

Book Reviews

GROUNDWORK FOR UNITY. *R. P. C. Hanson*. SPCK. 60 pp. 55p.

In retrospect, it is the two-stage structure of the Anglican-Methodist union scheme which appears as its main weakness; but the centre of debate before the vote was the ministry. Professor (now Bishop) Hanson came to think that mistakes of both fact and doctrine were bedevilling discussion, and has now written this short, sharp study of biblical and early patristic evidence on Christian ministry to stop these mistakes being made again. Thus he sees himself as paving the way for successful integration of episcopal and non-episcopal ministries in union schemes tomorrow.

Negatively, he aims to lay theological ghosts. Ghost one is belief that there is a 'single, solely authoritative pattern of ministry guaranteed by and clearly written in Scripture' (p. 27)—the mistake of old-style Presbyterians, Independents, and Anglo-Catholics. Ghost two is the idea that the self-conscious institutionalizing, or constitutionalizing, of Christian ministry in the second century was a mark of spiritual decline and self-misunderstanding on the Church's part—the mistake of Harnack, Sohm, and more recently Schweitzer. Ghost three is belief in 'the Catholic doctrine of priesthood', i.e. 'the view that there exists by divine right or by divine institution in the Church an order of ministers, whether called bishops or priests, who derive their authority directly from God or from the institution of Jesus Christ in the flesh, independently of the rest of the Church . . . a separate sacerdotal caste' (p. 45). Ghost four is the idea that the historic episcopate is essentially bound up with 'the threefold structure of ministry', when the structural reality since before the Reformation has been, not that presbyters are augmented deacons and bishops augmented presbyters, but that presbyters are limited bishops and deacons are limited presbyters. All this demolition work is excellently done.

Positively, the Bishop's aim is twofold. First, he seeks to show that in the New Testament ministry is essentially a matter of gift and function, the spontaneous outflow by word and deed of loving witness to Christ both within and beyond the Church's bounds. He quotes with approval Schweitzer's vivid dictum that in the New Testament order (in the sense of ministerial job-specification and titular recognition) '“is an afterwards”, an attempt to

follow what God has already designed' (p. 22). Hanson's own way of putting this is to deny that any form of New Testament ministry was an *office*, or *official*, but this is ambiguous, and as Hanson states it, highly misleading. 'Office' (*officium*, 'task', 'duty') can be defined as well in terms of personal appointment and commission as of agreed liturgy and constitution; we may agree that the New Testament 'offices' of (e.g.) apostle and presbyter cannot be defined in the latter terms, since no agreed liturgy or constitution existed at that time, but the New Testament itself requires us to define both 'offices' in terms of the commission of Christ. Hanson's censure of *Growing into Union* for saying as much reflects partly his own confusion on this point and partly his belief that Acts, the Pastorals, the Petrones and the four Gospels (late dates for which are among the ground-rules of his enquiry) do not give reliable evidence of the original Christian view. In fact, however, the New Testament sets the commissioned, 'pioneer' ministry of apostles and elders in the context of the charismatic 'every-member' ministry which Hanson describes so well, and there is no good reason for opposing these two things, or discounting either in the interests of the other.

Second, Hanson seeks to press the claims of the historic episcopate—i.e., of that structure of Church life, developed since the second century, in which the bishop is 'central, representative, essential' in the realms of doctrine, discipline, and cults. This, he believes, is the ministry for the future. Like so many before him, however, he expounds this in a lop-sided way. He slaps down the authors of the 'Dissentient View' (*Anglican-Methodist Conversations Report*, 1963) for saying that the Methodist ministry is more scriptural than episcopacy, but he does not face their central conviction that the historic episcopate is an institution so deeply tainted by its own history as to be unfit for acceptance by a Church that would be loyal to the biblical faith. I think episcopacy can be convincingly commended in our time despite its awful history and the amount of error it is still bound up with in unreformed Churches, but to shrug off these considerations in a sentence without argument, as Hanson does (p. 51), is not good enough. Not to see and feel a problem here is episcopalian triumphalism of a rather daunting sort.

From this, the Bishop moves to the sort of comment on the ill-fated Service of Reconciliation which has in the past flowed from Lord Fisher. The Service was culpable for its incoherence regarding ordination. 'What will happen, then, to any Methodist ministers who in the future enter a scheme for union with the Church of England, whether some rite is performed over existing ministers or whether they simply agree to an episcopally-operated rite for all future ministers, will be, not a reordination, not a conferring of a previously lacking validity or capacity for imparting some more intensely Christian thing than before . . . but an ordering in a different way, in a different context, for a wider, more universal and, in so far as more universal, more authoritative ministry' (p. 52). Yes—except that it is fallacious to make a minister's authority vary according to universality. Ministerial authority depends on ordination plus the extent to which one is faithful to the Word of God on each occasion, and the issue of how many dozen or million Christians one represents, or is recognised by, does not come into it. The apostles' authority did not increase as the infant Church grew larger.

Finally, let readers note that *Growing into Union* proposes (a) a multilateral united Church, *not* an Anglican-Methodist one, in which (b) the bishops are chosen from all participating bodies and are precisely *not* bishops of the

Church of England and (c) participating ministers are precisely *not* absorbed into the Church of England (pp. 43ff.). It seems to be a point of honour among reviewers to get this book wrong! Despite defects of detail, as noted, Hanson's pamphlet contains much that is good and useful.

J. I. PACKER

THE JESUS OF THE EARLY CHRISTIANS: A STUDY IN CHRISTIAN ORIGINS. *G. A. Wells*. Pemberton. vi + 362 pp. £2.25.

Professor Wells has set himself an interesting task. 'Even the most radical criticism of the gospels (including that of Strauss),' he says, 'has usually contrived to leave a small core of historical truth in them. But can the existence of the documents be explained without our making the assumption that Jesus really lived?' Perhaps it would be better to think not in terms of making an assumption but of reaching a conclusion. However, Professor Wells decides that in first-century Palestine the transformation of mythical or legendary narratives about someone who never lived into what appears superficially to be a historical record could have happened—which, he warns us, is not tantamount to saying that it did happen.

It is not the mark of a strong case to begin by throwing doubt on the competence of those who take a different line. 'Most men who write on Christian origins,' says Professor Wells, 'are trained theologians, committed to certain conclusions before they begin.' The reviewer, like Professor Wells, is not a trained theologian, but he can bear witness that one of the aims of theological training is to teach men not to assume their conclusions in advance of their investigation. Who, in any case, are the trained theologians referred to in these terms? Not, one supposes, C. H. Dodd, whose latest work is a fine example of how this particular subject should be studied and presented, nor yet S. G. F. Brandon, the theologian whom Professor Wells most frequently quotes.

As Professor Wells pointed out, the Qumran texts have in recent years provided students of Christian origins with most welcome background material for their work. We can recognise, for example, the forms of messianic hope which were cherished in the Qumran community, and a comparison with the gospel shows that Jesus' understanding of his mission did not fulfil the community's hope. Professor Wells is disposed to accept the interpretation which finds in the Qumran texts evidence that 'the pre-Christian Essenes had a Messiah who was killed shortly before 63 BC'. But in fact the Qumran community, to the end of its documented career, looked forward to the appearance of the Messiah (or Messiahs) as a *future* event. The Teacher of Righteousness is not called a Messiah, and when his death is expressly mentioned it is not spoken of in terms of a violent death. Professor Dupont-Sommer's date for the Teacher's death is accepted too uncritically; it would have been good to refer to other suggested dates, such as G. R. Driver's (September, AD 66).

The bulk of the work is devoted to a detailed examination of the New Testament evidence and of the extra-biblical references to Jesus and Christian origins. No historical basis is found in the latter, which in any case are of minor importance as compared with our primary sources, although Professor Wells discounts one or two of them too lightly. From the New Testament documents, and especially from the Pauline writings, the inference is drawn that the breakdown of primitive eschatological expectation caused a shift

from the Jesus ('Saviour') of a mystery cult to the Jesus of 'history'. As for the passages in Paul's letters which reproduce the beliefs and formulations of those who were Christians before him, the data which he claims to have 'received' from his predecessors, their authenticity is questioned. Some of these passages appear in 1 Corinthians, which some scholars regard as composite, and Professor Wells is inclined, on internal evidence, to agree with them. But if it is composite, the component parts are fragments of Paul's correspondence with Corinth; and if the terminology of (say) 1 Cor. 15: 3 ff. is non-Pauline, that is because it is pre-Pauline. The question at issue is not affected by the documentary integrity of 1 Corinthians; it remains a fact that the crucified Jesus was essential to the pre-Pauline gospel.

The divergence of the Johannine and Synoptic traditions should not make one despair of establishing any firm historical basis: the more independent the traditions are, the greater importance attaches to those elements which are common to both and which are not only pre-Synoptic and pre-Johannine but pre-Pauline too.

If Jesus announced the advent of the new order which was to supersede Gentile sovereignty, the logic of his announcement was bound to excite the hostile interest both of Rome and of the power-structures which depended on Rome, such as the temple establishment and the Herodian dynasty. The Johannine and Synoptic accounts of the sequel to the mission of the twelve, taken together, point to a revolutionary crisis which makes it natural to believe that Herod Antipas decided to take drastic action against Jesus as previously against John. Again, it accords with the whole situation that when Jesus came to Judaea, one of the first demands with which he was faced was that he should declare himself on the question of paying tribute to Caesar. That such a man should find himself facing the Roman governor on a charge of sedition was almost inevitable. That such a man, if historical, should become the central figure in a cult is credible; present-day counterparts are not far to seek. That a Jesus who was initially a cultic figure should be historicised so early is much less credible. As Professor Wells puts it, 'it is admittedly much harder to conceive how Christianity could have arisen if we deny his historicity'.

This study suffers not by being over-critical but by not being critical enough. A more ruthlessly critical analysis of the gospel tradition would have led to more positive conclusions.

F. F. BRUCE

THE BURDEN OF BABYLON: A STUDY OF ISAIAH 13:2-14:23. *Seth Erlandsson.* G. W. K. Gleerup. 196 pp. about £3.

This is an outstanding book. Its author lectures in the university of Uppsala and is one of the few evangelicals in the Church of Sweden. For *The Burden of Babylon* he was awarded his doctorate in 1970. As might therefore be expected the book is highly technical and closely reasoned. Nevertheless it is lucidly written and the issues it discusses are of far greater importance than the subtitle might suggest. For nearly two centuries it has been often asserted that Isa. 13-14, the 'Burden of Babylon' is not the work of the prophet Isaiah (c.700 B.C.) but of a later exilic author writing about 540 B.C. It is this view that Erlandsson scrutinises in this book.

After two opening chapters offering a new translation and textual notes on Isaiah 13-14, he comes in chapter 3 to the heart of the problem. How can we tell what is really by Isaiah the prophet and what has been added to

his prophecy by later disciples or imitators? Erlandsson surveys the attempts of recent commentators to distinguish authentic Isaianic passages in Isa. 1-39 from later additions. Apart from certain passages universally accepted as genuine, there are wide divergences of opinion about the origin of the other oracles. But the reasons adduced for doubting the Isaianic authorship of these oracles are often very subjective. Erlandsson draws attention to three areas in which criteria of dubious validity have been appealed to. First, many arguments depend on the scholar's view of Israel's ideological history, i.e. on what he thinks Isaiah could or could not have said in about 700 B.C. The subjectivity of this approach is obvious. The second doubtful appeal is to history. Scholars try to date the oracles on the basis of allusions to historical events which they contain. This is the only way of dating most of them, and Erlandsson adopts it himself later in the book. What he rightly censures is the sloppy appeal to history by commentators with a scanty knowledge of Near Eastern history and little respect for the integrity of the biblical text, who whenever a prophecy does not fit a certain historical situation immediately conclude that it has been modified by some unknown scribe for unknown reasons. The third criterion of doubtful value is linguistic. It is clearly risky predicting the limits of a great writer's style on the basis of the limited prophecies usually ascribed to Isaiah. Erlandsson argues that to eliminate these circular and subjective arguments from biblical criticism it is necessary to begin with the text as it stands. The scholar's first job is to explain what the text means in its present form and who gave it that form: then he may try to work out its earlier history. The rest of the book is a brilliant demonstration of how to put this programme into practice.

In chapter 4 he very carefully expounds Isa. 15-23, chapter by chapter. Fully utilising Akkadian sources, he demonstrates how each prophecy fits the historical situation around 700 B.C. He points out that the recurring themes in these prophecies—the havoc wrought by Assyria, the folly of opposing Assyria by political means, and the promise of divine deliverance—are exactly those of Isaiah the prophet. So there is little reason to doubt their authenticity.

In chapter 5 he carefully analyses the arrangement of Isa 13-14. In chapter 6 he examines the vocabulary of these oracles. In spite of various dogmatic statements to the contrary, the vocabulary and ideas of the 'Burden of Babylon' are thoroughly Isaianic. In chapter 7 he compares Isa. 13-14 with Jer. 50-51, Jeremiah's prophecy against Babylon delivered in about 590 B.C. Close examination of the two prophecies shows that Jeremiah was borrowing freely from Isa. 13-14, and specifically adapting it to the situation in the neo-Babylonian empire. This rules out the usual exilic dating of Isa. 13-14. In the final chapter Erlandsson argues convincingly that Isa 13-14 only fits the historical situation in 701 B.C. and that it is therefore reasonable to accept its Isaianic authorship as the chapter heading (13. 1) indicates.

A short review cannot do justice to this book. It may be hoped that its methods will be widely adopted by other scholars and applied to other parts of the Old Testament. Only then can we hope to escape from the bog of subjectivity which unfortunately mars much biblical study. It certainly should be in every theological library and read by everyone interested in Old Testament criticism.

G. J. WENHAM

SPACE, TIME AND INCARNATION. *Thomas F. Torrance*. OUP. 92 pp. £1.25.

A title like this suggests either a massive, exhaustive treatment or an outline sketch of crucial questions. Professor Torrance who holds the chair of Christian Dogmatics at Edinburgh has adopted the latter course in this slim volume consisting of three papers delivered on various occasions. The approach is selective. The author does not attempt a general philosophical review of questions raised by space and time. His professed aim is: '(i) to lay bare the ground on which modern Protestant theology has attempted to detach the message of the Christian Gospel from any essential relation to the structures of space and time; (ii) to examine the place of spatial and temporal ingredients in basic theological concepts and statements and to clarify the epistemological questions they involve; (iii) to offer a positive account of the relation of the incarnation to space and time, by penetrating into the inner rational structure of theological knowledge and letting it come to articulation within the context of modern scientific thought.'

The book contains three interrelated papers: 'The Problem of Spatial Concepts in Nicene Theology', 'The Problem of Spatial Concepts in Reformation and Modern Theology' and 'Incarnation and Space and Time'. At the outset Professor Torrance forewarns that they are largely 'shorn of the apparatus of detailed evidence'. This is a pity. For although (as the author says) it 'allows the main argument to stand out in sharp relief', it leaves unanswered certain important questions and compels the reader to fend for himself if he wants to follow up the fascinating and important argument. It is not, for example, clear with what propriety Professor Torrance speaks of a *Nicene theology* in this context. Did the Nicene Fathers articulate for themselves the problems of time and space in contrast with Greek ideas in quite this same self-conscious manner? Some readers would welcome cross reference to the actual discussions of post-Reformation thinkers rather than just allusions to ideas, and perhaps most of all a more explicit clarification of space and time in modern physics. But perhaps we may hope to see Professor Torrance develop his theme in greater detail.

For many theologians today the problem is: How do we think of Jesus Christ in the light of the scientific world view and closed view of history which do not admit supernatural interventions? Professor Torrance inverts the question: How do we think of space and time, *given* the incarnation and modern physics? He holds that the former view which preconceives and thus misconceives the question may be traced back to Greek philosophy. This in turn affected the medieval West and thence Lutheranism which set the pace for modern theology. Bultmann, and his way of posing the problem, is pre-eminently heir to this tradition. It views space and time as a receptacle in which things exist and happen, and thus predetermine their shape and possibility. Professor Torrance traces his own view back through Reformed theology to Nicea, Athanasius and Origen. In connection with the latter he declares: 'The incarnation means that He by whom all things are comprehended and contained by assuming a body made room for Himself in our physical existence, yet without being contained, confined or circumscribed in place as in a vessel. He was wholly present in the body and yet wholly present everywhere, for He became man without ceasing to be God' (p. 13). Space is a *differential* concept that is essentially *open-ended* 'for it is defined in accordance with the interaction between God and man, eternal and

contingent happening' (p. 18). Theological concepts are relatively closed on our side of their reference through their connection with the space-time structure of our world, but on God's side they 'are wide open to the infinite objectivity and inexhaustible intelligibility of the divine Being' (p. 21).

This study raises far reaching questions, not least those of theological method and the intelligibility of statements such as the one just quoted. What Professor Torrance has to say about space, time and God affects our attitude to the miraculous and supernatural in history, and thus scripture, revelation, the sacraments and the whole range of Christian doctrine. It thus raises fundamental questions in its own right. It may also be read as a companion piece to Professor Torrance's *Theological Science* as an essay in Reformed theology in the Barthian tradition.

COLIN BROWN

LUTHER AND ERASMUS: FREE WILL AND SALVATION. *E. G. Rupp, A. N. Marlow, P. S. Watson, B. Drewery.* SCM. 348 pp. £5.

Gordon Rupp concedes that Erasmus is not a great theologian, and whilst cautiously eschewing extreme views like admirers (Thomas More to Huizinga) and critics (Aleander to Lortz), Rupp expounds him sympathetically. He is witty and a polished writer, he is humanist and pious, he is practical in church criticism and concerned for a *philosophia Christi*. Professor Watson, introducing Luther's reply, makes the theology clearer: Erasmus is essentially medieval for all his dislike of the Schoolmen. Luther sees the biblical contrast between sin and grace; fallen nature and the devil on one side, the redeeming grace of God in Christ on the other. The dispute is certainly tedious for us to read, each answering each other line by line. But the issues are the fundamental ones of the Reformation, not so much justification by faith in its narrow sense but the prior question of man's fallen nature and God's grace. Erasmus rejects the idea that man has no active part in salvation. Nature must cooperate with grace. This is the medieval approach. Luther says no. Man is fallen, not an animal or an automaton, but fallen and in bondage to sin. God alone is free to redeem; and redemption is not part of man and part of God, but all of God. God is in control and the hand behind all history. Predestination Luther approaches, like Calvin after him, with reverent agnosticism and pastorally as a ground of Christian confidence. The final introductory section is on the language. The advantage of this edition over the Packer and Johnston 1957 edition of Luther is that here we have both sides of the argument set out. But the earlier edition scores considerably in its presentation since it sets the theological scene and evaluates for the modern reader the somewhat tortuous debate in a way the LCC edition never begins to do. Erasmus grew up against the *devotio moderna*, he reacted against monastic abuses, he called for a simple life imitating Christ against the worldly church he saw about him, he urged on the early reformers, he translated the Bible and edited the Fathers and Classics, but then he saw where Reformation theology was going and drew back. He was pressed against his will in view of his prominent position, into attacking Luther, and Erasmus proved himself a poor theologian, no match for Luther whose theology he probably did not understand. As for Erasmus he never really developed any theology of his own, and hence under pressure he just lapses into the medievalism he had elsewhere so scorned. The Watson introduction is fine as far as it goes, the Rupp one rather weaker, in fact a bit like Erasmus—elegantly written, full of literary

allusion, and learned in references, but adding up to little. G. E. DUFFIELD

BISHOP HEBER IN NORTHERN INDIA. *Edited by M. A. Laird.* CUP. 324 pp. £6.60.

This volume in the *European Understanding of India* series contains extracts from Heber's two volume journal, and in view of space limitations Laird concentrates on Northern India: first a period in Calcutta, then a journey up the Ganges to Delhi, then onto Bombay, and shortly afterwards Heber died. The introduction is a model of compact information, clear writing and judicious assessment. Dr. Laird sets the scene: the change in Church attitudes to Indians which Evangelicals and especially Grant fostered, the SPCK-supported Lutheran missions, the Baptist pioneer trio of Carey, Ward and Marshman, growing sympathy from Governors, CMS, Daniel Corrie, Claudius Buchanan, and David Brown, and of course Henry Martyn, then the disastrous bishoprick of Middleton followed by the short but satisfactory one of Heber. To most readers Heber is probably a hymn-writer primarily, but Laird introduces him as an Evangelical, and then corrects this to a moderate Anglican who disliked extremes. Heber's interest in India stemmed partly from a Romantic concern for travel (he had travelled about Russia) and partly from a Christian vocation. His hymn and poetry interests are known, his powers of observation are what make his journal, which was well received at the time, memorable today. He had a certain sympathy with Indians, their customs and ways of life but not their religion. Heber was a man of moderation in almost everything—theology, a moderate Tory in politics, and moderate towards other Christians with a hint of intransigence towards Lutheran ordinations. G. E. DUFFIELD

THE SYMBOLIC LANGUAGE OF RELIGION: AN INTRODUCTORY STUDY. *Thomas Fawcett.* SCM. 288 pp. £2.75

In view of his special concern with symbol, Mr. Fawcett rightly begins by attempting to draw some kind of distinction between symbols and signs. He turns next to enquiries about specific forms of language in religion including allegories and parables, metaphors and analogies, models, and especially myths. All this covers some hundred pages. In the central part of his book he examines the roles of a number of myths in primitive societies and religions, and then explores the development of symbolic language in the world-religions. Finally, he makes some comments on the decline of myth and symbol in the modern Western world, offering the kind of critique which Jaspers makes against Bultmann, although without allusion in this section to Jaspers' work.

Problems arise, however, from the very first. The author admits that signs are meaningful only by convention, and only within a given society. The use of white, for example, varies from culture to culture. But in the chapter on symbols the embarrassingly parallel linguistic phenomenon is dressed up in quasi-metaphysical form: 'Water confronts man in his existence in many different ways' (p. 28). Mr. Fawcett seems to be caught in a dilemma. He would like to develop a naturalistic interpretation of symbols; but he cannot shake off the problems which the conventionalist view forces upon him. The trouble is that writers like Tillich, to whom the author is indebted, have never faced the *linguistic* consequences of what they claim about symbols. What does it mean to say that symbols 'participate in' the reality

which they represent? Tillich's examples about the (American) flag or about smoke and fire, hardly solve the problem.

Mr. Fawcett's arguments suffer, I believe, from two fundamental weaknesses. Firstly, he makes no attempt to distinguish consistently between language and *uses* of language. In this connexion it is a tragedy that Wittgenstein is never even mentioned, and analytical philosophy dismissed in a sentence. Secondly, just what are some of his arguments meant to deny or to *exclude*? What can we make of the comment, for example, that 'the *physical world* has always been a fruitful source of symbol?' (p. 77, his italics). How could it be otherwise? What other candidates are there? This applies especially in some of his Frazer-like explanations of myths. Granted that some of these are right, what criteria does he use for ruling out false explanations, or for extending inadequate ones? (cf. pp. 204ff.).

I felt ill at ease with the author's arguments at a good many points. To begin with, there is more than a hint of a referential or ideational theory of meaning in ordinary language. Then the comments about apocalyptic and about parables would need to be qualified a lot further to meet with adequate approval among a number of Biblical scholars. The section on metaphor could have gained by taking account of the kind of observations made by Max Black and other philosophers. Dead metaphors should be distinguished from creative ones; and the relation between metaphor and myth urgently invites more detailed examination. I found it curious that Pannenberg, of all people, was invoked to support the author's view of the resurrection. And everything that is said about 'science' and 'objectivity' should be reviewed in the light of T. F. Torrance's two latest books. Finally, I felt unhappy about closeness of perspective on myths to the kind of thing which we used to find in Frazer or in Levy-Bruhl. The author's *linguistic* assumptions seem to me to be too one-sided to make this a useful text-book. But I freely admit that they are the very opposite of my own. On the other hand, the book is attractively produced, and it contains much learning of a certain kind.

ANTHONY THISELTON

POLITICS AND SOCIETY IN NOTTINGHAM 1785-1835. *Malcolm I. Thomis*. Blackwell. 268 pp. £2.25.

Social history has been for some years now the fashionable history to write and study. But G. D. H. Cole, the Hammonds, the Webbs, G. M. Trevelyan and others have normally painted on a broad canvas—Trevelyan's *English Social History* (1942) covers six centuries—with the result that their generalisations make no allowance for considerable local qualifications. Mr. Thomis's work, on the other hand, covers one town and its immediate neighbourhood only, and that for a period of fifty years, well within the allotted span of one man's lifetime. As a result, the story comes alive, and one feels that one knows the participants. Nottingham was an unusual place in those pre-Reform days. When many another manufacturing town was unrepresented in Parliament, Nottingham had two members, and these were elected, not by the gentry, but by (for those days) a considerable number of working men, who might total as many as 4,000. Locally, on the other hand, the Corporation was a closed shop, the Councillors usually contriving to have only as many candidates nominated as there were vacancies, so that the 3,000 burgesses rarely had the chance to vote. What makes the story the more fascinating, is the fact that, for most of the period under consideration, the

Corporation was closely allied to the dissenting churches of the town, especially the Unitarian (originally Presbyterian) chapel. For the Senior Councillors were businessmen, and businessmen tended to be dissenters, while the gentry and professional men were Anglicans; the former tended to be Whigs, and the latter, obviously, Tories. Mr. Thomis deals in detail with the economic stresses of the period and the widespread poverty, and in an interesting chapter on the Luddites points out that machine-breaking was not, as is commonly supposed, a protest against mechanisation, but rather against the economic policies of specific firms. He shows how the Methodist New Connexion tended to be radical in contrast with the parent Methodism's conservatism, and how the new century saw the rise of evangelicals to power in the Corporation instead of Unitarians. One chapter deals with the Pentrich rebellion, but disappointingly hardly describes the rebellion itself. But this is a rare blemish. There are one or two misprints: *Barnett* (the normal spelling) is spelt *Barnet* on p. 18; *activities* loses an *i* on p. 158; *irresistable* appears on p. 191; and *New Methodist for New Connexion Methodist* on p. 232. One or two omissions also: reference should have been made to the coming of the Primitive Methodists to Nottingham in 1815, and their influence on the poorer members of the community; nor is there mention of Sunday School work which dates from the beginning of the period under review and which played such a part in educating and uplifting the masses. As one expects of a University lecturer, the book is provided with an excellent bibliography, which should have included George Herod's *Biographical Sketches* (ca. 1850), and a first-class index—both of them too often lacking nowadays.

O. A. BECKERLEGGÉ

MAURICE BARING RESTORED: SELECTIONS FROM HIS WORK. *Edited by Paul Horgan.* Heinemann. 444 pp. £4.20.

Maurice Baring (1874-1945)—one has to begin in that way, for Baring is now so largely forgotten. The title of this book, edited by one of his American admirers, must inevitably pose the question: Does he deserve to be restored? That will depend on one's view not only of the man and his work but of culture and society as a whole.

Had Baring lived in the seventeenth century, he would undoubtedly have been one of that 'mob of [Cavalier] gentlemen who wrote with ease'. His output was prolific—essays, novels, poems, criticism, memoirs, and yet if one had to place him, it would be not in the seventeenth century but rather in some *ancien régime* freed of its local and particular corruptions and preserving the aristocratic values on which alone high culture subsists. Mr. Horgan selects his epigraph from Baring himself with perfect precision: 'Everything about him gave one the impression of centuries and hidden stores of pent-up civilisation.' It is proper therefore that, when Baring is remembered, it is usually in connexion with his celebration of Russia in those last Indian-summer decades of Tsar Nicholas II before she plunged back into atavistic barbarism once more. Many of the best parts of this selection derive from Baring's love of Russia—some of the translated poems, the magnificent chapter on Pushkin from his *Outline of Russian Literature*, the exquisite short stories which catch the Russian quality and episodes from his account of the Russo-Japanese War of 1905. If he is remembered at all, it is for his love and knowledge of Russia.

Yet not least of the value of this selection is that it directs our attention

to many other aspects of Baring's work. It includes a fine short novel (*The Lonely Lady of Dulwich*) and the first four chapters of his autobiographical memoir (*The Puppet Show of Memory*), it shows us Baring playing with history with his conjectures of what might have been, and it reveals the man of culture whose interests went beyond literature to art and music and theatre—and religion. It is not surprising that Baring was eventually received into the Roman Church, but, though for him as for Newman it was doubtless *securus judicat orbis terrarum*, it was in a quite different sense, not theological but historical. The Church was ageless with the ages, and because he took it in this manner, his Catholicism was civilised and altogether free of that aggressive and sometimes shrill mode of other literary converts such as Waugh and Greene.

In this as in other things it was with Baring, as with another civilised man, the essayist Addison, an instance of Horace's *nil admirari*, but Baring preferred La Fontaine's version, *Rien de trop*. The danger of such an attitude, however, is that the motto so easily changes, as with Swift, to *Vive la bagatelle*. Baring did not altogether escape; the grace and charm is always there, but sometimes the drollery becomes a bit tedious and even puerile. Nonetheless, he is well worthy of this restoration and Mr. Horgan's introduction, enthusiastic without being extravagant, wide-ranging but always relevant, is a model of what such essays should be.

ARTHUR POLLARD

THE REFORMATION IN GERMANY. *J. Lortz*. DLT. 488 + 414 pp. £9 in all.

Joseph Lortz is a Roman Catholic historian, and this work was first published in Germany at the outbreak of the second World War. The translation by Ronald Walls is of the revised 1949 edition, with new 1967 editions from the author thus; one page foreword, three page postscript and an updated bibliography. The work is massive in size, but limited in usefulness through absence of notes. It is also somewhat dated, as the author knows, and his new bits draw attention to the changed atmosphere within Christendom. What of the standpoint? Lortz begins, 'Christianity divided is a self-contradiction' (p. 3). He then analyses the state of the church and general condition of Germany on the eve of the Reformation, the various factors: nationalism, intellectual life, church abuses and shortcomings. The second half of the first volume turns to Luther, and the reader who wants a quick assessment of the work's general approach should turn to p. 428 (the Contents irritatingly do not give the page numbers of the long subsections) for the section on Luther, where the author sums up his view of Luther and his work (p. 428). Luther has 'no true doctrine of providence' (433), he renounced reason (434), though Lortz does not understand why, as he does not grasp Luther's view of the fall, Luther was 'no theologian' (435) by which he means he was no systematiser, but rather 'was capable of containing the most violent contradictions' (435). He 'damaged the inviolable objectivity of religion' (435), 'had a very poor opinion of human capabilities' (437). He did contribute to hymnody, but he 'split the Church by his doctrine' (440), and sometimes spiritualised the church. The subsequent discussion shows that Lortz has not grasped Reformation doctrines of the church, and by this stage we are hardly surprised at Luther's 'hate-filled and tragic battle against the mass' (445). The opening pages give the clue. Lortz sees Luther as

theologically confused, legitimately protesting against abuses but so muddled that he could not do this within the RC church, so he committed the unpardonable sin and broke its unity. Little is said of Luther being kicked out of a church unwilling to accept reform. In the second volume Lortz covers political matters, how religion and politics were lined up together, and the Catholic decline and renewal.

Lortz is a helpful guide when he is discussing the RC side, and his assessment of the political developments and the background of medieval abuses is balanced, but he keeps reverting to the RC apologist. The real trouble is that this book is not a recent study but a period piece. Admittedly he has progressed beyond the vitriolic polemics of older RCs like Denifle and Grisar, but he is still the RC apologist and his work is firmly rooted in the older Roman outlook. It is interesting as demonstrating the evolution of RC Reformation study, and it contains much background material (limited for serious use through lack of documentation) on Germany, but there are better, more up to date, and more balanced studies from within Rome, so readers need be in no hurry to spend their money here. G. E. DUFFIELD

GOD'S LIVELY PEOPLE: CHRISTIANS IN TOMORROW'S WORLD. *Mark Gibbs and T. Ralph Morton.* Fontana. 215 pp. £0.30.

Following the success of *God's Frozen People*, Mark Gibbs and T. R. Morton now write of the place of the Christian in contemporary society. Mr. Gibbs is an Anglican layman who resigned from schoolteaching to give his time to Christian education and Mr. Morton is a leader in the Iona Community. They draw on their experience in their discussion of the theological base and the practical development of lay education. One would have wished for a wider view; the place of diocesan retreat houses and monastic institutions might have been considered in the chapter on centres for lay training and Billy Graham mentioned in the discussion on large public events in lay education. It is the authors' view that 'The fundamental faith that theology is trying to express is unchanging. But the form in which it is expressed must always be contemporary, inadequate, changing.' But if this truism is applied to some of the arguments advanced by the authors, two questions spring to mind. Why should lay education be thought of as a thing apart? If Christians are fellow workers together, each with separate gifts, then clergy and laity can learn from each other and jointly discover the appropriate pattern for their witness to their faith in contemporary society. And does this society, as the authors suggest, face more disturbing changes than previous generations? In each of the four fifty year spans between 1771 and 1971, there have been striking technological, social and philosophical developments; the difference between the later and earlier periods is the failure of the Church to modernise its ministry to keep pace with the changing secular world. The authors would perhaps go further, if one is to judge from their bibliography with its commendation of John Robinson. If anyone thinks his approach is relevant and convincing he should read the autobiography of Barbara Wootton, the agnostic, in which she dismisses his arguments as a self-defeating exercise in semantics. The authors then pose pertinent questions, but I doubt whether they have provided adequate answers. The value of the book lies in its challenge to the laity to commit themselves in meeting the needs of modern society. BERNARD J. STANLEY

SHORTER NOTICES

EARLY ESSEX TOWN MEETINGS. *F. G. Emmison*. Phillimore. 147 pp. £1.75.

Mr. Emmison is indefatigable in his local archives work, and in this paperback he introduces and publishes the Braintree and Finchingfield Town Meeting books. Braintree depended on the cloth trade and so felt the depressions, whereas Finchingfield was a village with agriculture as the sole industry virtually. The books, published in unjustified italic, which looks much more attractive than it sounds, cover all manner of incidents in local life, church disputes, the relief of the poor, building, vagabonds, sick pay, discipline. In short a valuable source book for building up a picture of seventeenth century Essex life.

HELLENIC TRAVELLER. *G. Pentreath*. Faber. 338 pp. £1.25.

This is a paperback of a 1964 hardback, aimed at guiding the traveller in Greece and the Aegean. Its main thrust is classical Greek and Byzantine, with just a little (really disappointingly little) on the New Testament, but it is well written, interesting and comprehensive in its classical coverage, which in the experience of one traveller in that region few other books are.

A CATALOGUE OF THE RECORDS OF THE BISHOP AND ARCH-DEACONS AND OF THE DEAN AND CHAPTER. *Compiled by I. M. Kirby*. Bristol Corporation. xx + 217 pp. £2.50.

The Marc Fitch Fund is generously making possible the cataloguing of ecclesiastical records. Chichester and Gloucester have already been done, and the latter is relevant to this volume, for Gloucester and Bristol dioceses were established within a year of each other in Henry VIII's reign, and for a period in the last century the two were amalgamated. The Bristol records are rather sparser than some dioceses, which enables fuller description. The sparseness is due partly to a Blandford fire in 1731 and partly to a rioting mob invading the episcopal palace in 1831, making a bonfire of the records in the process. The result is an excellent, comprehensive and well indexed reference book to help church and local historians, but if it is not too carping a criticism, more attention could be paid to design and lay out. The book looks like old-fashioned printer lay out, which makes it less easy to use than might have been, and standard items like a summary of abbreviations would help; as it is, the reader has to discover the referencing from part of the introduction and from the Contents page.

THE LETTERS AND DIARIES OF JOHN HENRY NEWMAN: Vol. XXI. *Edited by C. S. Dessain and E. E. Kelly*. Nelson. 571 pp. £6.75.

The Nelson edition aims to cover all Newman's letters in annotated form, and this one covers January 1864 to June 1865. As the editor observes, two subjects predominate, the Apologia and a possible Oxford College. Both subjects are important though for different reason. Kingsley had in effect charged (in print) that Newman and RC's were in effect more interested in Catholicism than truth. Newman replied in shorter works but really in his Apologia, and it is interesting to note that Newman would not alter his conviction that liberals drove him from Oxford (Broad Churchmen were the foes of Tractarians, not primarily Evangelicals, though the situation was

different later with ritualists). The second matter revealed a division among RC's on educational: did they want an RC centre in Oxford to keep RC's soundly RC, or was it better, as Manning felt, to avoid Protestant universities altogether? That remains a problem in principle for RC's today in some places though the circumstances are different. This admirable volume enables the reader to see Newman arguing his case out in letters.

WHO CARES?: A GUIDE TO VOLUNTARY AND FULL-TIME SOCIAL WORK. *David Hobman.* Mowbray. 109 pp. £0.50.

This is a book that deserves a wide circulation. The author knows a great deal about his subject, yet writes in an easy-to-read as well as informative manner. He sketches the history of social work, covers the wide variety of kinds of activity from good neighbours to full-time social work, and describes the qualities needed for such work. Every Christian should be concerned about social action (James 1: 27)—this book should help to translate that concern into action.

THE BROADMAN BIBLE COMMENTARY: VOL. 3 1 SAMUEL TO NEHEMIAH: VOL. 10 ACTS TO 1 CORINTHIANS. Marshalls. 506 & 397 pp. £4.50 & £4.00.

The Broadman commentary is an American South Baptist production, and now makes its debut in Britain. The OT section has already caused some stir in America since many in the Baptist denomination saw liberal trends within the early volumes. The Preface states that the commentary is based on strong faith in the authority, adequacy and reliability of the Bible and it 'avoids current theological fads and changing theories'. The authors write for the general reader, express their own views and alternatives. In the first volume, for instance, exact dates are said to be impossible for the books of Samuel. The events of Ezra-Nehemiah are said not to be in strict chronological order, a brief and tentative reconstruction is then essayed and then a summary of the religious emphasis. The commentary itself is non-technical but with a few notes and select bibliography. In the second the author opts for a 80-90 date on the basis of 'Luke's seeming transformation of the apocalyptic discourse of Jesus' in Mark 13. The author of the Corinthian commentary somewhat sidesteps the problems of 1 and 2 Corinthians, and does not seem to be aware of P. E. Hughes's contribution to the unity of that correspondence. There is a tendency to pay rather a lot of attention to radical scholarship, at any rate in places in these two volumes, but the general exposition is constructive, and the commentary, especially the OT section where there are many fewer commentaries to help, will assist the general reader considerably.

RENAISSANCE ITALY 1464-1534. *P. Laven.* Methuen. 288 pp. £1.25.

Laven's book now in paperback is intended for the student or general reader as a guide to the many facets of Renaissance Italy. Chapters cover trade, finance, learning, industry, politics, art and religion—in fact most things. The chapter on religion is very good, showing the discontinuity between Savonarola and Luther, the reforming influences of men like Contarini, though perhaps the author might have made more of Valdes and

the widely influential Valdesian circle. But this will surely be the standard handbook now that it is in paperback.

THE GOD OF THE WITCHES. *M. A. Murray.* OUP. 212 pp. £0.80.

Margaret Murray was one of the first to make academic studies of witchcraft, and this work which first appeared as long ago as 1931 has now become a classic as well being an early pioneer work. Dr. Murray is now in paperback, and her basic historical study is therefore accessible to the general reading public.

THE LUTHERAN CHURCH ON THE COAST OF TANZANIA 1887-1914. *S. von Sicard.* Gleerup. 260 pp. n.p.

Studia Missionalia Upsaliensia number 12 is divided into two parts, first the arrival of the new Evangelical Missionary Society for German East Africa with the first Lutherans in the area, and second the handing over to the older and larger Berlin Mission Society in 1903 and developments up to the outbreak of the War. The work is a study of missions in a wide context, and Sicard shows how German expansionist aspirations meant political tension in the area which reperculated on the missions, but he also traces out the local culture the early missionaries found on arrival. The second period got off to a poor start with the 1905 Maji Maji rising. He concludes that the first period was one of spontaneous and to some extent uncoordinated expansion, and the second one of more planned development, pioneer work in urban missions, and saw the emergence of a certain Lutheran confessionalism which was not however anti-ecumenical. Relations with CMS were always cordial, relations with UMCA not so much so, especially with the avowed Tractarian policy of Bishop Weston, something which the Lutherans did not exactly welcome, and which is no doubt linked with the Lutheran confessionalism. As with the rest of this series, the academic standard is excellent, but this time the work is much more intelligible for the non-specialist because maps and illustrations are provided. Sicard's sources are African, German, and CMS and UMCA.

VIRGIN WIVES: A STUDY OF UNCONSUMMATED MARRIAGES. *L. J. Friedman.* Tavistock. 161 pp. £1.25.

This book constitutes the reports of ten doctors working with the FPA on one hundred cases, with detailed discussion of sixteen illustrating types of problems encountered in consummation. The authors believe these problems much more common than is generally recognised. Whilst the book is primarily medical, it has relevance to the pastor, for obviously consummation problems are likely to work themselves out in emotional stress in married life.

THE CHURCH AND SOCIAL ORDER. *J. Oliver.* Mowbrays. 228 pp. £2.10.

Mr. Oliver, now a chaplain at Eton College, has researched in some detail Christian, and especially C/E, social involvement between the two World Wars. This is an important period, for the earlier Christian Socialists are comparatively well documented. After summarising the previous half century, Oliver examines the post-war peace, the wave of idealism which he regards as suffocated by the lure of selfish advantage (p. 45)—an indication

of a certain anti-capitalist strand throughout the book. The General strike found Archbishop Davidson at loggerheads with the Government and criticised by those doughty radicals in theology who became pillars of conservatism in politics—Inge, Major and especially Hensley Henson, but Oliver is irritating when he makes sweeping and largely unsupported (? unsupported) statements about who had general church support (e.g. p. 78 and 85). He looks at the High Church leftwingers, Gore, Scott Holland, etc., also the theorist Tawney, and Temple who followed him. The Christendom Group are noted, and particular subjects explored (Housing, Education, Unemployment, Birth Control, Race, Foreign Affairs), and finally comes the idealism of the 1930s and how it matched up to the growing Nazi threat. Here is a book valuable more for the evidence it cites than the interpretations advanced, a background to help understand the present church penchant for left wing involvement, and demonstrating the wisdom of Vidler's *Foreword* 'The principal lesson that I have learned since those days is that Christian social action is primarily a matter of laypeople *doing* things in the various walks of life in which they hold responsibility and of which they have first-hand knowledge, and not of clerics and ecclesiastical assemblies *saying* things or passing well-intentioned resolutions about what other people might do' (p. vi).

A SOCIOLOGICAL YEARBOOK OF RELIGION IN BRITAIN 4.
Edited by M. Hill. SCM. 184 pp. £1.75.

This fascinating paperback annual offers ten essays and a bibliography. The ten run from the changing role and conflicts in Anglo-Catholic priesthood to secularisation among Jews, from a revealing Hereford-based study of Mormons to concepts of church membership, a subject important when discussing Church and State as the Church of England currently is. This membership article is based on Scotland, but the author appears from the bibliography to be working on England. John Whitworth writes on the obscure Bruderhof sect which arose in Germany and have peddled their quaint beliefs to various countries in their short history. Whitworth keeps telling us of their evangelism, but it is never clear what their evangel was. They seem to have been pacifist—communitarian—somewhat left wing, and vaguely Hutterite. They were indeed an odd lot! But the book is good eclectic fare as usual.

FAITH ON TRIAL IN RUSSIA. *M. Bourdeaux.* Hodders. 192 pp. £0.40.

We have heard a great deal about human liberties from the continents of Africa and Asia in recent years, but only very recently has the plight of Jews, Christians and intellectuals in the European Communist countries come to wide public attention. Michael Bourdeaux has been to the fore in this, and here is his most popular book so far showing how Christians have been at the centre of the struggle for freedom, and despite the suffering of some (not a few) Christians, their witness is undiminished and as so often before in history the hand of the church seems strengthened in persecution. Mr. Bourdeaux is concerned to let the facts speak out, and unlike some other Christian writings on Russia, he knows his facts, and does not attempt to embellish them.

THE TRADE OF ELIZABETHAN CHESTER. *D. M. Woodward.* Hull University. 150 pp. £1.75.

The main English ports of the day were in the south and east, so Chester's prosperity mattered locally rather than nationally. Even Lancashire cloth went abroad mainly through London. In Henry VIII's reign Chester had traded a good deal with Ireland and the continent, but the rivalry with Liverpool led to a decline under Elizabeth. France and Spain were Chester's continental outlets. The ships took out cotton and calfskin, and brought back wine and iron. This careful study in the Hull *Occasional Papers in Economic and Social History* series shows with full documentation the workings of a small port. It does not have the ecclesiastical significance of Henrician trade complete with the Bibles smuggled in the bales of cloth, but it is a detailed study of local trade, shipping and port life, and as such is much to be welcomed.

ATHANASIUS: CONTRA GENTES AND DE INCARNATIONE. *Edited and Translated by R. W. Thomson.* OUP. xxxvi + 288 pp. £3.25.

The two Athanasius texts were plainly intended originally as a single work in two parts. No critical edition has previously been published, and indeed the text exists in two versions, the shorter one never having been published. Prof. Thomson has collated the two and in this *Oxford Early Christian Text* edition he gives Greek on the left with ET on the right. The apparatus gives all the shorter recension which Thomson, in contrast to R. P. Casey who thought it a literary revision, sees as a theological revision in an Apollinarian direction. The introduction considers Athanasius as a person, and then the actual text itself, its date problem, and its MSS. The scholarly world will rejoice to have at last so admirable a critical text of this important two part work, originally aimed at both Christians and non-Christians in the immediately post-Constantinian era.

THE LAST OF THE VALOIS. *H. Ross Williamson.* Joseph. 247 pp. £2.00.

The second of a planned trilogy of historical novels centring round Catherine de Medici in sixteenth century France, this book has the lively style of a tried writer. Mr. Williamson is an RC, and since the setting is the wars of religion period, it is as well to stress the novel aspect as well as the history.

MACHIAVELLI: THE DISCOURSES. *Edited by B. Crick.* Penguin. 543 pp. £0.50.

Machiavelli is an important political theorist, but he is too often seen only through *The Prince*, as Crick notes. The text is the 1929 Walker edition but stripped of its magnificent introduction and encyclopaedic notes—all in the interests of economy. A few translation slips have been noted. Interpretations of Machiavelli are legion, but Crick extols him as a political theorist, espousing republicanism, going behind Aquinas to the classics, Latin and Greek. Machiavelli actually argued that conflict could strengthen a state, and this Crick sees as having modern relevance. Machiavelli was a pagan but he insisted on the duty of the prince to teach his people to fear God. He was a Renaissance humanist in his desire for a pure primitive church against a corrupt papacy, and he saw religion as preserving the

State and encouraging *virtu*. Crick makes one reader at least appreciate how important Machiavelli was.

THE PARISH REGISTER OF OSWALDKIRK: VOLS 1-10 1538-1837. Edited by P. Rowley. Yorkshire Archaeological Society. 166 pp. £2.50.

Mr. Rowley is Vicar of Ampleforth and Oswaldkirk in Yorkshire, and has here transcribed eleven volumes of his parish registers, together with a short introduction, notes on incumbents (who include the celebrated Elizabethan John Dee, though he apparently never resided in the parish) and copious indices. The whole is easy to read and grasp, and has been arranged in chronological order with indications where this has meant reference to another volume. All in all a further welcome contribution to local records.

THE BEATITUDES. T. Watson. Banner. 307 pp. £1.20.

COLOSSIANS. W. Hendriksen. Banner. 243 pp. £1.20.

Banner have already made Watson known through his works on the Commandments, the Lord's Prayer and The Body of Divinity; now they have published an elegantly reset edition of his commentary on Matthew 5: 1-12 with a few explanatory notes. *The Beatitudes* give ample scope for Puritan pastoral application to Christian living, and the usual comprehensive divisions and subdivisions are evident. By contrast Hendriksen makes up what it lacks in elegance (being a litho edition of a US original) by its full coverage of modern problems. The commentary first appeared in 1964, takes account of recent scholarship without ever being specialist only, and unlike many modern commentaries Hendriksen is acutely concerned for the pastoral outworking of the epistle. There is a full introduction.

THE ART & SCIENCE OF BOOK PUBLISHING. H. S. Bailey. Harper & Row. 217 pp. \$7.95.

Mr. Bailey, who has been associated with Princeton University Press for many years, writes a book on two levels, and against the US publishing background. Most of the book is quite intelligible to those generally interested in publishing problems, though two chapters in the middle on economics and flows of books are complicated, and the detailed sales/cost charts keep their intelligibility secret to all but the pros. But the rest is informative showing how computers and new techniques are changing the publishing scene.

A MANUAL OF MONUMENTAL BRASSES. H. Haines. Adams & Dart. 21 + cclxiii + 286 pp. £5.25.

Lovers of church brasses will be grateful for this reprint, for as H. W. Macklin pointed out long ago, it is 'simply invaluable and no good work can be done without it'. The two volume work (both together here) originally appeared in 1861, and for this reprint which is well done on good paper, Richard J. Busby has added a 21 page further introduction in which he tells who Haines was, what the contemporary reaction to his work was, and what Haines did subsequently. There is also an extensive bibliography. This reprint is attractive and invaluable as a reference work. It is well illustrated and certainly not superseded despite the modern resurgence of interest in brass rubbings.

WILLIAM DELL: MASTER PURITAN. *E. C. Walker.* Heffers. 238 pp. £3.

Dr. Walker was stirred by curiosity, college filial piety, and local Bedfordshire interest to examine the previously little known William Dell, the 'intruded' Master of Gonville and Caius College, Cambridge, who tactfully retired before his predecessor was reinstated. Dell was Rector of Yelden in N. Bedfordshire, and later retired to Westoning in S. central Bedfordshire. He was a Puritan of the more radical type; despite his rectorship, his politics and sympathies were Independent, he was a fervent preacher, writing much sermonic material between 1645-1655. He was a friend of Bunyan. Walker has done a competent piece of work tracing out the history with an appendix giving some letters, but he spoils his book by a tendency to moralise and go on about mysticism and religious enthusiasm, and it is by no means certain that these are always very accurately linked with Puritan thinking, and it cannot be said that the book is too well printed with set off on several pages. A useful book which could have been much better.

DWIGHT L. MOODY: AMERICAN EVANGELIST 1837-1899. *J. F. Findlay.* Chicago. 440 pp. £4.50.

Findlay considers that Moody is a key figure in nineteenth century American history, not so much because of his evangelism as because of his social origins (a self-made man) and social outlook. He is determined to set Moody in a social context, and criticises Pollock's work (Pollock is called *sic* 'an Angelican clergyman, John C. Pollack' on p.15 and that is rather too typical of sloppiness in production standards) as unfinished, not placing the evangelist meaningfully in the context of his times. That is fair criticism, though the reader ought to note that Pollock is a popular writer, not an academic one. Findlay notes recent studies of American revivalism, and then seeks to set Moody against his cultural background and against the Arminian evangelical Protestantism which reached its zenith about 1870, having replaced older Calvinism. Towards the end of his life evangelical Protestantism was divided into liberals and conservatives; Moody remained friends with both. Findlay demonstrates that Moody was really only a revivalist for a decade, and that he made his name in England. His closing years were clouded with disputes like the one within the YMCA against liberals of a more social outlook. This work is a welcome counter-balance to more popular Moody studies which concentrate on evangelism only, but they should be read too for complete balance.

LE NEVE'S FASTI ECCLESIAE ANGLICANAE 1066-1300: 2. MONASTIC CATHEDRALS. *Compiled by D. E. Greenway.* Athlone. 124 pp. £3.50.

This is a further volume in the Institute of Historical Research's new edition of Le Neve, and covers all the medieval monastic cathedrals. Winchester, Worcester and Canterbury existed before Miss Greenway's period starts, while Rochester, Norwich and Durham soon emerged, and Bath, Ely and Coventry became cathedrals. Bath and Coventry are to have separate volumes, but Carlisle makes up the eight cathedrals covered here. Such a volume could hardly escape the story of Crown-Church clashes, which appear in these records.

WREN. *M. Whinney*. Thames & Hudson. 216 pp. £2.10.

This popular study of Wren (over 160 illustrations) rightly has St. Paul's Cathedral on the wrapper, for it was Wren's masterpiece, and no doubt Wren would have approved some of the book's sale proceeds going to the Appeal Fund to preserve and restore that great building. Wren was an architectural genius, head and shoulders above his English contemporaries, and served as Surveyor-General to the Crown for almost half a century; astonishingly he was self-trained. He had to learn design on a grand scale something which he finally achieved with Greenwich Hospital. A number of city churches bear witness to Wren's fine work. To architecture he added the collecting of a considerable library, and the writing of several volumes.

ASPECTS OF RELIGION IN THE SOVIET UNION 1917-1967. *Edited by R. H. Marshall*. Chicago. 489 pp. £8.65.

Professor Marshall's symposium contains twenty essays divided into three sections. The first is a tribute to Paul B. Anderson, who studied and wrote about religion in Russia. The second examines religion and Soviet society, whilst the third, and easily the longest, looks at particular religious groups. The last section furnishes a valuable reference work for those interested in Soviet affairs, and the interaction between Church and State is correctly seen to be far more complex than the somewhat simplistic view of an atheist state persecuting a brave church. Not for the first time secular attacks on religion have not been successful. Indeed in some respects religion is flourishing in Russia today, though the State is still dedicated to eradicating it, a policy secular leaders actually pursue in fits and starts.

PAPAL ENVOYS TO THE GREAT KHANS. *I. de Rachewiltz*. Faber. 230 pp. £2.50.

The author is correct in that few today know about the medieval friar missions to the East, long before Marco Polo. The trips of a whole series of friars show not only what medieval westerners thought of Mongol culture at a time when Islam was threatening European Christendom from the nearer East, but they also show that western catholicism was established in the East in small groups at the time, and the Nestorians were not the only ones professing to follow Christ in that area. Dr. Rachewiltz has produced a semi-popular book charting the course and significance of these various friar missions to the East, and he writes as an expert in Chinese history.

ACTS OF THE CONVOCATIONS OF CANTERBURY AND YORK. *Edited by H. Riley & R. J. Graham*. SPCK. 200 pp. £2.

Smethurst and Wilson published the earlier Acts and this is an updated version taking the reader up to the Synodical Government era. The Acts are classified under subject, but the canons, being available separately, are not included.

BRASSES AND BRASS RUBBING IN ENGLAND. *J. Bertram*. David & Charles. 206 pp. £2.75.

This work who presupposes no previous knowledge of the subject is more about brass than brass rubbing. The author covers the whole history of brass, how it is used and the various schools of engraving. The book is pleasingly illustrated.

THE CHURCH OF ENGLAND YEARBOOK 1971-1972. CIO. 408 pp. £2.10.

This is the first Yearbook for the General Synod. The legal section has been rewritten, and new statistics appear in relation to stewardship. The book has appeared six months later than usual and is planned to cover the period up to the end of 1972.

BRITAIN AND IRELAND IN EARLY CHRISTIAN TIMES AD 400-800. C. Thomas. Thames & Hudson. 144 pp. £1.75.

Professor Thomas of Leicester has written an attractive book about the period from the end of Roman rule to the Viking invasions. It is fully illustrated, some plates in colour, and the Celtic areas are the author's special interest. Roman power declined, and there was much migration till Christianity produced a stable culture, especially in Northumbria. There is a good deal of confusion after the break up of British Roman society but Professor Thomas in a pioneering book has started to chart a way through the ensuing chaos and tell the reader what life was like.

ISRAEL AND THE HOLY PLACES OF CHRISTENDOM. W. Zander. Wiedenfeld & Nicolson. 248 pp. £2.70.

The author is a German interested in the Middle East, domiciled in Britain, and a regular writer. He surveys the historical attitudes to Near Eastern holy places, but significantly the Reformation approach is jammed in between Mysticism and Humanism and gets about one page. Actually it is just a couple of Lutheran quotes about sanctuary and pilgrimage, and though the author does not know it, the Near East figures rather more in Reformation thinking; for instance, the sceptic who did the trip to Palestine and returned reporting it did not flow with milk and honey, thus refuting the OT. But the short section shows that Protestants are not much interested in holy places. Medievals and 'Catholics' certainly were and unedifying squabbles have resulted from the obsessions of one group or another with some 'sanctuary'. In fact the book is an object lesson and warning what happens when Christians get obsessed with holy places. Mr. Zander has done his history well enough at popular level, but the book is liable to be a dissuasive to the Protestant reader.

NICHOLAS HILLIARD AND ISAAC OLIVER. G. Reynolds. HMSO. 115 pp. £2.50.

Whilst this is an expensive paperback, one reader at any rate reckons that it is worth it for the fine illustrations (a few in colour). In essence it is an updated edition of the 1947 Victoria and Albert Museum exhibition catalogue. One of the aims of that exhibition, as Mr. Reynolds states, was to separate out Hilliard and Oliver. The revision is largely a matter of updating the bibliography, but it is good to have so charming a book back in print. These Tudor experts in miniature portraits are well worth studying.

LE NEVE'S FASTI 1541-1857: 2. CHICHESTER DIOCESE. Compiled by J. M. Horn. Athlone. 87 pp. £2.50.

Le Neve was the forerunner of *Crockfords* for the higher clergy at least, and this volume continues the new updated edition of Le Neve. There is a short introduction, a list of references and the main text plus an index at the end.

SHADOWS OF HEAVEN. *G. Urang*. SCM. 184 pp. £2.25.

C. S. Lewis, Charles Williams and J. R. R. Tolkien are all writers of fantasy in which there are more or less strong religious themes, and Professor Urang studies this Oxford trio of literary pundits with an interest in theology, medieval literature and religious fantasy writing. After a short introduction Urang has a long chapter on each in which he describes and evaluates tentatively, and then in the final section he asks whether the pattern of belief as presented in these traditional supernaturalists be considered adequate to modern man. He sees in Lewis a tension between reason and imagination, and 'a certain one-sidedness, a lack of dialectical tension . . . one feels the pressure of traditional supernaturalism, with its tendency to demean the natural and the merely human so as to exalt the divine holiness and power' (p. 154). Williams tries harder to reconcile nature and supernature, to reveal God in natural things. Urang thinks Lewis near dualist, but he thinks Williams fails because phantasy overwhelms the reader's attention (p. 92). Tolkien is rather different, much less overtly Christian, perhaps just vaguely nuministic, but concerned with the End and final causes. Urang's book is valuable for its analysis mainly, more for the questions it asks than for the answers and the occasional tendentious theological judgment.

SOUTH TO BATAAN, NORTH TO MUKDEN. *Edited by D. C. James*. University of Georgia Press. 207 pp. \$10.00.

Professor James has done an excellent job in editing these war diaries of Brigadier General W. E. Brouger when he was a prisoner of war following the impossible MacArthur defence of the Philippines. The editor has provided copious notes to help the general reader understand army slang and shorthand, and remind him of war history. The diary covers the prison period 1942-1945, and reflects what General Johnson describes as the better end of the prisoner treatment by the Japs. Brouger was a Christian man, and his faith comes through amidst the universal prisoner concern with hunger, rumour, family at home, self-pity and sheer boredom. The record is not just American, for English prisoners from Singapore and Dutch also appear (a Dutch officer provides some attractive sketches), and the whole is for the most part a reminder of the better qualities of US soldiers in adversity at a time when Vietnam episodes are calling in question the whole moral fibre of the US army. The Japs did treat prisoners badly, at times brutally and appallingly, at other times just badly, but in fairness to them it should be recalled that they did not expect prisoners on any scale and were quite overwhelmed by what they met. Their own philosophy of fight to the last was apparently expected of their enemies.

THE LINEAR SCRIPTS AND THE TABLETS AS HISTORICAL DOCUMENTS. *S. Dow & J. Chadwick*. 51 pp. £0.50. EGYPT: THE AMARNA PERIOD AND THE END OF THE EIGHTEENTH DYNASTY. *C. Aldred*. 60 pp. £0.40. Both CUP.

Both Fascicles 70 and 71 of the revised *Cambridge Ancient History* are comprehensive and learned as we should expect. The first throws light on ancient Greek civilisation, showing the presence of Greek language in Mycenaean Greece. The second deals with a period of Egyptian history in which chronology is fiercely disputed, and Dr. Aldred treats the Amarna

revolution, the reign of Akhenaten (Amenhophis IV), the immediate successors and the reign of Horemheb concluding with a study of foreign affairs and a round up of religion, literature and art.

WILLIAM BLAKE THE ARTIST. *R. Todd.* Studio Vista. 160 pp. £0.80.

This paperback handbook to Blake is organised chronologically and fully illustrated in black and white. Mr. Todd has sought to include less well known Blake pictures alongside the famous. The result is a pleasing *vade mecum* that will help introduce readers to Blake.

THE CHURCH IN A CHANGING WORLD. *M. Fousek.* Concordia. 176 pp. £2.50.

Dr. Fousek, a Czech refugee now in America, has written a simple book highlighting trends from A.D. 250 to 600, and she clearly sees a parallel between those days of turbulent change and our own. There is a map, bibliography and date chart.

WILLIAM DE MORGAN. *W. Gaunt & M. D. E. Clayton-Stamm.* Studio Vista. 176 pp. £6.40. **VICTORIAN ILLUSTRATED BOOKS.** *P. Muir.* Batsford. 287 pp. £6.

These two books are both great fun, and attractively illustrated delves into cultural Victoriana, but both are educative. De Morgan was not too successful in his life as a ceramic illustrator of bright oriental colours, wild beasts, and luxurious floral designs, but he ended his life as a writer of books. Posterity has been kinder to de Morgan than his contemporaries. He inspired Lewis Carroll's *Hunting of the Snark* with his tiles, but his lifetime successes were his novels, now forgotten. Mr. Muir will delight Victorian bibliophiles. He is emphatic that no Victorian view of book illustration emerges, but his concern is to chronicle various illustrators, amongst whom the wood engravings, originated in technique by Thomas Bewick, are predominant over lithography. First come the Bewick pupils, J. Jackson who illustrated the Prayer Book c.1841, and William Harvey. George Cruikshank is well known. Others covered include J. M. W. Turner, Charles Keene the *Punch* artist, J. E. Millais, and finally Morris and Beardsley. There is a short section on colour, not really important in this period, and a final one on foreign influences, continental, mainly German.

OLD TESTAMENT ILLUSTRATIONS. *C. M. Jones.* CUP. 189 pp. £3.

This is the introductory volume to the Cambridge Bible Commentary OT section, based on the NEB. There are over 200 photos, maps and drawings linked together by a simple commentary in large type. It is a useful volume, but somehow at this price and with the illustrations not as sharp as they might be, it seems to one reader that there are better similar volumes available elsewhere like D. J. Wiseman's Tyndale book or the Grollenberg Bible Atlas.

THE PENGUIN DICTIONARY OF MODERN QUOTATIONS. *J. M. & M. J. Cohen.* 366 pp. £0.50.

This work is what the editors reckon will be worth recalling in the year 2000 from the first two-thirds of this century. The bias is English, but

with some foreign quotes translated. The book is intended to be a companion to the earlier Penguin Dictionary of Quotations. The short foreword admits that many great men are omitted, and laments that scientists are longwinded, politicians a disappointing field, and lawyers likewise. The exasperating thing I found in using this book is the way the references are given with studied vagueness which makes it impossible to check much, but otherwise it should prove a further useful reference work.

THE GERMAN RESISTANCE TO HITLER. *Graml, Mommsen, Reichhardt & Wolf.* Batsford. 281 pp. £2.80. **HITLER'S MEIN KAMPF: AN ANALYSIS.** *W. Maser.* Faber. 272 pp. £3.

The first work, translated from German, claims according to the editor's introduction a 'sober spirit of reassessment'. The four essays are critical of the Opposition to Hitler in some detail, but sympathetic to it generally. Graml shows how in foreign policy opponents like Beck and von Nassell were really conservative, wanting to restore a romantic Bismarkian dream of Germany. Mommsen shows how conservative were the social and political ideas of the Opposition too. Reichhardt reveals the incredible variety of leftist Opponents, and how the Communists steadily taking unrealistic orders from Moscow suffered for their folly and misguided tactics. Wolf gives a one-sided picture of Church opposition, rather too easily blaming the historical legacy of obedience to the State and somewhat idolising the Confessing Church. Indeed all through this book there is an element of smugness bred out of the invincible wisdom of hindsight.

The second book is also translated from German. Its title is self-explanatory, but copyright forced extensive and sad curtailment of the quotes from the original Hitler. The first section sets the scene: the origins and background of the book. The second analyses the main features of *Mein Kampf*—its justification of war, the Jews, Propaganda, and the National-Socialist State. There are several documentary appendices. The book makes a convenient introduction to Hitler's work.

GEORGE BELL. *Kenneth Slack.* SCM. 126 pp. £0.50.

Slack's popular SCM *Centreback* biography of Bell is well written, very readable, but completely starry-eyed in its assessment. Bell to Slack is a great hero, an ecumenical pioneer, a visionary prophet, and so on. That is an overglamourised picture. Bell left little solid writing. He was not particularly outstanding as a diocesan bishop. The issue with Headlam on Germany is always judged with the wisdom of hindsight to the advantage of Bell and detriment of Headlam. Bell was certainly courageous, but we need a rather more balanced assessment than this one to judge whether he really was a great man.

A HISTORY OF THE CRUSADES. *Sir Steven Runciman.* Penguin. 3 Vols. 377, 523, 530 pp. £0.75 each.

Sir Steven's great work has now found its way into paperback for popular consumption. It originally appeared from CUP in the mid-fifties, and at once became the recognised authoritative work on the Crusades, limited only in its outreach by its price. Vol. 1 goes up to the establishment of the kingdom of Jerusalem, vol. 2 records the Frankish triumphs up to the

recapture of Jerusalem by Saladin, vol. 3 shows the decline of crusading ideals. Students will welcome this Penguin reprint.

THE PELICAN HISTORY OF ART: THE ART AND ARCHITECTURE OF CHINA. *L. Sickman & A. Soper.* Penguin. 527 pp. £2.25.

This history continues the excellent standard set by the overall editor Nikolaus Pevsner, Sickman doing the sculpture and painting and Soper the architecture. The work, a reprint from hardback, is a remarkable achievement, so much material complete with black and white illustration. The dominant influence of a very long Chinese tradition constantly reappears with religious motifs prominent—Buddhism, Confucian restraint and Taoist escapism. This is certainly a standard work even for the specialist.

ANTIQUÉ MAPS. *P. J. Radford.* Garnstone. 72 pp. £1.40.

Mr. Radford is an expert dealer in maps, and here he seeks to set out in brief compass an introduction to the makers of maps. The book is attractively illustrated, and is a revised version of an earlier work printed privately. It is certainly an attractive and useful volume.

THE BIOGRAPHY AND TYPOGRAPHY OF WILLIAM CAXTON. *W. Blades.* Muller. 383 pp. £3.50.

Blades first published this work in 1877 and it was a pioneering book in modern Caxton scholarship. A good short introduction by James Moran openly admits Blades' shortcomings, but recognises nonetheless that Blades' work is good enough to stand criticism and still remain valuable. A. W. Pollard and E. G. Duff thought highly of Blades, and so does a more stringent contemporary critic N. F. Blake, but no one has yet managed to replace Blades for basic Caxton study and that is why the reprint is welcome.

THE KINGDOM OF GERMANY IN THE HIGH MIDDLE AGES. *J. B. Gillingham.* 37 pp. £0.25. **THE DEVELOPMENT OF THINKING AND THE LEARNING OF HISTORY.** *J. B. Coltham.* 43 pp. £0.30. **MEDIEVAL LOCAL RECORDS.** *K. C. Newton.* 28 pp. £0.30. All Historical Assn.

These three HA pamphlets continue the policy of giving brief but authoritative surveys of historical fields. Gillingham shows how interpretations of German history have changed since the days of Pufendorf, with varying assessments of papal interference. Coltham is concerned with the teaching of history, and is rather more narrowly aimed at teachers. Newton's pamphlet is a glossy one designed to show students how to read local records. He shows with illustrations the development of handwriting with transcriptions, translations and notes on the opposite page. The first and last pamphlets have a wider appeal, but this last is marred by poor design with enormous long lines of tiny print, hard to read and against all the rules of graphic design. It could so easily have been redesigned and made readable, but all three are worth buying and keeping.

THE REFORMATION IN YORK 1534-53. *D. M. Palliser.* St. Anthony's Press. 32 pp. £0.30.

Dr. Palliser did an Oxford doctorate on sixteenth century York, and in Borthwick Paper No. 40 he distills some of its essence. There was a time

when the North was dismissed as feudal, lawless, and reactionary, but the labours of Prof. Dickens have destroyed that picture. Palliser shows York as a conservative city within a conservative county, suffering gain and loss (schools temporarily shut, excessive parishes amalgamated, etc.), materially conforming to outward requirements but only minimally. There were a few Protestant leaders, Hoigate among the episcopate, the poet Wilfrid Holme, and a few in the Lollard tradition embraced extreme ideas, but basically York was conservative, embracing Mary's RC reaction and passively resisting Elizabethan Protestantism. Dr. Palliser has written a valuable pamphlet in a valuable series.

LONDON. *G. Doré & B. Jerrold.* David & Charles. 191 pp. £4.80.

Doré's London has been scarce for some years, but it recaptures the mood of Victorian London with considerable skill: the poverty which innumerable small charities sought to alleviate, the traders, the street life (just as crowded with horses and carts!), fashionable society, the races, the river, the docks. This fine reprint should appeal alike to collectors, social historians, and lovers of Doré's art.

THE COLLECTOR'S BOOK OF CHILDREN'S BOOKS. *E. Quayle.* Studio Vista. 144 pp. £3.60.

This lavish work takes the story of children's books from early sixteenth century days through to pre-war times. It is designed for the amateur collector, so it is not too technical but Mr. Quayle rightly stresses the considerable importance of children's books for serious study. The whole is fully illustrated, mostly in black and white but with some colour plates.

CHURCH PUBLICITY. *W. M. Lessel.* Nelson, USA. 221 pp. \$4.95.

The dustjacket contains two descriptive phrases 'How to do it yourself' and 'A complete reference book with illustrations'. The book is designed for the US market, but we have little hesitation in describing it as one of the best all round church publicity manuals we have seen. The reason? It is clear, well laid out, and packs in an incredible amount of information without frightening off those who do not understand the printing or journalist jargon. Indeed basic printer terms are very well explained. We have been in editing for more than a decade, and have rarely seen a better book than this for its field. If only someone would write one as good for the English scene, because the very obvious American background makes some of it irrelevant elsewhere.

BOOK BRIEFS

Paperback

Seychelles Calling by D. Winter, FEBA, 35 pp., £0.20 is the popularly told story of the new British radio station, FEBA Seychelles, dedicated to Christian broadcasting. **Living in Peace** by G. R. Collins, Open Books, 95 pp.,

£0.30 is a popular US guide to interpersonal relationships. **Ecology Crisis** by J. W. Klotz, Concordia, 176 pp., \$2.75 contains a brief Christian appraisal of the problems against an American background. **Family Worship**, CPAS, 127 pp., £0.20 provides a service, prayers and psalms and hymns, the psalms being pointed. **Studying Urban History in Schools** by G. A. Chinnery, HA., 32 pp., £0.30 gives practical advice on the fast growing research field of urban studies; its aim being to introduce schools to that discipline. **The Challenge** by Billy Graham, World's Work, 173 pp., £0.45 contains Billy's ten Madison Square Garden Sermons. **The Late Great Planet Earth** by H. Lindsey, Lakeland, 192 pp., £0.50 is a US book on prophecy. **The Years of the Week** by P. Cockburn, Penguin, 293 pp., £0.35 is the story of the left wing paper *The Week* which was banned during the World War 2. **More Biblical Hymns and Psalms** by L. Deiss, Chapman, 126 pp., £1 contains almost a hundred compositions from an American RC but with a refreshing biblical emphasis. **The Priest and God's People at Prayer: the Priest in a Flexible Liturgy** by J. M. Champlin, Chapman, 144 pp., £1 is another US RC production with a strong avant garde flavour. **Marxism and Christianity** by A. McIntyre, Penguin, 107 pp., £0.25 is an attempt to syncretise, and now in cheap paperback. **Religion in Today's World** by H. G. Moses, Blond, 115 pp., £0.60 is No. 5 in the *Christian Adventure* series for educational use among younger children. **In Darkest England and the Way Out** by General Booth, C. Knight, 316 pp., £1 is a reprint with an introduction by General Wickberg. **Spiritual Warfare** by M. Harper, Hodders, 128 pp., £0.30 is a popular study of biblical ideas on warfare from a Pentecostal angle. **A Song and a Prayer** by B. Carlson, Hodders, 94 pp., £0.30 contains devotional thoughts from L'Abri. **Being a Priest** by J. Saville, SPCK, 32 pp., £0.20 is a popular Catholic pamphlet on the priesthood. **The Discarded People** by C. Desmond, Penguin, 265 pp., £0.40 is an RC priest's blatantly hostile account of African resettlement in South Africa. **Christian Celebration: The Mass** by J. D. Crichton, Chapman, 186 pp., £1.25 contains an RC parish priest's exposition of the new RC rite, RC liturgy and recent changes. **Come and Sing** compiled by P. Dowman & E. M. Stephenson, SU., £0.60 contains a selection of Christian songs for the under eights with music, while **Sing to God** compiled by M. V. Old & E. M. Stephenson, SU., contains 172 songs ancient and modern for juniors. With music it costs £1.25 and without 12½ pence.

Hardback

City of Our God by G. Neville, SPCK., 118 pp., £2.10 is a study of the theme of Jerusalem in biblical and intertestamental times. **The Incomparable Christ** by J. S. Sanders, Marshalls, 256 pp., £3 is a popular devotional study of the person and work of Christ from an evangelical standpoint. **Solomon to the Exile** by J. C. Whitcomb, Baker, 182 pp., \$3.95 is an illustrated Bible class book handbook from America. **Who Cares** by N. Stacey, Blond, 304 pp., £2.50 is the tale of an honest and sincere but very misguided radical clergyman's short life, full of candid comment, some like the portrayal of Mervyn Southwark amusing and intriguing but not far off libellous! **Christianity: A Historical Religion?** by J. W. C. Wand, Hodders, 176 pp., £1.60 is a popular study of the historicity of the Christian Faith.