiii + 177 pp. £1.75.

Vol. 13 of the *Studies in Biblical Theology, Second Series* is a tribute offered to Prof. C. F. D. Moule by some of his students in honour of his sixtieth birthday. The Preface notes that Prof. Moule has set himself the task of answering the question, 'How do you explain this sect of the Nazarenes?' His pupils claim to be occupied with no more than preliminary studies, but they feel that this detailed work must be done in pursuit of the larger aim.

Many of the essays are written by junior members of Prof. Moule's seminar, but the names of Ernst Bammel and Josef Blinzler remind us that the work is

not confined to them. Most of the book, however, does come from the younger members of the seminar. All told there are fourteen chapters of varying length and weight. No attempt has been made to make them fit into a scheme and differences of approach and opinion are manifest. But there is also some impressive agreement which Bammel sums up in this way: 'a common feeling seems to emerge, the conviction that a thorough investigation in what Jewish law, history and tradition have to say about Christian origins may reveal more of the background of the trial of Jesus than those who were willing to dispense with the reports of the Sanhedrin trial concede' (p. ix).

Some of the essays have little to do with the trial, for example, that of George W. Macrae, 'The *Ego*-Proclamation in Gnostic Sources', though those interested in other aspects of New Testament study will be grateful for its inclusion. A similar comment might be made about Robert Morgan's 'Unscientific Postscript to Historical Research on the Trial of Jesus'. He does, it is true, make reference to the trial, but most of his essay is a discussion of the way in which the theological meaning of the New Testament writings may be retained along with a certain agnosticism about their historicity. Indeed this is as good an account as I know of the viewpoint of those who regard the history in the Gospels as minimal, but who nevertheless wish to retain the teaching of those documents.

But the book mostly concerns itself with the trial, sometimes with small sections of the subject, as Margaret Barker's discussion of John 11: 50, sometimes with more considerable topics. D. R. Catchpole's, 'The Problem of the Historicity of the Sanhedrin Trial' is very important, indeed one of the most significant essays in the book.

In the nature of the case, there is no reasoned discussion proceeding in logical order from point to point. The essays are quite separate and make very little reference to one another. This certainly makes for independence of opinion and approach. Each of the topics discussed is dealt with with honesty and candour, as well as with meticulous scholarship. There is ample documentation, and it is plain that these authors have read widely and thought through their problems carefully. The result is a book for the serious student, not one for the general Christian reader.

LEON MORRIS

THE GOSPEL ACCORDING TO JOHN. *J. C. Fenton*. OUP. 221 pp. £1.50. WITNESS AND REVELATION IN THE GOSPEL OF JOHN. *J. M. Boice*. Peternoster. 192 pp. £0.60.

The New Clarendon Bible provides a series of commentaries geared to the needs of GCE 'A' level candidates, college students, and others needing brief but up-to-date scholarship. Acts and some of the epistles have already been published, and now the Principal of St. Chad's College, Durham, has written a fine volume on the Fourth Gospel. His notes are a model of clarity and conciseness. He is not afraid to quote a good deal more Greek than, say, Whiteley on Thessalonians in the same series; but an English translation is always included. The twenty-eight pages of introduction include a good and full discussion of the problem of authorship. All the usual suggestions are put forward with the supporting evidence, though now we need to add the John Mark candidature proposed in the commentary in the Black series (1968) by the late J. N. Sanders (listed as *Saunders* in Fenton's brief biblio-

graphy). Fenton himself takes the line that the evangelist is not one of the Twelve. He is a creative writer rather than a recorder of historical fact. The printing of the RSV text in full restricts the space for comments, though Fenton tries hard to overcome this by succinct notes and frequent very useful references to journals and books where fuller information is to be found. It is to be hoped, for example, that readers will thus be encouraged to dip into David Daube's suggestive *The New Testament and Rabbinic Judaism*, which is quoted a number of times. It is perhaps a little disappointing not to find some more convincing explanation of *All who came before me are thieves and robbers*. Can *Pharisees* really fit the *all*? No mention is made of the more likely reference here to false messiahs. Westcott pointed out long ago the probable allusion to the messianic title, the 'Coming One'. But no commentary, particularly one of this size, can include everything. As with all of the Clarendon publications, this volume is beautifully produced. There are seventeen illustrations and an index. Misprints noticed include Euseduis for Eusebius (p. 8) and the delicious Chisler for the Jewish month Chisleu (p. 116).

Witness and Revelation in the Gospel of John is part of a revised doctoral thesis prepared under Bo Reicke at the University of Basel. Dr. Boice is Pastor of the Tenth Presbyterian Church of Philadelphia. He also runs a weekly coast-to-coast Bible Study Hour on American radio. The scholar-pastor-broadcaster combination makes for a readable and important book about one aspect of biblical revelation. The study was provoked by the need to counter Bultmann's existential approach to Christianity in which revelation is localised entirely in personal encounter and exegesis requires demythologising. Boice's method is to follow up the clue offered by Westcott in his commentary and Van Pelt in Hastings' *DCG* by selecting from the many biblical expressions denoting revelation the unusual term favoured by John—that of *witness*. References to witness in the Bible in general and in the Fourth Gospel in particular apply only in a secondary sense to the testimony of believers. Primarily the biblical use of the term witness concerns *revelation*, i.e. the revelation of God to man through Scripture and through the life and work of the historical Jesus, who is himself the focal point of all divine and saving revelation. Although there are seven Johannine aspects of witness, the evangelist's concern is to show that witness to Christ is central and virtually exclusive. The use of the term is not forensic but theological, to acknowledge and verify the claims of Jesus. In the course of his discussion, Boice includes a survey of John's teaching on the Messianic self-consciousness of Jesus, the Logos, and the signs. The conclusion reached from this study is that more support can now be given both to the traditional answer to the problem of authorship, and also to the 'new look' in Johannine studies, originally prompted by an understanding of Qumran theology, recent archaeological confirmation of John's topography, and scholars' greater readiness to acknowledge an early date for the evangelist's unique material. Besides subject and textual indices, there are seventeen pages of notes to round off an important contribution to Johannine scholarship.

NORMAN HILLYER

MARTIN LUTHER KING: A CRITICAL BIOGRAPHY. *David L. Lewis*. Allen Lane. 460 pp. £3.15.

Just after six o'clock on the evening of April 4, 1968, an assassin's bullet cut

down Martin Luther King on a hotel balcony in Tennessee. Though an international figure and a Nobel Peace Prizeman, he had not completed his fourth decade.

David Lewis, himself a negro and history professor in Maryland, outlines his motive for accepting an invitation to write this book: 'a passion for comprehension of the true significance of Martin King and, through him, something of the nitty-gritty reality of blackness, collective and personal, in America'. The author admits that he 'had never been stirred by the personality or nonviolent doctrine of Martin King', and that for him King 'remained essentially a Baptist preacher whose extraordinary rhetorical abilities were not quite matched by practical intelligence and political radicalism'. The black church from which came King's chief support was for Lewis 'a retrograde force, a brake on the dignity and political intelligence of the race'. This book was purportedly written without racial or ideological considerations. The acknowledgment given to the cooperation in its preparation of King's family and the Southern Baptist Leadership Conference is oddly ambivalent.

After that it is not surprising to find that King is discussed with apparent objectivity: 'eating is my great sin' . . . his fastidiousness in dress . . . his healthy interest in young ladies, several of whom contrived to present themselves at seminary graduation as his fiancée . . . Lewis's own assessment of his subject as academically above average but lacking a 'comprehensive critical apparatus'. About King's lasting achievements Lewis is cautious: 'Those who accept Martin's philosophy must believe that his death, like the deaths of countless American blacks felled by racism, will be redeemed somehow, someday' (p. 397). King's exchanges with F.B.I. director J. Edgar Hoover are so treated that neither emerges favourably (which may be just), and against a background of telephone tapping. Lewis concedes the possibility that 'the authorized invasion of Martin's privacy uncovered a few salacious details'.

But this is far from being all biography. We hear again how began a whole series of wide-reaching incidents when Rosa Parks was put off a Montgomery bus and arrested for not sitting at the rear as a Southern negro who knew her place. We see the courage and vision, the mistakes and indiscretions, that accompanied the wave of non-violent confrontations. We read how the administration in Washington played it cool, with sympathetic words and an opportunistic diplomacy sustained to the end when the white establishment, including the chief contenders for presidential nomination, trooped down to make a mockery of King's wish for a simple and brief funeral. The Selma march is dealt with, rightly placed in context because the civil rights issue neither began nor ended there. The whole principle of obedience to the civil authority is here and there touched on, complicated by the irrefutable fact that authority was not obeying its own laws. Lewis has no mind to let down lightly the violent reaction of police and militia when faced with negro demonstrations of one sort or another, and few readers will doubt that in many cases there was injustice and brutality to a sickening extent. The negro religious ethos is throughout vividly portrayed. Finally, Lewis shows too why King's civil rights policies proved unacceptable to Malcolm X, Stokely Carmichael and Eldridge Cleaver.

The wrongs spotlighted here are far from having been righted. Mr. Lewis is not a great writer, but the facts he has marshalled are impressive and

sobering. They need to be studied in Britain, where criticism of American racism is not always accompanied by knowledge—and awareness of the danger that some day soon parallel problems may increasingly confront us.

An invaluable feature of this book are 385 footnotes and 22 pages of fully detailed bibliography.

J. D. DOUGLAS

THE CHRISTIAN CENTURIES II: THE MIDDLE AGES. *D. Knowles and D. Obolensky*. DLT. 519 pp. £3.50.

There are few general surveys of the medieval Church which one can recommend whole-heartedly to the generally interested student of history. The trouble lies with the scale of the project, to cover the whole development of the Christian Church from the seventh to the fifteenth century in all its aspects. On such a scale, the inbuilt preferences of the author are bound to make themselves felt. Some have tried to overcome this by writing textbooks; certainly up to now the 'safest' book to rely on was Margaret Deanesley's short *History of the Medieval Church*. Others like Coulton have been allowed their prejudices to obtrude, thus vitiating much of their work.

Here at last we have a readable, reliable and more extended account of the whole history of the Christian Church during a period of some 800 years. Professor Obolensky (a member of the Eastern Orthodox Church) has written on the Eastern Church, a field on which there is so little easily available to English readers that almost any account would be welcome; but in this case, the authority and clarity with which the author writes make his contributions particularly valuable. And they have been skillfully woven into the whole book by Professor Knowles, whose pre-eminence in the field of ecclesiastical history is enhanced by this work.

This is Knowles at his best, a humane writer with a lively eye to the relevance of his material to today. There is greater maturity of judgment than in some of his earlier books: the monastic life, for instance, is less idealised; the corruption within the pre-Reformation Church is more openly admitted. It is rare of Professor Knowles' Catholic sympathies to obtrude. But above all, he writes with a rare human understanding; his judgments are based firmly on the viewpoint of today:

'Among the crusaders almost every type of motive was to be found, from exalted self-sacrifice to a love of fighting for its own sake or for the prestige and material success it might bring. In the past much has been said of the religious or romantic ideals of the crusaders; today the spectacle of popes and preachers inciting multitudes to enterprises which from our vantage-point we can see as inevitably doomed to sordid and bloody failure has in it something repugnant. Though the attempt to reconquer Palestine was seemingly feasible, the success of a motley array led by jealous captains without a rational and detailed plan of campaign was bound to end, as analogous attempts at large-scale international co-operation in our own age have ended, in disunion and disaster. An unprovoked and offensive warfare can with difficulty preserve a religious character. We can only record that earnest pontiffs of the stature of Urban II and Innocent III, and men of the moral and spiritual quality of St. Bernard and St. Louis, gave untiring and unqualified support, and life itself, in the cause of the crusade.'

This is a sound approach. It is not pious preaching, that we today are better; rather it is the awareness that we can pass a different (but not neces-

sarily more true or more complete) set of 'judgments' on the past because of our own experiences.

It is this attitude which makes this book so welcome. Its history is sound; and its commentary, inspired by humility and awareness of our own failings, is uplifting. The book is indeed an expression of ecumenical activity—not only in the collaboration (and sometimes open disagreements) of the two authors, but in the stress it lays upon the essential unity of the Christian Church despite internal differences. It is a well-written book, perhaps looking a little too much like a text-book but very readable and (especially in Professor Obolensky's sections) with extracts from contemporary writings. It is a large book, as such a subject and such a treatment deserve, and for this reason it is very cheap. But above all, it is a welcome book, one to be read by many—not as a Catholic interpretation of the medieval Church written by a Catholic for Catholics, but as the start of a growing together in this field as in so many others. It deserves a paperback edition.

ALAN ROGERS

MAN'S WORLD? *J. N. D. Anderson*. Marcham Manor Press. 8 pp. £0.7½ single copies. Reductions for 20, 50, 100.

A study guide on the 'Permissive Society' is badly needed. The term evokes powerful reactions from enthusiastic approval to unthinking condemnation. It would be nice to know what we are approving of or condemning. Professor Anderson quotes Bishop Robinson's definition of permissiveness—'freedom from interference or control, doing your own thing, love, laxity, licence, promiscuity—and in the terms of verbs, swinging, sliding, eroding, condoning'. On the basis of this definition, it is clear that we are living in a society which is becoming more permissive—except, as Professor Anderson points out, on certain issues on which we are distinctly less permissive than we used to be. We do not 'permit' arms to South Africa, we do not 'permit' glaring discrepancies between rich and poor, we do not 'permit' laissez-faire economics or exploitation of the employee by the employer. What is more, we even introduce legislation to give teeth to these moral attitudes, whilst at the same time diminishing the role of law in sexual, advertising and publishing morals.

The study guide is divided into six sections—*How Permissive?; The Roots of Permissiveness; The Results of Permissiveness; A Modern View; The Biblical Answer; What can Christians Do?*—and it abounds with felicitous quotations, e.g. from Arnold Lunn in *The New Morality*; 'Victorian writers who went to bed with a mistress did not feel it necessary to persuade themselves and others that fornication was enlightened and adultery progressive'; from Malcolm Muggeridge 'pornography is as habit-forming as benzedrine'; from B. H. Streeter 'When passion is the arbiter, my own case is always recognised as exceptional. . . . When Aphrodite whispers in my ear, a principle which admits of no exception may nerve me to resist; but if any exception is admitted, my case is certain to be one'. Then there are eight questions for discussion, including one which is of immense significance far outside the range of the subject immediately in hand; 'What grounds has the Christian for saying that the biblical law is unique and universally applicable?'

I have listened often to Professor Anderson with great profit. I have read the study guide with equal profit. He expresses, as one would expect from a man who combines missionary zeal with great distinction in the world of

law, a cool, judicial, but committed attitude to the role of the Christian and the Church in a 'permissive society'.
STUART LIVERPOOL

MELANCHTHON AND BUCER. *Edited by W. Pauck.* SCM. 406 pp. £5. THE HOLY SPIRIT IN THE THEOLOGY OF MARTIN BUCER. *W. P. Stephens.* CUP. 291 pp. £4.50.

The first book completes the SCM Library of Christian Classics. Pauck has checked over the translations of others and provided both introductions. Melancthon wrote his *Loci*, just as Calvin did his *Instituto*, primarily to spur readers to the Bible itself. His secondary aim was to refute mediaeval scholasticism. Pauck shows his debt to Augustine, his agreements and differences with Luther, his humanist inheritance, and a certain rather quaint ethical and social idealism which he later modified. Melancthon's German edition of the *Loci* has already been done into English by C. L. Manschreck (OUP, 1965), and now Pauck has given us the first Latin edition. But the Bucer *De Regno Christi* is the real gem, and it is quite astonishing that no one has englished it before. It was written mainly in England in all probability, aimed at guiding the English Reformers, and yet it has remained untranslated. Pauck is particularly well equipped to handle Bucer since his earlier researches were on him. Bucer could speak no English but after accepting Cranmer's invitation to go to Cambridge, he soon acquired a considerable grasp of the English situation. What is so impressive about this work is the way in which Bucer, the Reformed Christian thinker, takes the mediaeval concept of a *respublica Christiana* and fills it with firmly biblical content. He lays down biblical ideals for a Christian commonwealth. He is not primarily concerned with political theories or practical political application, but, taking existing conditions for granted, he seeks to relate the Christian faith to the whole of life. It is an impressive treatise, or rather most of it, for Pauck, rightly noting Bucer's prolixity, has omitted some of the disproportionately long section on divorce.

The second book is a Strasbourg doctorate, and a robust refreshing study it is too. It blends scholarly research with a determination to let Bucer's theology speak out without letting that exposition get bogged down in the search for hypothetical influences as so often with theses. The title notwithstanding, and it is a bit misleading, the book expounds Bucer's theology, seen as firmly biblical, not as ecumenical compromise nor a string of the insights from others. The introduction shows Bucer and RCs, Bucer and Anabaptists, Bucer and Luther, but all the time Bucer the pastor, the missionary and ecumenist. Chapter one makes a vital point, that for Bucer's soteriology election and predestination are basic, something which has eluded some other Bucer researchers who start with justification. This stress on predestination leads to emphasis on the Spirit's work in justification carrying on through into sanctification. But Dr. Stephens is not blind to Bucer's shortcomings: the way the elect share the Spirit before they hear the Word, certain christological weaknesses. Bucer did not have the originality of a Luther or a Calvin but he played an important part in reconciling potentially variant Reformation streams and he undoubtedly influenced Calvin during the latter's Strasbourg exile. The *De Regno Christi* is a contribution to social ethics which can stand on its own. And Dr. Stephens has done the service of bringing the recent continental interest in Bucer into England with the first major study since Hopf.
G. E. DUFFIELD

SIMONE WEIL: FIRST AND LAST NOTEBOOKS. *Translated by Richard Rees.* OUP. 368 pp. £3.

Simone Weil was that rare person, a true philosopher who could write well about philosophy. She was only in her thirties when she died in 1942, exiled from occupied France. She left many notebooks of ideas she planned to give full length treatment, plus stray thoughts and meditations. This volume is a translation of her pre-War notebook, including material before her great mystical experience of 1938, and her longer London and New York notebooks. The pre-war one is less useful to non-professionals because of the form imposed by a recent French edition.

Simone Weil was an unashamed transcendentalist, imbued with devotion to God and Christ. But she drew inspiration too from the Western pagan classics, Eastern mysticism and modern psychology. In fact, as the late Sir Richard Rees says in his introduction: 'It is doubtful if any other thinker of this century has been so well equipped for the study of so many branches of knowledge.'

She has the true thinker's gift of stimulating thought, causing the reader to pursue her ideas and imageries beyond where she leaves them. The result is that any preacher or writer will profit from this volume. Its notebook form discourages consecutive reading, though the editorial arrangement is skilful enough to provide an emerging pattern out of an apparent *pot-pourri*. Because, however, she has such a wide range of sources for her ideas, the reader who is true to Scripture may not always arrive at the same journey's end as Simone Weil.

JOHN POLLOCK

SHORTER NOTICES

DEFENSORIUM OBEDIENTIAE APOSTOLICAE ET ALIA DOCUMENTA. *Edited and translated by H. A. Oberman, D. E. Zarfoss and W. J. Courtenay.* Harvard/OUP. 387 pp. £5.70.

This is the first critical edition in Latin (with English on the page opposite) of Gabriel Biel's work. Biel published in 1462 to oppose the appeal of the deposed Archbishop of Mainz Dietler von Issenburg from the Pope to a general council. He sees the church's authority as central and grounded in its unity. The character of the papal primacy is only implicitly defined, Biel's main concern being to deal with unwarranted disobedience to the apostolic see. Until recently the earliest extant copy was thought to be the 1500 edition, but two MSS discovered in 1965 take us back to within a decade of the original. The text is a full critical edition, collated from the various editions. There is a full historical introduction setting the scene.

THE LAST FOUR ANGLO-SAXON ARCHBISHOPS OF YORK. *J. M. Cooper.* St. Anthony's Press. 29 pp. £0.25.

Dr. Cooper's Borthwick Paper No. 38 covers the period 1002-69 when the Danes were attacking England. The first archbishop was Wulfstan the law writer; the second was Aelfric whose opprobrious nickname Puttoc may indicate a certain unscrupulousness; the third was Cynesige who like his

predecessor was a benefactor of the secular canons; the last was Aeldred, more of a professional politician and diplomat but also a patron of letters. Miss Cooper, as befits a worker on the Victoria County History team, is scrupulously careful in her interpretation of none too easy sources, and surveys the work of each archbishop in the realms of church and nation.

ERASMUS. *Edited by T. A. Dorey.* RKP. 163 pp. £2.50.

Dr. Dorey gives six essays on Erasmus and as befits the *Studies in Latin Literature and its Influence* series, they concentrate on linguistics. The book is mainly specialist but also of interest to Reformation students and scholars working in the field of the history of criticism. M. M. Phillips sees Erasmus as a populariser and restorer of the classics, keen equally to get good texts and yet journalist-fashion to see contemporary issues. A. E. Douglas sees him writing satire for moral ends, but writing too fast (again the journalist?) to write consistently well. J. W. Binns recognises his letters as of biographical and as historical sources, but Binns' essay is much more on Erasmus as a Latin prose writer, storyteller and especially his treatise on letter writing. B. Hall sees him theologically as concerned with the *philosophia Christi*, editing texts and encouraging sound historical criticism but always subservient to his main aim of transforming society by following the example of Christ. D. F. S. Thompson defends him from too many 'journalist' criticisms by showing his qualities as a poet and writer of Latin prose. The editor concludes by portraying Erasmus as the last great Latin writer and speaking to our own day.

LIVINGSTONE'S RIVER: THE STORY OF THE ZAMBESI EXPEDITION 1858-64. *G. Martelli.* Chatto & Windus. 260 pp. £2.50.

Livingstone undertook three major sallies into, or rather across, Africa, and Martelli has studied the second, the least successful one. In it Livingstone travelled not alone with his natives but with a small group of whites as well. That means independent European evidence on him, and also a test of how well he fared as expedition leader with other white men. Martelli has written a thorough study, based on much firsthand material. It has its element of demythologising ('Most of his biographers have been either hero-worshippers or clergymen, the latter concerned mainly with the religious aspect of their idol!', p. ix), but it has not got out of hand. Livingstone still emerges as a great man, but somewhat impatient, thoughtful about Africans but thoughtless about Europeans (something not unknown in later missionaries), and showing human weaknesses in spitefulness and even deceit. Martelli has an eye for the apt quote such as Livingstone's description of his party High, Broad and Low concluding 'I think that active labour will work out the High Church bigotry which can only flourish in solitude' (p. 171). Or the comment after Livingstone had found Baines guilty of dishonesty with Livingstone himself being prosecutor, judge and jury, 'I do not allow Baines to come to our Table, but send him a good share of all we eat ourselves'. Martelli's interests are not theological but in Livingstone the man—some-what apart from his faith. Granted that, he has written a good book.

SERMONS & SOCIETY. *Edited by P. A. Welsby.* Penguin. 364 pp. £0.50.

Dr. Welsby's anthology covers the Reformation to 1920 period and aims to show the Church of England's attitude to society as illustrated in her prea-

chers. The selections start with Hugh Latimer and end 45 sections later with Hensley Henson. Preachers' social utterances varied from those who pleaded for justice and spoke of the land problem (Dr. Welsby a little unkindly regards them as dealing with the byproducts of evil not the evil itself; can a preacher do much else?) to educationalists in whose area he thinks the greatest contribution was made. Evangelicals and Tractarians are seen as politically conservative, while even the Broad Church Arnold accepted the current stratification of society. But there were the Christian Socialists in men like Maurice and Kingsley. At the start of this century Welsby sees a profound change in the church turning from 'ambulance work' to concern for the system itself. The selection condenses much of the history of preaching, but it is hard to escape the feeling that the editor judges it all from what is currently fashionable.

JOHN SIBERCH. *O. Treptow*. CUP. 73 pp. £2.

Treptow's work on Johann Lair von Sieburg (a small town near Cologne) appeared in German in 1964, and is here translated by Trevor Jones and abridged by J. Morris and the translator, to become no. 6 in the *Cambridge Bibliographical Society* monographs. The paperback is an important publication for bibliographers and also for those interested in early English Renaissance printing. Siberch is the earliest Cambridge Renaissance printer. The first chapter deals with his early life in Germany and his connections with printing and bookselling. For most readers the second will be the key one, Siberch's years at Cambridge. In 1520-1 he set up his press there with a £20 university loan (not repaid). He had been invited over by the Cambridge humanists who saw the importance and power of printing for their cause. Richard Croke led the humanist group, with Henry Bullock (later Vice-Chancellor) Siberch's chief patron and friend. The publications were characteristic; Galen, Lucian, Fisher, and a pirated version of Erasmus which caused trouble. But his business failed and he went back to Antwerp (probably) and then to Sieburg, and was later ordained. The monograph contains extensive appendices—bibliography, devices, general bibliography, illustrations.

DORSET ELIZABETHANS. *R. Lloyd*. Murray. 332 pp. £2.25.

This is a semi-popular study of scenes from Elizabethan Dorset, the struggle of the Privy Council to impose law on the lawless pirates, then a long chapter on RCs showing the recusants and the conforming or semi-conforming RCs (the majority) and after that a tour through the leading RC families of the county. Then two poets, George Tuberville an RC and Thomas Bastard a moderate Protestant who landed in an RC stronghold at Bere Regis. Next a section on Spanish threats from the Armada onward, and finally a section on probably the greatest Dorset Elizabethan Sir Walter Raleigh, who was charged with atheism but whose faith was vindicated in his *History* and on the scaffold.

EARLY MODERN BRITISH HISTORY 1485-1760. *H. Miller and A. Newman* 42 pp. BRITISH HISTORY SINCE 1760. *I. R. Christie*. 56 pp. Both Historical Assn. £0.30.

The aim of these two monographs is to provide guidance to the standard works of the period. The first is classified under subjects, subdivided into

periods. We looked hard at the religion section, and could find little missing. If any criticism is made, it would be that some less reliable works like Ridley on Cranmer (not nearly as good as the two shorter works by G. W. Bromiley) have been included. In the second (structure much the same as the first) there is rather a heavy Wesleyan preponderance in the religious section on page 20 (the Evangelical Revival was more than Wesley; what about Whitefield of the C/E element?). On p. 37 Desmond Bowen is unfortunately called Desmond Brown, and it is a bit surprising to find nothing on the history of biblical criticism (eg. Stephen Neill's book) which was so influential in the second half of the period. But by and large these are the usual HA excellent and valuable fare, and they should help many a student, minister or general reader.

WHAT'S IN A NAME? *C. S. Davies and J. Levitt.* RKP. 108 pp. £1. One does not need to be a very diligent reader of the Old Testament to discover the importance of names and their meaning. This book is not about the OT, though it contains a chapter on religion and superstition and their connection with names. Its aim is to give the general reader an introduction to names and their importance in history. It concentrates on the UK, but draws on illustrations from names the world over.

THE LIFE OF OUR LORD. *Charles Dickens.* Collins. 128 pp. £1.25. Dickens wrote a life of Christ for his children, but emphatically not for publication. Eventually his heirs agreed to publication, and the small book was serialised in a London paper in 1934. It now appears as a book appropriately enough in the Dickens centenary year. It is useful mainly for telling us how Dickens viewed the Christian Faith—rather in the manner of Gentle Jesus meek and mild. The book is beautifully produced with pleasant large type together with old fashioned borders and devices in green on antique laid paper. The illustrations are period ones, and the whole is a pleasing volume to possess.

THE SPLENDOUR BOOK OF BIBLE STORIES. *S. Goulden.* W. H. Allen. 64 pp. £1.50.

This very large size book is beautifully produced with colour illustrations and a novel brown between the lines of text—rather effective. The contents are much more dubious. The blurb gives the clue; 'an interpretation of the OT which, while respecting Biblical authenticity, avoids casting the Almighty in the role of Fearful Avenger'. Some deficient theology there somehow!

THE CHURCH IN THE WEST INDIES. *A. Caldecott.* Cass. 275 pp. £4.

This is a straight photolitho reprint of a work first published in 1898, and as not a great deal has replaced or superseded it, the book remains a valuable reprint. The author is almost entirely concerned with the Anglican church, relating it to England and also to social conditions in the West Indies. The work starts at 1605, but the main thrust is with nineteenth century developments.

MARTIN LUTHER. *Edited by E. G. Rupp and B. Drewery.* Arnold. 180 pp. £1.80.

This appears in the invaluable Arnold series *Documents of Modern History.*

The volume provides an extensive selection of fairly short extracts linked with Luther and divided into six heads—Young Luther, Indulgence, Controversy, Wartburg Prisoner, the Watershed, Luther to Lutheranism, the Last Decade. Most of the extracts are Luther himself, many from letters, but others from his opponents and background sources are included, and also a few from 'Lutheranism'. As the preface rightly notes, this English anthology has been long overdue. Well at least readers now have a first rate anthology after their long wait.

THE LAST JUDGEMENT. *W. Simonson.* Smyth. 181 pp. £1.80.

Werner Simonson is now a retired Church of England clergyman but he was born a German, shared in the German nationalist enthusiasm and fought against Britain in the first world war, though he was captured and spent most of that war as a prisoner (narrowly escaping execution after his capture). He then set out on a legal career and was obviously destined for the top, but he was a Jew, and we all know what that meant in Nazi Germany. He came to England, helped by Bishop Bell, went to Ridley, and has served as a Church of England clergyman ever since. Here is his autobiography, told with a simple charm that almost belies an astute mind. The book is readable, interesting, and at times moving.

CAMBRIDGE SERMONS. *E. C. Hoskyns.* SPCK. 221 pp. £1.10.

The book, first published in 1938 shortly after Hoskyns' death, has now been reprinted as a large paperback, and it is very welcome. Hoskyns was a big man, one of the very few British scholars to stand out in that period of inter-war theological avidity. He had drunk deeply of the Barthian springs, and these sermons show all the Barthian seriousness for Scripture as opposed to theories about it, and also a welcome interest in such neglected items as the Homilies and Matthew Parker.

THE INFLUENCE OF REFORMED DOCTRINE ON ENGLISH CHARITY IN THE SIXTEENTH CENTURY. *F. H. Barber.* Published privately, no address. 71 pp. np.

To the mediaeval donor a charitable gift had to be voluntary to be meritorius, but then there were threats and inducements like Purgatory. After the Reformation the voluntary gift remained estimable, but the doctrinal change had transformed it into an expression of gratitude to God, not a part of the salvation process. Mr. Barber's survey which is short but cogent challenges the assumption of Professor W. K. Jordan that Renaissance humanism was the motivating force. It is refreshing to have this little paperback in days when secularists are the main interpreters of the sixteenth century.

HENRY SIDGWICK. *D. G. James.* OUP. 64 pp. £0.80.

This monograph represents the 1969 *Riddell Memorial Lectures* at Newcastle University, but alas the author, Vice-Chancellor at Southampton University, died before their completion, and so his friend Prof. G. Jones writes an introductory tribute. The two influences on Sidgwick were Benson who taught him at Rugby and later became Archbishop, and the secularist J. S. Mill. He decided not to take orders, at first sympathised with the Broad Churchmen but later confessed himself drifting away from them towards the critics of *Essays and Reviews*. He wanted to be an Orthodox Christian, but

seems to have hovered in perpetual doubt. In 1869 he resigned his fellowship over subscription, but remained a Cambridge lecturer. His *Method of Ethics* (1874) established him in philosophy, but it was too cold and impersonal to have great influence. James explains its hedonism and naturalistic account of moral experience. But later he criticised this work as F. H. Bradley had done. Sidgwick's scepticism and his love of poetry gave him common ground with Arthur Hugh Clough, and this is the subject of the unfinished last chapter which ends with Sidgwick's use of reason and history.

WHO'S WHO IN THE MIDDLE AGES. *J. Fines.* Blond. 218 pp. £3.

Dr. Fines has written a short biographical dictionary of the period between the collapse of the Roman Empire and the Renaissance. The level is semi-popular, presumably for schools and the ordinary laymen rather than specialists, but the work is backed by a considerable grasp of mediaeval history. The style is readable and even chatty. The articles are long enough to be considerably more than potted biographies, and a short bibliography is usually added, commonly one or two books. The characters vary from Anselm to Marco Polo, from Wyclif to Richard (Dick) Whittington. Dr. Fines is right when he avers that the biographical approach to history has been neglected, and this is a step towards the remedy.

ACTS. *R. H. Smith.* Concordia. 395 pp. \$5.00.

The Concordia Commentary Series is intended for the general reader with no technical background. The volumes are all written in a simple narrative style, without footnotes or Greek, though with evident scholarship. The RSV text is set out in full and in bold type, which makes for easy reading. But with largish print (300 words a page) and thickish paper, the end is a bulky volume reminiscent of more expansive days. Dr. Smith, who lectures in New Testament exegesis at Concordia Seminary, St. Louis, has written a straightforward exposition of Acts. He wisely leaves the text to speak for itself, without adding sermonics which inevitably would have been American in application. While the commentary itself is balanced and reliable so far as it goes, other recent series, such as Tyndale, would be half the price, a quarter the bulk, and quite as good.

THE VICTORIAN CRISIS OF FAITH. *Ed. A. Symondson.* SPCK. 126 pp. £1.75.

In this book six authors discuss various aspects of the Victorian religious scene. In the opening chapter on 'The Impact of Darwin' R. M. Young argues against the popular idea of a scientific-theological conflict, and prefers to see the evolutionary debate as 'a demarcation dispute within natural theology'. Professor Owen Chadwick considers changes in religious practice, and tentatively suggests that the major influence was social rather than ideological. David Newsome's chapter on the Oxford Movement, which devotes enthusiastic attention to Newman and the doctrine of reserve, is balanced by Professor Best's critical yet sympathetic review of Victorian evangelicalism which, apart from its unparalleled philanthropic and missionary endeavours, offered above all a faith by which to live and to die. One may disagree at times (does he not exaggerate the strength of evangelical organization, for example?), but his comments on questions such as evangelical influence are thought-provoking. Two further chapters deal with

subjects often neglected. Max Warren writes about missionary work, where 'crisis' must be interpreted not as 'imminent danger' but as 'a turning point in progress'. Though not overlooking the 'imperialist mind' of Victorian missionaries, he reminds us of their virtues and achievements, especially the unique contribution made by women. Finally, R. C. D. Jasper shows that the need for Prayer Book reform was accepted by Churchmen of all schools save the Tractarians, who counter-demanded loyalty to the Prayer Book (which distinguished them not only from High Churchmen but also from later Ritualists). He discusses various innovations, ranging from the pioneer evangelism of J. C. Miller and the Exeter Hall services to the introduction of Roman devotional material.

THE PROLOGUE OF ST. JOHN'S GOSPEL. *C. K. Barrett*. Athlone. 28 pp. £0.35.

Ethel M. Wood lectures have a way of producing a *multum in parvo*, and Professor Barrett, Britain's leading Johannine scholar is no exception. He sees the prologue as a unified whole and a solid piece of theological writing. He doubts if its simple Greek means a Semitic origin, and he doubts if it is verse. Instead he sees it as integrated with the Gospel, indeed essential to it.

ROMANS. *D. M. Lloyd-Jones*. Banner. 250 pp. £1.25.

Campbell Morgan was once called the prince of preachers, but perhaps that title could be better applied to his successor, the author of this book. The preface tells us this is the first of a series of expositions and that the Doctor has opted to start at 3.20 because he is anxious to get quickly to the heart of the Epistle. In this volume he gets as far as the end of chapter 4. The expositions are printed in their sermon form, almost without change. The reader does not mistake them for a commentary or a lecture, and recognises that the Doctor's milieu is essentially expository preaching. Some think this kind of exposition is *passé*, or outmoded by modern criticism. Let them read this book, and they will find a superb exposition of justification, and let those who decry this approach produce something better. Let them try but we do not think they will succeed. Here is rich biblical exposition at its best, a modern version of the detailed Puritan exposition of Scripture verse by verse and phrase by phrase.

RELIGION AND SOCIETY IN ELIZABETHAN SUSSEX. *R. B. Manning*. Leicester. 327 pp. £3.25.

Towards the end of the last century men argued furiously about what the Elizabethan Settlement meant theologically and ecclesiastically. More recently the academic stress has been on exploring locally what happened under that Settlement. Dr. Manning has covered Sussex, a surprisingly isolated county since most of the continental influences came through Kent and northwards. He concludes that the power of both Crown and Bishops was progressively weakened, and that power passed to the gentry. He sees national unity as uppermost in Elizabethan policy, but locally in Sussex neither Bishop Barlow nor the younger and more energetic Bishop Curteys could control the recusants or the Puritans. The recusants were eventually ousted by the Privy Council and powerful laity, but in the process power passed to laity, and was never really recovered. This is as one would expect from a thesis, a solid and careful piece of work on the Elizabethan Settlement in Sussex.

A HISTORY OF RELIGIOUS EDUCATION *R. Ulich*. University of London Press. 302 pp. £3.50.

Here is a thumbnail sketch with ample quotation of the history of Jewish and Christian contributions to education from early times to the present day. The author is right that our secular age forgets the contribution of religion in previous ages. He ends with posing the question of Rome firm on early indoctrination of children and then the Protestant (interpreted as American Protestant!) dilemma of divided views. The whole orientation of the book is American but this only limits its usefulness in the concluding section, and otherwise it is a handy *vade mecum* for the general reader.

THE VICTORIAN MIND *Edited by G. B. Kauver and G. C. Sorensen*. Cassell. 375 pp. £2.25.

This five part anthology of Victorian writings is divided into education, social affairs, religion, science and art, and it is always a good idea, even if the rather obvious is frequently forgotten, to let the Victorians speak for themselves. One cannot disentangle the various strands of the Victorian age, but perhaps *Churchman* readers will turn first to the religion section. There are seven entries: Keble on national apostasy, the Kingsley reaction to Tractarianism and what Newman thought of Kingsley. That shows the Tractarians and their liberal critics. Then Colenso to show radical criticism, and finally Clough, Bradlaugh and Besant to show the atheist/agnostic challenge. Such a selection might well be termed Victorianism through modern eyes, for the mainstream Protestant Christianity is absent! The strong missionary pioneering spirit is missing, and so is the mass of anti-RC polemic. Alas this is not a balanced picture in the selections, and one only hopes the other sections are better.

WOMAN'S ROLE IN ECONOMIC DEVELOPMENT *E. Boserup*. Allen & Unwin. 283 pp. £2.60.

Mrs. Boserup, a United Nations expert on agricultural development, shows how industrialisation and urban growth have affected the female economic role. The work, fully documented with statistics, looks at worldwide trends showing their diversity. Conclusions are tentative. Part 1 covers the village, part 2 the town, and part 3 the transition from 1 to 2. The final section considers how all the change might affect female education. This is necessarily a starting book, and Mrs. Boserup herself hopes that it will stimulate further research and writing.

THE REVOLUTION OF THE DONS *S. Rothblatt*. Faber. 319 pp. £2.50.

Professor Rothblatt in this study of Cambridge University and society in the Victorian period recognises that both the Whig approach of approving reform and making politics paramount, and the class conflict approach show how important it is to see educational reform as part of a larger historical canvas. There are the passing conflicts like that over subscription but also the permanent ones like the clash between education as character training and education as training for a profession. The dons were very suspicious of the business community, a suspicion that was reciprocated by a good many business circles. This interesting study by an American shows the contrast between the US university with its business orientation and the Oxbridge dislike of *homo economicus*.

SAMUEL TAYLOR COLERIDGE *J. D. Campbell*. Lime Tree Bower Press. 319 pp. £3.50.

The importance of Coleridge as a pivotal point in many nineteenth century studies is increasingly being appreciated and so this biographical reprint dating from 1894 (in its expanded form) is welcome. It is purely biographical but with adequate documentation, reproduced photographically, and contains a frontispiece.

CHRISTIAN FREEDOM IN A PERMISSIVE SOCIETY *J. A. T. Robinson*. SCM. 244 pp. £1.05.

This is a successor to Bishop Robinson's *On Being the Church in the World*, and just as that book collected his occasional essays for the 'fifties, so this one collects them for the 'sixties. It concentrates as the title implies on the permissive society, though Robinson refuses to define this, and as with most Robinson, there is the usual mixture of shrewd insights, stimulating if revolutionary thoughts, determination to turn the church outward to the world, all of which are valuable, and then the reverse of naive theology and the usual liberal's fears of a reaction against radicalism, and also political radicalism which can be classed as gain or otherwise according to preference.

CHRISTIAN INITIATION 1552-1969 *Edited by P. J. Jagger*. SPCK. 321 pp. £3.50.

Amidst parochial work in Leeds Mr. Jagger has collected together for an *Alcuin Club* publication eighteen Anglican Communion rites, almost entirely revisions of the BCP, fifteen non-Anglican varying from RC to Free Church, and four other rites. He has confined himself to the English language, to minimal introductions and to continuing where Canon Fisher left off. The result is nothing very new, but a convenient and full collection of liturgical initiatory rites, mainly it should be added for infant baptism, where that applies.

THE COUNTER REFORMATION *A. G. Dickens*. Thames & Hudson. 216 pp. £1.75.

Professor Dickens has added this volume to the *Library of European Civilisation* series, semi-popular in content, finely illustrated to the high standards associated with this publisher. He correctly places the movement in the context of contemporary theological turmoil, the Lollard heritage of anticlericalism, the strong Augustinianism which influenced those who remained loyal to Rome as well as Reformers, and the various reforming streams of *devotio moderna*, erasmian humanism, etc. This diverse background accounts for the various forms the Counter-Reformation took, the pietist stress in the Low Countries in contrast to the fiercer form in Southern Europe, Spain and Italy. Dickens considers the Counter-Reformation which he summarises excellently to have ended with a loss of creativity around the mid-seventeenth century. The movement certainly saved Rome, but it cramped scientific progress, e.g. Galileo; and significantly a good deal of Counter-Reformation thinking penetrated later Protestantism, but not much went the other way.

MORE'S UTOPIA, IDEAL AND ILLUSION R. S. Johnson. Yale. 166 pp. £2.70.

Yale have the excellent idea of publishing occasional undergraduate and very young graduate studies, and this is one of them. We are told that Mr. Johnson is currently working for a higher degree, but here he analyses More's *Utopia* and shows that it reflected more an attitude of mind than an ideal goal in itself, and that its intended readership was the new humanist inspired educators of Europe.

RELIGIOUS AND ANTI-RELIGIOUS THOUGHT IN RUSSIA G. L. Kline. Chicago. 179 pp. £3.37.

In these Weil Institute Lectures Professor Kline takes ten representative Russians from the last century or so, and shows how their attitudes to religion vary. First Bakunin and Tolstoi, the radical institutional critics of nineteenth century Tsarist orthodoxy, who anticipate the anti-institutionalism of our own John Robinson, then more conservative critics like Leontyev and Rozanov. Then follow the existentialists Shestov and Berdyaev who have recently been rediscovered by Russian intellectuals. Gorky and Lunacharski, who peddled their 'God-building', flourished in the pre-revolution Marxist party, but Marxists Plekhanov and Lenin went further than the immanentist God builders to assert the deity of mankind in effect, a Promethean religion of socialism. The final chapter assesses the current situation: most Russians unchurched with but an influential minority of friendly intellectuals plus the churchgoers.

PATRIARCH AND PROPHETS: PERSECUTION OF THE RUSSIAN ORTHODOX CHURCH TODAY M. Bourdeaux. Macmillan. 359 pp. £3.50.

In 1968 Mr. Bourdeaux's *Religious Ferment in Russia* traced the fortunes of the Russian evangelical Baptists, how their leadership had come to terms with the regime and how a breakaway group denounced this. Here he traces parallel activity in the Orthodox Church. But he stresses that the second word of the title is *and* not *or*, and that this indicates a creative tension between the two groups not open hostility. Since the revolution Russian Christians have had to face cycles of persecution from the KGB and the atheist state, and then periods of toleration. This book is basically documents, eye-witness accounts from within Russia, and it is heartening for Christians to see the courage of their Russian brethren and also heartening to see how incompetent the brutal heathen Caesar is in eradicating Christian faith. Mr. Bourdeaux introduces each document briefly, and ends by stressing the encouraging links between Orthodox, Baptists and dissident intellectuals in their common struggle for freedom.

JESUS IN HIS TIME Edited by H. J. Schultz. SPCK. 148 pp. £1.25.

This paperback is a translation by B. Watchorn of a series of German broadcast talks on the background of Jesus. They are all by experts and non-technical, and they cover a wide range from Roman empire to Jewish sects to Christian heretics. The puzzle is for whom it is written; does the popular readership really want so expensive a paperback? It is scarcely specialist enough for the scholar.

A DAY IN THE LIFE OF GOD *M. de la Noye*. Citadel. 110 pp. £1.75.

The former (that is sacked) Archbishop's press officer has written a brief and breezy account of his job and the implications of it. He describes the sacking and the two sex articles which seem to have led to it. The book demonstrates the problem of a lively radical with views of his own working within the establishment, and the astonishing thing is that those who appointed Mr. de la Noye did not see the trouble coming long before they made the appointment. Anyone who had read his journalistic contributions could have seen the danger, but not apparently Church House and Lambeth.

ST. MARY'S ISLINGTON PARISH CHURCH *T. Hornsby*. British Publishing Co. n.p.

This attractive little booklet of 28 pages including a fair amount of advertising is well designed with excellent illustrations and a simple outline commentary. The story runs from about 1100, with a fine picture of St. Mary's in 1480, to the rebuilding in the eighteenth century, to fashionable Islington under Daniel Wilson and his successors, to the blitz and modern rebuilding. This is one of the best small scale parish church histories we have seen, and it is the history of a great evangelical church, one might almost say a cathedral of evangelicalism.

RELIGION IN ENGLAND 1558-1662 *H. G. Alexander*. University of London Press. 233 pp. £0.47½.

Number Four in the *London History Series* designed primarily for sixth formers is a competent piece of work. There are a few points of doubtful theology, like Cranmer ending up in eucharistic theology 'very near to that of Zwingli' (p. 38) or the statement on the next page that no orthodox Lutheran came to England. Bucer is described as Reformed, but all this is rather to read back denominational labels earlier than they are warranted. Yet these points are small, and the work is substantially accurate, and also readable.

MARY QUEEN OF SCOTS *A. Fraser*. Wiedenfeld & Nicolson. 613 pp. £4.20.

Lady Antonia Fraser's biography replaces Henderson's 1905 study, and is a work finely produced with copious illustrations (despite one endpaper upside down). It is based on much reading and she explains in her author's note that she had a lifelong passion since childhood for the subject. A great deal of factual matter is recorded, and the book has already become a best seller, but readers ought to realise that the best selling aspect reveals that here the line between serious academic history and hagiography is slight, and this book oscillates from one to the other.

THE PLUNDER OF THE ARTS IN THE SEVENTEENTH CENTURY *H. Trevor-Roper*. Thames & Hudson. 64 pp. £2.10.

This monograph, commemorating the late Walter Neurath, is short, costly, attractive, and both important and contemporary. It is important in that it shows how at a crucial period art treasures were at the mercy of wars and otherwise-illustrious art-robbers. It is contemporary in that today art treasures are in a curiously similar way at the mercy of the almighty dollar

and, on a much smaller scale, Church of England treasures are sold and churches demolished on high sounding theological pleas to spend money on the living not the dead, on men not things. The three great, and by modern standards shameful, robberies were Pope Gregory's pilfering of the magnificent Protestant Heidelberg Palatinate library for the Vatican (strange that Hitler's artistic megalomania did not combine with his despising of the Italians to restore it to Germany), the Swedish Empress Christina's looting of Prague, and the degenerate ex-Cardinal Dukes of Mantua selling their family paintings to Charles I. The Vatican has hung onto most of its loot, but Christina and Charles scarcely held theirs long after their lifetimes.

LUTHER *R. Friedenthal*. Weidenfeld & Nicolson. 566 pp. £4.50.

This is a large German biography of Luther translated into eminently readable English by John Nowell. Friedenthal is a free-lance lecturer and journalist in Germany, having previously written a best selling work on Goethe. This present work is neither original nor academic but a popular and illustrated study of Luther. Granted its intention, it is reasonably successful, but the reader should not be misled by its size into imagining it to be a real academic contribution to Luther scholarship.

SECT IDEOLOGIES AND SOCIAL STATUS *G. Schwartz*. Chicago. 260 pp. £4.05.

Dr. Schwartz has examined two American sect groups, Pentecostals and Seventh Day Adventists. He concludes that SDAs have a harsh and demanding idea of God with an abyss for falterers and success here and hereafter for the obedient, and a consequent economic optimism, while Ps see a benign God who will help anyone who believes, and this leads to economic pessimism. Both are middle class groups, and Schwartz is interested in the interaction of religious belief and social outlook. Despite its appalling and quite unnecessary jargon (Ps 'have not undergone radical intragenerational mobility', p. 213), the work is an interesting contribution to religious sociology in America.

QUEEN OF NAVARRE JEANNE D'ALBERT *N. L. Roelker*. Harvard/OUP. 503 pp. £4.75.

Jeanne has remained too long unbiographed, for she was the most important Protestant lady in sixteenth century France. She was to Huguenots what Catherine de Medici was to RCs. The niece of Francis I and the mother of Henry IV, she was important as an administrator in SW France where she preserved a precarious independence of central royal control, as a political leader with Coligny in the Huguenot cause, as a religious leader for Calvinism which nearly but not quite overlapped the Huguenot party, and as a person. Miss Roelker has made an excellent original study, whilst acknowledging her dependence on the unpublished work of others. The administrative study is original, but most important is the study of Jeanne as a person from a large number of unpublished letters. No one has denied Jeanne's intelligence and ability, but whether one sees courage and tenacity in face of adversity and problems, or stubbornness and authoritarianism depends on one's viewpoint. In characteristic modern fashion Miss Roelker wants to sit on the fence, perhaps reacting rather far against some earlier Protestant hagiography. But her book is first class, filling an important gap. It is

learned, well documented with full bibliography, and a balanced overall assessment.

WILLIAM BLAKE *K. Raine.* Thames & Hudson. 216 pp. £2.10.

Miss Raine, poet and critic, adds this volume to the *World of Art Library* and beautiful it is with 156 illustrations, 28 in colour. Her concern is mainly with Blake as engraver, thinker and painter rather than poet. She sees Blake as influenced by the classical revival, but above all portraying the spiritual drama of England as he understood it. He was influenced by the Gothic as well as the Greek revival, and the result was work (usually done on a surprisingly small scale) which has been attracting more and more interest. Here is an excellent *vade mecum* for those who want to appreciate Blake.

CHILDREN IN ENGLISH SOCIETY *I. Pinchbeck & M. Hewitt.* RKP. 346 pp. £2.80.

This is volume one of a projected two volume study of children in modern English history, volume one going to the close of the eighteenth century. The authors are academic sociologists. The starting point is Tudor times since Tudor policy, though ultimately not successful at least by modern standards, was much more akin to modern ideas than the subsequent period. The pattern in between is one of neglect alternating with enthusiasm. The authoritarian concept of Tudor life is seen as spilling over into the household, child marriages are covered, and the destitute and orphans took up a great deal of Tudor and Stuart administrators' time at the local civil level. First concern is for the vagrant, then gradually for the wider areas of need, but later in Puritan times we are told the idea of thrift meant a more negative attitude (p. 146) to the poor, and the funds required for the Civil War meant a falling off in charity. Reformation ideas changed the attitude to illegitimacy, rather easily accepted in the Middle Ages, and the care of the illegitimate became a question especially among the poor. Schools of course feature prominently with the educational changes brought by Renaissance and Reformation humanists. This book is a stimulating beginning to a large subject. It is far from the last word, and one has the feeling that the authors are slightly amateur as historians. There is refreshingly little (though, we fear, a bit) of the sociologist's condescension in judging all history by modern social fashions. But the important thing is that someone has made a start. We look forward to the second volume where the authors will probably feel rather more at home.

THE ROAD FROM GONA *D. Tomkins & B. Hughes.* Angus & Robertson. 153 pp. £1.50.

This illustrated missionary work tells a story of missionary martyrs caught and executed by the Japanese in Papua. The story, pieced together from a few letters and reports, is at popular level, and the missionaries are the High Church successors of the Anglican Mission in New Guinea. To evangelicals, the practices are a bit strange, mass, vestments, etc. but heroism and loyalty to Christ are evident. When major wars cross the paths of missionaries, all kinds of agonising dilemmas occur. Should they stay at their posts, or would their presence simply bring revenge on the locals? When they did flee, could they trust the locals? Mostly yes, but always there were the few to betray them. We see soldier stragglers from the jungle campaign and the

crashed airman, and of course the ruthless Japs. The book is plainly popular, and as such it is adequate, but one only hopes the story will be written up one day with adequate documentation.

COUNCILS AND ASSEMBLIES Edited by G. J. Cuming & D. Baker. CUP. 359 pp. £5.

Volume Seven in the *Studies in Church History* series contains the papers from two Ecclesiastical History Society conferences. Well over half the book is taken up with medieval studies from Walter Ullmann's presidential address to the immediately pre-Reformation councils of Basle and Constance. Basil Hall is the only contender for the Reformation era, showing the importance of the Colloquy of Regensburg, the events which led up to it, and how a fruitful Catholic-Protestant encounter has been dismissed by RC hardliners from Eck to Lortz and Jedin. Not a few papers have sideglances to Vatican 2. King James I and the Synod of Dort get a paper each, Dr. Nuttall looks at Dissenting Councils, and the final paper draws on the parallels and differences between Kikuyu and Edinburgh in our own century. It is good to have Kikuyu put squarely on the historian's map, for it may well prove more important than the much better known and much heralded Edinburgh 1910. Once again a useful volume to be on every library's shelves, though its range is rather too wide for many readers to buy.

ANNUAL BULLETIN OF HISTORICAL LITERATURE 1968 HA. 162 pp. £0.50.

We think it impossible to overemphasise the importance and value of this annual HA service. Even the professional historian cannot keep abreast of every period of history, and this annual provides an invaluable digest of what is going on, books, texts, articles, each section by an expert in his own field. This annual should be in every library, and will be a boon to amateurs wanting to keep up with historical studies.

THE ROYAL SUPREMACY IN THE ELIZABETHAN CHURCH C. Cross. Allen & Unwin. 239 pp. £2.

This volume in the *Historical Problems: Studies & Documents* series is divided almost equally into introduction and documents. Miss Cross shows Elizabeth confronted with recusant and Puritan dislike of her ecclesiastical supremacy and lay critics who sought more Parliamentary control. Miss Cross wisely divides the theory from the practice and she has little difficulty in showing the supremacy was not always supreme despite the ability of Cecil and Elizabeth's advisers.

THE CHURCH UNDER THE LAW 1560-1640 R. A. Marchant. CUP 272 pp. £3.75.

Dr. Marchant's book is subtitled *Justice Administration and Discipline in the Diocese of York*, though to be accurate mention should be made of the parallel material cited from Norwich. His aim is both to cover the York administration and to give a general introduction to this aspect of church history. He notes how nineteenth century Chancellor Vernon in effect abolished the York legal tradition, but before that how control had passed to lay judges more and more, how church law had passed into almost total disuse, how the Church for centuries relied on the State to enforce morals

at law, how the lay lawyers caused inflation, and how the Church of the land made trouble for herself by presenting an image of wealth and power, and finally Dr. Marchant places some large question marks against the generalisations of C. Hill. This work is fully documented as befits a thesis, and is of much more general importance to church history of the times than a narrowly legal study might at first sight appear.

THE SHEPHERD OF THE OCEAN *J. H. Adamson & H. F. Folland.* Bodley Head. 464 pp. £3.15.

Two Americans from Utah have written this biography of Sir Walter Raleigh. Sir Walter came from the West Country, went to Oxford but left quickly to join the French Huguenots until 1570. Then he went to sea. Drake was successful but not Raleigh. He turned to Ireland, but then his thoughts turned to the New World. In 1584 the Queen gave him exclusive rights to N. America north of Florida, following the failure of Gilbert. Here was Raleigh's great work, wresting America from Spain, but fortune deserted him and he spent thirteen years in the Tower in disgrace. He was released for one more attempt to find treasure in the Western world, but he failed, so back he went to the Tower and to execution. In the Tower he grew plants and studied them, and he wrote his unfinished *History* in which he elaborately justifies biblical chronology and moralises the secular history from Book 3 on, all spiced with personal digressions. This is a large book and presumably for the specialist reader mainly, but the absence of notes somewhat limits its academic usefulness.

EARLY RENAISSANCE *M. Levy.* Penguin. 224 pp. £0.62.

This volume in the Penguin *Style & Civilisation* series continues the series' high standard. The author, who is on the staff of the National Gallery shows the Renaissance art against its background of rising nationalism, its invocation and redefinition of antiquity (Levey will not allow *rediscovery* quite), its love of nature (Leonardo almost worshipped nature without caring much for antiquity), its bounding optimism for man, his achievements, the cohesion of natural and supernatural. Levey rightly states that this man-centredness is not at the expense of God, for a Christendom background is accepted by virtually all, but the Renaissance man-centredness undoubtedly prepared the way for much later secularism. Michael Levey has written a good, semi-popular and well illustrated book.

THE PROTESTANT REFORMATION *Edited by H. J. Hillerbrand.* Macmillan. 290 pp. £3.75.

This work contains selected documents in *The Documentary History of Western Civilisation* series. It is divided into five sections: Germany—eight selections all from Luther, Zwingli—one; Anabaptists—five; Calvin—four; England—four. The limitations of the series are severe, and the editor feels that, so we get nothing from Cranmer, nothing from Melancthon, nothing from Foxe, nothing at all from the Scandinavian Reformation. The Preface avers a limitation to 'major documents'. In that case why minor Anabaptists? The selections are useful as far as they go, and there is a short introduction, but one doubts how valuable such a selection is at all, and who is it for? Not scholars, not serious students, but perhaps it will be useful in schools?

THE SHEPHEARDES CALENDAR 1579 *E. Spenser*. Scolar. n.p.

This is a paperback facsimile of Spenser's poem dedicated to Philip Sidney and published originally by Hugh Singleton. It is a straight reproduction introduced by a two paragraph note.

LUTHER: FATHER OF THE REFORMATION *L. W. Cowie*. Wiedenfeld & Nicolson. 126 pp. £0.75.

Dr. Cowie has written a popular illustrated biography of Luther. It is readable, attractive to flick through, reliable in content, and should be of considerable value to those in schools or youth groups.

JOHN DEE *R. Deacon*. Muller. 309 pp. £2.50.

John Dee was an Elizabethan of many parts. The subtitle of this biography lists the main ones *Scientist, Geographer, Astrologer and Secret Agent to Elizabeth I*. Dee has been hailed as a genius, as totally erratic and as a charlatan, but Deacon plumps for none of these. Dee was certainly able; he served his country well at home and overseas. But he indulged in the occult and like the Italian Pico della Mirandola he was fascinated by the Cabbalists. Mr. Deacon has accomplished very competently what Professor Trevor-Roper warned him was a difficult interpretive task.

CAPTIVE TO THE WORD *A. S. Wood*. Paternoster. 192 pp. £1.05.

Martin Luther, Doctor of Sacred Scripture is Dr. Skevington Wood's subtitle. This is not a biography of Luther but rather a reassertion largely from secondary sources of Luther's biblical theology. The first section shows how Luther was transformed by the Bible, the second shows Luther's use of and view of the Bible. It is a solid piece of work written at semi-popular level.

CALVINISM & THE AMYRAUT HERESY *B. G. Armstrong*. Wisconsin. 330 pp. \$12.50.

Professor Armstrong contends that after Calvin's death much Reformed theology followed Beza into a Reformed scholasticism, and this was especially so in Switzerland and the Low Countries, but not so much in France. There were scholastics like Pierre du Moulin, but there was opposition from Saumur and especially from John Cameron. This thesis is a study of Moise Amyraut, Cameron's most distinguished pupil. Amyraut was tried for heresy in 1637, but stoutly maintained he was only following Calvin. Armstrong believes him to be substantially right in this claim, and he contrasts Amyraut's starting from experience and making justification central with the scholastic approach of election and the decrees. The work is a major study of what Amyraut taught, and in particular his claim to be following Calvin. The author sets all this in the seventeenth century French scene, and has obviously done much original reading. His sympathy is much with Amyraut and little with the scholastics, and his book is a substantial contribution to seventeenth century French Reformed studies.

ECONOMIC ISSUES IN IMMIGRATION Institute of Economic Affairs. 155 pp. £1.25.

This fascinating paperback on a very important subject contains six essays plus an introduction. In the latter Sir Arnold Plant writes of the problems of indentured labour. In the first essay Prof. Charles Wilson shows the fluctuations in English history in attitudes to foreigners. He recognises

that governments cannot bully men into tolerance and the rate of immigration is crucial. Professor Hutt notes the problem the 1900 White Australia policy obviated, and he shows how critics of South Africa have largely followed the same policy, *mutatis mutandis*. Miss Shenoy looks at brain drains and thinks many students do return home. David Collard rejects the Hutt thesis that racial discrimination and socialism go together, and thinks racial economics of immigration are generally viewed with too much alarm. Dr. Mishan opines that illegal immigration to rich countries will grow and that it is better to send capital to poor nations rather than import their populations. Dr. Hallett thinks that two passports would be more logical for British citizens, and throughout there is a note of the need to help the Asian minorities in Kenya and Uganda, and the admirable suggestion that aid be diverted from the expelling countries to settle the unfortunates back in India. These essays are subtitled *An Exploration of the Liberal Approach to Public Policy on Immigration*. They are of high quality, and endearing by their very frankness and freedom from doctrinaire liberalism on immigration of the Huddlestone variety.

ANTI-CATHOLICISM IN VICTORIAN ENGLAND *E. R. Norman*. Allen & Unwin. 240 pp. £1.75.

This volume in the *Historical Problems: Studies & Documents* series is divided almost equally into two sections, the first a five part introduction, and the second twenty documents. Dr. Norman of Cambridge states that the introduction is essentially his 1967 prize-winning Thirwall essay. He shows how the anti-Catholic ideology went back to pre-Reformation times, was encouraged by the clergy and especially by itinerant preachers, several of them ex-RCs. The cause attracted attention widely from Parliament to the Exeter Hall. The second chapter tackles the Maynooth Grant of 1845 which some dissenters used to plead for disestablishment. The third deals with Papal Aggression, a war cry that roused votes even in Westminster and with the PM. The fourth takes the Vatican Council which persuaded even Liberal High Church Gladstone to the anti-Roman side. The final chapter shows how anti-Romanism spilled over into anti-Ritualism. The documents largely match the introduction spanning the period from 1825 to 1891.

THE ELIZABETHANS' AMERICA *Edited by L. B. Wright*. E. Arnold. 295 pp. £2.10.

Number Two in the *Stratford upon Avon Library* contains a collection (forty-two to be exact) of early reports by Englishmen on the New World. The lure of that New World stands out clearly, tales of Spanish gold, the mystery of it all, the attraction of adventure and discovery, the desire for national glory, and also for the conversion of the heathen. Then there are the descriptions of strange people and quaint customs. Preachers became useful vehicles for advertising the colonial enterprises. This is a convenient collection of otherwise inaccessible documents.

FROM SHADOW TO PROMISE *J. S. Preuss*. OUP. 301 pp. £3.60.

Dr. Preuss correctly states that few scholars really know both the Reformation and the Middle Ages, so under the guidance of Heiko Oberman who has been doing a lot of work to bridge that gap, Preuss sets out to study OT interpretation in medieval times in some depth and then relate it to the young

Luther. He starts with Augustine, and moves through Hugh of St. Victor, Lombard, Bonaventura, Nicholas of Lyra, Totting, Gerson, Paul of Burgos, James Perez, Sylvester Prierias, Faber Stapulensis, and so to Luther himself especially his first Psalms course from 1513 to 1515. The theme Preuss particularly traces is promise. The language is not easy, being full of technical terms and the author having rather a penchant for heavy American phrases, but Preuss has made a real contribution to specialist Luther study.

ISAAC WILLIAMS AND HIS CIRCLE *O. W. Jones*. SPCK. 175 pp. £2.25.

Was Isaac Williams a minor figure in the Oxford Movement, a sort of rather pale reflection of Keble as Dean Church implied, and after all he based that opinion on Williams' Autobiography even if it was never intended for publication? Canon Jones avers not, and instead insists that the author of Tract 80 on Reserve in Communicating Religious Knowledge had a mind of his own. He was a lifelong friend of Newman. He was a poet, contributing to *Lyra Apostolica*, though he did not get the Chair of Poetry in 1842 through ecclesiastical unpopularity. After that failure he retired from Oxford to write devotional and moderating literature and to influence albeit indirectly the paths of Tractarianism in his native Wales. His devotional writing is of a high quality, and frequently related to the Bible. It reflects the constructive devotional side of a Tractarian before fussy ritualism took over and before Gore let biblical liberalism in to kill off the constructive exposition.

HISTORICAL STUDIES OF THE ENGLISH PARLIAMENT: VOL. 1 ORIGINS TO 1399; Vol. 2 1399-1603. *Edited by E. B. Fryde & E. Miller*. CUP. 387 & 350 pp. £3.25 each.

These two volumes consist entirely, apart from the introductions and notes, of important articles in the history of Parliamentary origins and developments. And it was certainly a good idea to bring all the material together even if it does mean a strange amalgam of typefaces and page depths and some very uneven reproduction by offset litho. The starting point is taken as F. W. Maitland, and as might be expected the contributors include some big names Helen Cam, Sir John Neale, G. R. Elton to name just a few. For *Churchman* readers the Reformation era is likely to be of greatest interest. The evidence is much more plentiful from this time on. Tudor monarchs believed Parliaments were there to be endured, summoned none too often, and managed where possible. Wolsey was a bad manager; Henry soon learned the game. The brilliance of Thomas Cromwell as an organiser and clear draftsman stands out. Henry praised his Parliaments when they did not impinge on his own authority, but by 1559 Elizabeth had to struggle hard to preserve her autonomy. Mary had been forced to use Parliament to repeal Edwardian religious legislation, and Elizabeth's hand was forced by her Protestant Parliament, where the numbers with university degrees was rising rapidly, and that usually meant informed Protestant opinions, eg. the lawyer Peter Wentworth. The Queen was well served by skilful counsellors, but the Commons was growing in power and men like Wentworth had seen to that.

GOD AND THE BIBLE *M. Arnold*. University of Michigan Press. 593 pp. \$15.00.

This is volume eight in the republication of the *Complete Prose Works of Matthew Arnold*, a project which seems to be too little known outside the USA. It is a proper critical edition. Though the introduction is less than three pages, full textual notes and an index appear. The main work (several smaller ones printed here as well) shows a very broad Broad Churchman explaining his views of Christianity.

ERASMUS OF ROTTERDAM *G. Faludy*. Eyre & Spottiswoode. 298 pp. £3.25.

The author is an Hungarian poet, interested in the Middle Ages, who left Hungary after the 1956 revolution and now teaches in America. This is a popular biography covering the early years, the terrible Collège de Montaigu (where Calvin also went), the early humanist contacts, England from 1499, London, Oxford, the *philosophia Christi* in his *Enchiridion*, textual work, Cambridge, his *Praise of Folly*, his *Novum Instrumentum*, the international influence of Erasmianism (a bit overdone with too little allowance for the general humanist movement). The conflict with Luther is not the most perceptive part of this book. Luther is more politically astute and more realistic, while Erasmian *philosophia Christi* was according to Faludy about to conquer the world (a vast oversimplification). It is doubtful if Faludy has really grasped what the theological conflict with Luther was about, and certainly his interpretation of it is dubious. It was not the basis of Calvin's predestination, and it is wrong just to say that Melancthon rejected Luther's case. In fact Faludy's book, which is attractively produced, easy to read and well illustrated, is good enough as long as it sticks to plain biography, but the author is not competent in theology, and has no specialist knowledge of this period, it seems. In consequence, theology apart, he has produced a piece of high class liberally-inclined amateurism.

ATLAS OF MAN AND RELIGION *G. K. Hawes*. REP. 127 pp. £1.40.

This work seeks to relate by means of a series of coloured maps man in society with religion. The maps are by Stanley Knight of Pergamon. There is a multiplicity of photographs (some none too well printed), several charts angled round UNO and the WCC, and then the maps. The general angle is to cover social work done by political and religious organisations. That is admirable but one wonders if UNO and WCC really deserve quite so much prominence, and whether the book will not in fact give a picture of religion as a social activity largely. That is inherent in the idea of this book, but granted the idea, the work is reasonably well executed.

CIVILISATION *K. Clark*. BBC/Murray. 359 pp. £2.25.

Those who enjoyed the very popular BBC series *Civilisation* will be grateful that it is now in paperback as well as the earlier hardback. Sir Kenneth's TV jauntiness is missing of course, but the ideas and many of the pictures are there. The production is not quite top class, there being a certain greyness and lack of sharp contrast in some halftones. But the ideas are fascinating in this great panoramic sweep of the decline of ancient Rome to modern society, with perhaps a hint of overconcentration on Italy especially

in the Renaissance period. But it is a fine book as the sales and the TV popularity have already shown.

AUGUSTINE CARDINAL BEA: SPIRITUAL PROFILE Edited by S. Schmidt. Chapman. 298 pp. £3.50.

The late Cardinal Bea was Pope John's right hand man in ecumenical affairs. This book is in two parts, first (after two short introductory chapters) the notes Bea made during his annual retreats from 1959 to 1968, and second a spiritual profile which the editor has built up from the notes. The picture emerges of a man, like Pope John drawing on the simple piety of Thomas a Kempis for nourishment. Such a book, edited by the Cardinal's last secretary, will enable readers, RC or Protestant, to see a little more clearly the inner thoughts of one of Rome's leading figures in modern times.

BOOK BRIEFS

Hardback

The Golden Core of Religion by A. Skutch, Allen & Unwin, 270 pp., £3, is a botanist's view of religion's golden core as 'devoted care', and some vigorous criticism of what most people regard as traditional institutional religion. **Travelling in** by M. Furlong, Hodders, 125 pp., £1.25 is an elegantly designed study of religious and non-religious life, but Miss Furlong is really a journalist not a theologian. **The Church in Transition** by D. Morgan, Chatto & Windus, 136 pp., £1.50, is a Fleet Street rector-journalist's view of reform in the Church of England. **Shin Buddhism: Japan's major religious contribution to the West** by D. T. Suzuki, Allen & Unwin, 93 pp, £1, explores the pure land of Amida. **Question 4** edited by H. Hawton, Pemberton, 110 pp, £0.75 shows how seriously some rationalists are willing to look at Christianity, the symposium containing essays on George Herbert, Christian origins, and subjective Christianity. **The Person God** is by P. A. Bertocci, Allen & Unwin, 351 pp., £3.50 is a further *Muirhead Library of Philosophy* volume and the author is an American professor.

Paperback

Science and Compassion—Uneasy Partners by D. M. Jackson, CMF, 5 pp., £0.05, is a surgeon's talk. **Man's Place in Nature** by Teilhard de Chardin, Collins, 124 pp, £0.52, is now in paperback. **Simone Weil** by D. Anderson, SCM, 121 pp., £0.50, is a sympathetic study in the *Centrebooks* series. **Know why you Believe** by P. E. Little, SU, 110 pp., £0.40, is an American book of simple apologetics. **Your Five Senses** by S. F. Winward, Lakeland, 128 pp., £0.50 is a Christian assessment of the senses. **Persons in Relation** by J. Macmurray, Faber, 235 pp., £0.80 is a 1961 original now in paperback. **A Song for All Seasons** by J. Webb, Hodders, 96 pp., £0.30 shows a Christian pop-singer's views on communication. **Out of the Whirlwind** by R. Chapman, SCM, 120 pp., £0.75 contains modern style meditations round themes with biblical passages somewhat loosely linked with the OT, plus a few from the N.T. **A Bishop at Prayer** by L. E. Stradling, SPCK, 95 pp., £0.60 is a devotional book from South Africa.