

## REVIEWS OF BOOKS.

## CHURCH HISTORY.

AN INTRODUCTION TO THE HISTORY OF CHRISTIANITY, A.D. 590-1314. By F. J. Foakes Jackson. London: *Macmillans*. 20s.

Professor Foakes Jackson recognizes that comparatively little interest has been displayed in recent years in the Middle Ages. We are all more or less prejudiced on the subject and the greater our ignorance the stronger our prejudices. Some find them to be excellent subjects for the peroration of addresses devoted to the evils of the papacy and show that when Rome was supreme morals were bad as bad could be and darkness covered the earth. Others whose imagination, getting the better of their common sense, leads them to think that an ideal condition in thought means its realization in actuality, sigh for the return of those glorious days in which saints deserved to wear the halo, and worship was so pure that it naturally found expression in the best possible manner. We have spent a good deal of time in the study of books that were vitiated by the presuppositions to which we have referred. We have even dug out from a great library some of those contemporary volumes in order that we might judge for ourselves whether things were as bad or as bright as described. Not being specialists in the periods, we came to the conclusion that we needed a readable book, as free from bias as an historical volume can be, which would give us in broad outline a view of Church and national life that would enable us to see the ages in their environment and to come to a sane opinion on the whole subject. We have no hesitation in saying that Dr. Foakes Jackson supplies the work we needed and students can trust his skilled guidance into the many recesses and obscurities of the seven and a half centuries under discussion.

No one must think that this is an ordinary history book in the form of a chronicle passing from century to century in chapter after chapter. It is rather a succession of essays dealing with various aspects of life and government, knit together by an intellectual thread. In one respect we are specially grateful to our author, for he has grasped the fact that human nature was much the same through these centuries as it is at present. As he says in his Preface, "The more we know of the conditions of these times, the plainer does it become that our problems are often the same under different names, and that even modern views, which pass for being advanced, have their counterpart in these days. After all, we are the inheritors of the Middle Ages, and they have bequeathed to us many of our hardest problems. The story of the Crusades is enough to convince the most sceptical that the Near East was one of the difficulties which our ancestors faced; and if they failed, can it be said that we have succeeded?" We turn to the chapter on the

Crusades and find an acute analysis of the causes of the advance of Islam which in the early days refused to impose itself by force on any one. "Mahommedans respected the convictions of all their subjects, and orthodox and schismatical Christians enjoyed equal privileges, whilst the Jew was tolerated and even honoured. Nor was it to the interest of the Moslems to convert all men, as by accepting Islam the convert ceased to play the indispensable part of a taxpayer." Popular opinion attributes the preaching of the Crusades to the fervent eloquence of Peter the Hermit, who went throughout Europe proclaiming the suffering and degradation to which the Christian pilgrims to Jerusalem were subjected. That he was a preacher of the holy war is certain, but nearly half a century had to elapse before he was generally credited with having originated the plan to deliver Palestine from the infidel. The idea was due to Gregory VII, and took shape ten years after his death under his next successor but one. Dr. Foakes Jackson thus sums up the character of the Crusades: "The noble spirit of the Crusades was by no means universal, nor was the folly everywhere apparent. The Crusades were the outcome of the awakening of Western Europe in the eleventh century. It was not senseless fanaticism which made men realize the importance of Palestine. True, they were attracted by the thought that it was the scene of the Saviour's life, but it was also the key to the Empire and commerce of the East. It was the base also from which Egypt could be won back for the Christian world, and this prospect seemed at times capable of being accomplished. The Crusades were, in short, an attempt to solve the problem of to-day—the settlement of the question of the Nearer East. They failed because the powers of the West could not be brought to co-operate: each feared the other's success. When the Papacy seemed likely to be the chief gainer, the Empire intervened; when the German sovereigns appeared to be in the way of establishing themselves as the Christian masters of the Mediterranean, France stepped in to secure the prize. Properly conducted the Crusades might have saved Europe untold suffering. The chances of success were often of the brightest. But all was marred by the disorganization of the armies of the Cross, and the anarchy of the Christian states in the East. Not for the last time did the Crusades show the futility of the concert of the powers, the joint action of Christian armies, spheres of influence, and leagues of nations. If they succeeded better than some modern attempts and had more durable results, they failed for very similar reasons." We have quoted this long passage as an excellent illustration of the modernness of Dr. Jackson's outlook and the unexpected parallelism between mediæval and present-day conditions. Because failure dogged the paths of men in the past who sought a united Christian victory over a common foe, that is no reason why we, having learned lessons from their failures, should not make similar attempts to settle on Christian principles grave international problems. We must however be on our guard against any idea that we are so superior to our ancestors that we cannot fall into their

mistakes and are so much wiser that we can afford to take risks which were fatal to their high enterprises. We do not think the whole story of the Crusades is anything but the narrative of the perversion of an unselfish ideal into personal and national aggrandisement.

We can but consider one other subject treated by our author. The Inquisition he discusses is the mediæval, not the Spanish, Inquisition, although the latter derived its main features from the former. The chief distinction between the two is the close union of Church and State in the Peninsula, where Torquemada was as much from one point of view a State as a Church official. Dr. Jackson here writes: "As is natural Protestants have been loud in their condemnation of the whole system of the Inquisition and have dwelt upon its many undoubted abominations. Roman Catholics have, on the contrary, pointed to its constitution and have endeavoured to show that as a legal tribunal it was rather more than less merciful than others of former days. The number of deaths it inflicted has certainly been greatly exaggerated; and in the thirteenth century, in which it originated, it must have caused less misery than when it was employed against the Reformers in the sixteenth. Assuredly, then, neither Catholics nor Protestants can bear the blame of being the only persecutors, nor can cruelties in the name of religion be said to have been worse than those more recently perpetrated for or against vested interests. The whole question can now be subjected to an impartial discussion; and only those who still persist in maintaining that intolerance of opinion ought to be practised in order to restrain the right of men and women to think for themselves, are to be condemned." On this we remark, the Church has not the excuse of the State for being a persecutor, and the mercy of the Church to a poor heretic was as rare as that of the State to a poor criminal. We do not know what crimes committed for or against vested interests in modern days had anything like the plotted wickedness of the Inquisition. We agree that those now living who still hold that intolerance should be shown to restrain the right of private judgment are to be condemned by their contemporaries as holding wrong views, but we cannot agree with the contention that ecclesiastical persecution organized into a system does not deserve the strongest condemnation from all Christian men and women. Probably Dr. Jackson will agree with this, even if his words imply dissent.

The book has excellent summaries prefixed to its chapters as well as a good index, but it has no preliminary list of chapters and the subjects treated therein. This may seem a small point, but as some days had elapsed after reading the work before our writing this review, we missed the friendly help of a table of Contents. In spite of its price we trust this Introduction will find many readers who will follow up their studies by looking for themselves into the books that lie at the back of the conclusions at which Dr. Jackson has arrived.

## TWO BOOKS ON REUNION.

THE CALL TO UNITY. By W. T. Manning Bishop, of New York. London: S.P.C.K. STEPS TOWARDS INTERCOMMUNION: Sacrifice in the Holy Communion. By Douglas S. Guy, B.D. Cambridge: *Heffer*. 3s.

Bishop Manning is the most prominent figure in the Protestant Episcopal Church of America, and Mr. Guy is a young man who has the gift of making his thinking clear and attractive. Both feel deeply on the subject of Reunion, and these two books are written with the sole desire of enabling those who are separated from one another to draw closer together. The Bishop chose as his subject "The Call to Unity" for the Bedell Lectures delivered on the eve of the Lambeth Conference. He is naturally pleased to find his views accepted by the Conference, and is especially thankful to see the adoption of his suggestion for mutual or added authorization for the work of the Ministry. "Every Christian in his heart thinks of the Church as differing from any other organization on earth, as having some supernatural character, as speaking and witnessing and ministering in the name of God. Every Christian regards the Church as something more than a social Club or an Educational Agency. The Catholic feels and stresses the Divine character of the Church. He stands for the principle of authority, of continuity, of order, for the importance and necessity of corporate faith and life. He emphasizes the fact that fellowship in the Church is necessary to spiritual life and development. The Protestant, on the other hand, feels and stresses the importance and Divine character of the individual soul. He stands for the principle of liberty, of spontaneity, of full individual expression. He stands for the fact that spiritual development is possible only through personal faith and individual experience. But there is nothing in these two principles that is incompatible. So far from being mutually exclusive or destructive they are necessary to each other." We entirely agree. The difference arises when men so interpret them through wrong emphasis that what is complementary becomes contradictory. The Appendices to these Lectures are valuable, as they supply a number of Reunion documents that are not easily discovered on this side of the Atlantic.

Mr. Guy endeavours to expound the doctrine of the Sacrament of the Death of Christ in such a way as to make it the sacrament of unity. His own point of view may be described as that of the letter of Archbishops Temple and Maclagan to the Pope on the subject of Anglican Ordinations. He has no sympathy with the contention of Bishop Knox in "Sacrament or Sacrifice," but he puts forward his own thoughts in such a way as to disarm criticism. We find ourselves drawn to his spirit although on one point we are not prepared to endorse his chief contention. He tells us that the sacrifice of the Eucharist includes "the offering of bread and wine as of the fruits of the earth, being the elements chosen by Christ Himself to represent His most precious Body and Blood, and which

He, the great High Priest, will return to us infinitely enriched, to be the effectual instruments of conveying the great gift to us." Where in the Holy Communion do we "offer" the Bread and Wine? Bishop Dowden has made it plain that the Church Militant prayer refers to the alms. Mr. Guy quotes Dr. Burkitt with approval. May we also quote him? "The English Reformers rejected Transubstantiation. In Cranmer's view the bread remains bread and the wine remains wine even after consecration. Yet to the faithful 'the Bread' which we break is a partaking of the Body of Christ. What was Cranmer to do? First let us notice one thing which he did not do. He did not turn the Eucharist into a real, but Pagan sacrifice of bread and wine. . . . Where is the sacrifice in the English Communion Service? Surely in this, that the congregation, having confessed, been shriven, having 'assisted' at a due consecration of the bread and wine, and finally having received their own portion, do then and there offer unto God themselves, their souls and bodies, to be a reasonable sacrifice. But what has gone before, so far as ritual both of words and actions can effect anything at all, the congregation have been hallowed into the Body of Christ." We have given this long passage as one of the best and clearest statements of Eucharistic sacrifice. It satisfies us, and we believe will be agreeable to the vast majority of devout Nonconformists. We shall never walk together unless we are agreed *in sacris*, and the great value of Mr. Guy's delightful pages is the recognition of this fact and his effort to bridge the differences between brethren who are one in heart and life, but are temporarily separated.

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### THE TEMPTATION OF OUR LORD.

THE TEMPTATION OF OUR LORD. By the late Right Rev. H. J. C. Knight. London: S.P.C.K. 5s.

A man whose work made a deep impression on Bishop John Wordsworth, Professor Swete and Bishop Montgomery cannot be considered a negligible personality. We may differ, and we do respectfully differ from the estimate formed by Bishop Montgomery of the wisdom of much that Dr. Knight did when Bishop of Gibraltar, but we cordially accept his testimony to the devotion, scholarship and consecration of the man. Dr. Knight was not made to be a Bishop. He could not understand why anyone, who could not give him in syllogistic form the basis of his difference from him, had any right to take an opposite view. He had the academic mind which throws everything into categories of thought and is astonished when it discovers life is much more than logic. He fought disease bravely. He worked when he should have been resting, and during the Lambeth Conference, when the shadow lay upon him, he wrote long letters to the Bishops. How far these letters contributed to right conclusions we do not know, but there is always an element of sympathy for a sick man, who feels enough to write at length, which does not always attribute the right weight to the arguments advanced. His earnestness was undoubted, his

self-denial self-evident to all who met him, and we thank Bishop Montgomery for the panegyric with which this re-issue of a famous volume of Hulsean Lectures opens.

The book consists of four chapters, "The place of the Temptation in the Life of Christ," "An Interpretation of the Three Temptations of the forty days," "The Principles of the Ministry, the Issue of the Temptation," and "The Person of Christ as seen in the Temptation of forty days." We are impressed by the scriptural knowledge of the Bishop and the range of his Old Testament quotations. He teaches us that it is impossible to ignore the Old Testament in our efforts to understand the life of Christ. It will be a revelation to many to open anywhere such a book as Moulton & Greenup's "Revised New Testament with Fuller References," and to see how the Greek reflect the Hebrew Scriptures. Dr. Knight knew this, and therefore he made his discussion of one of the least understood episodes in our Lord's life centre on the meaning given to it by its environment. That environment was as much spiritual as physical, and the spiritual portion came from the Old Testament. Dr. Knight held that in the first Temptation our Lord dealt with Himself—as He directed His energies and conduct. In the second he had His eyes on His work, His Kingdom, its range, character and the means of establishing it. In the third temptation the object He had in view was the law under which He should enter into the moral and spiritual life of men and apply His work to men. The whole exposition is fresh and thoughtful, and no one who reads it can fail to gain much food for reflection, and many seed thoughts to be passed on to others. There is a vigorous robustness about the book which cannot avoid being noticed.

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### CHRISTIAN PHILOSOPHY.

STUDIES IN CHRISTIAN PHILOSOPHY. Being the Boyle Lectures, 1920. By W. R. Matthews, M.A., B.D. London: *Macmillan & Co., Ltd.* 12s. net.

It is a mere commonplace for clergy whose work calls them to deal with educated men and women to find how often there is a tacit assumption that science and philosophy are antagonistic to revealed religion. It is not that the minds of men and women of to-day are still immersed in the rigid scientific theories of two generations ago, but rather that the increasing discoveries of the world of science and the probing of the complexities of man himself are tending either to pantheistic views or to mere agnosticism. To meet the needs of those who are feeling after a rational basis for their belief, the recently published book by Bishop Gore on *Belief in God* will be found very helpful, and it will commend itself to that wide circle whose minds are concerned with historic or objective reality. There is another circle, however, whose thoughts are not so much concerned with, say, the historicity of Genesis or the Synoptic Problem as with the question whether the Christian Religion is not opposed to philosophy, and it is to face this latter issue that

these lectures were delivered. Mr. Matthews starts out to rebut the assertion "that the fundamental Christian affirmations are incompatible with modern knowledge—that the human mind has transcended them and left them behind." In his first lecture he supports the view of Croce "that there is no inherent and necessary distinction" between religion and philosophy, and goes on to argue that the two are indissolubly united. From this he proceeds to examine the Christian view of the world, and discusses such subjects as the completion of Judaism in Christianity and the distinctive notes of Christian civilization. This opens the way for the consideration of Theism, with the alternatives Absolute Idealism, Naturalism, Vitalism and Pluralism. The last two lectures are devoted to the consideration of Divine Personality and the Idea of Creation, and these chapters will repay close study in view of current speculation on the Personality of God and the question how far there is incompatibility between the idea of an Infinite God and a created world of free men.

The book is an able contribution to the defence of Christian philosophy, and well worth the consideration of every thoughtful reader.

T. W. G.

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#### ST. MARK IN COMMON SPEECH.

**MARK'S ACCOUNT OF JESUS**, being a version of St. Mark's Gospel in Common Speech. By T. W. Pym, D.S.O., Head of Cambridge House, Camberwell. Cambridge: *Heffer & Sons, Ltd.* 1s. net.

The Rev. H. R. L. Sheppard observes in his Foreword that "the actual language of much of the Bible—however graciously it falls on the ears of the faithful—is not familiar to the ordinary man," and the object of this free translation, which sometimes descends to paraphrase, is to provide for such "a faithful rendering of the actual sense of the Gospel." One can only hope that it will prove useful in directing the attention of the man in the street to the more familiar and more preferable English Bible. To tell the truth, we look with disfavour upon the growing tendency to produce such translations which might be prepared in the interests of some party or denomination. How would it be if the Baptists were to issue a translation which gave colour to their opinions? And what if the Anglo-Catholics produced a version with an occasional paraphrase which favoured their views? There are several excellent translations of the New Testament in modern speech, and for these we are grateful, but we dread the multiplication of works of this kind in which there might be, even unintentionally, a bias. It may be, in the opinion of some, an unreasonable prejudice, but we feel that we share it with a good many Christian people. However, **Mr. Pym's rendering of St. Mark is well done—arranged in paragraphs with suggestive headings and prefaced by a brief but useful Introduction,**