

## REVIEWS OF BOOKS.

## THE HISTORY OF CONFIRMATION.

CONFIRMATION, OR THE LAYING ON OF HANDS. Vol. I. Historical and Doctrinal. By Various Writers. S.P.C.K. 12s. 6d.

Many will welcome this scholarly work on the historical and doctrinal aspects of the rite of Confirmation. There are in existence many Manuals of Confirmation, but there are few books which give anything like a complete history of the rite. The fullest, before the present volume, was that published in 1897 by Dr. Wirgman. There has been much research since then, and this book seeks to make public the results of it.

More than half the book is occupied by Canon Ollard's chapter on Confirmation in the Anglican Communion. This is a very mine of information, but errs somewhat on the side of prolixity. It will hardly be read through, but it is well that it has been compiled for purposes of reference. It is eminently fair. Three of the other chapters also are mainly, if not entirely, historical. Dr. Maclean writes on the Theory and Practice of Confirmation in the Church up to the Reformation, Dr. Feltoe on Confirmation Rites, and Mr. T. J. Hardy and Mr. R. M. French contribute the two sections of Chapter V, dealing respectively with the administration of Confirmation in (A) the Latin Churches, and (B) the Eastern Orthodox Church. The concluding chapter, by Dr. Relton, is philosophical, and deals with much else besides Confirmation.

For most readers interest will centre in the chapters in which doctrine predominates. These are Dr. Lowther Clarke's on Laying on of Hands in the New Testament, and Mr. K. D. McKenzie's on the Relation of Confirmation to Baptism. Perhaps the most important doctrinal question about Confirmation is that discussed in this latter chapter. In 1892 the *Church Quarterly Review* contained an article entitled "Primitive Teaching on Confirmation and Its Relation to Holy Baptism." To answer this article was Dr. Wirgman's self-imposed task in the book above mentioned. As to the doctrine taught in the article; he writes (*Doctrine of Confirmation*, p. vii) :

"It is not too much to say that (it) . . . is contrary to the received teaching of the Western Church for many centuries, and to the current teaching that has been accepted in the Anglican Church since the Reformation."

The doctrine is that "Confirmation is an integral part of Holy Baptism in such a sense that what we usually call Baptism is, without it, an unfinished fragment" (Mason, *The Relation of Confirmation to Baptism*, p. 414); and that the divine indwelling of the Spirit is given by means of Confirmation alone. It is even held that "Baptism and Confirmation are as much parts of the same sacrament as the consecrated Bread and Wine are parts of the one sacrament of the Holy Eucharist." Dr. Lowther Clarke, and indeed all the writers in this book, with the possible exception of

Mr. McKenzie and Dr. Relton, lean towards, if they do not fully accept, this view.

In April, 1922, I discussed this theory in the *CHURCHMAN*. My article was not, as Dr. Clarke supposes (p. 24), a criticism of his articles in *Theology*. In it I made but two references to any words of his, and one of these was to a paragraph which has now, with wisdom, been omitted. In the article I described Dr. Mason's theory, in words which Dr. Clarke seems to question, as one "which is fashionable to-day with a certain section of Anglo-Catholic theologians." Mr. McKenzie's words in Chapter VI of the present work support my description. He writes that the view "has in modern times been associated principally with the names of Dr. Mason and Fr. Fuller." Further, he mentions three other views on the matter, of the first of which he says that it "has been commonly held in the Anglican Communion by the upholders of the sacramental doctrine of Confirmation: it was the view of the Tractarian Fathers." He also shows that something very similar is the doctrine of the Council of Trent. The words just quoted from Mr. McKenzie's chapter support also another of my statements that the doctrine is "of comparatively recent growth in the Anglican Church." One has but to compare Mr. Bicknell's recent work on the XXXIX Articles with that of Bishop Forbes to see how the teaching has varied in fifty years. Bishop Forbes wrote in 1871:

"Baptism and Confirmation standing thus distinct in Holy Scripture, the intimate relation between them, and the custom of administering one immediately after the other, do not prove their identity. In matter, form, and character they are entirely different." For Mr. Bicknell, on the other hand, "Confirmation is really a part of Baptism," and "the separation of the two parts of a single sacrament is unscriptural, and the best solution is that it ceases at the earliest opportunity." Dr. Wirgman has some strong words on the point (p. viii):

"It would be strange if the Catholic doctrine of Confirmation had lain dormant and undeveloped for nineteen centuries, and that it had been reserved to these writers to unfold it for the first time to an expectant Catholic Christendom."

The arguments against the view are well summarized by Dr. Darwell Stone (*Outlines of Christian Dogma*, pp. 166-73), and will be found at greater length in Dr. Wirgman's book.

It should be remembered that this is no mere academic question, as Mr. McKenzie allows (p. 286). The view favoured in this book depreciates a sacrament of our Lord's appointment; it will require, if it prevails, a reconstruction of the Baptismal Offices and the Church Catechism; it will require a new definition of membership in the Church Universal; and it will certainly put an additional and unnecessary obstacle in the way of Christian Reunion. When in 1920 the Bishops of the Anglican Communion laid down the sacraments of Baptism and Holy Communion as essentials of reunion, charity requires us to assume that they did not mentally include Confirmation with Baptism.

J. M. HARDEN.

## THE REFORMATION IN GERMANY.

LUTHER AND THE REFORMATION. Vol. I. By J. Mackinnon, D.D.  
*Longmans, 16s.*

We are thankful that this volume has been published. Its writer is well qualified for the task, as he has devoted a lifetime to the study of Ecclesiastical History and is Professor of the subject in the University of Edinburgh. We have lately had published the six-volume life of Luther by a Roman Catholic German writer who has been accepted by many English authors as the man who used the latest information and was thereby enabled to prove that Luther was by no means the honest and able man he is supposed to have been by Protestant writers. And his misrepresentations have been quoted by many to discredit the Reformation. As Dr. Mackinnon says: "It has, in its translated form, contributed to diffuse a one-sided view of Luther among English-speaking readers, and it would appear that it has had some influence in accentuating the anti-Luther spirit in certain circles." It is strange that while this book has been translated, no translation has been made of the recent works of Continental Protestants. Probably the war is responsible for this. Grisar had the field to himself and was eagerly quoted by the enemies of Luther.

This volume carries the life of Luther to the declaration against Indulgences (1517) and gives a most attractive account of his early life and his relation to his family. There can be no doubt of his devotion to what he believed to be true, for he abandoned worldly prospects to become a monk. As a monk he was most strict in his observance of his vows, and what is more, when he obtained a position of authority he used it as a Reformer in his Order. His visit to Rome had a marked influence on his mind, and there is a great deal in the current saying, "Rome seen, faith lost." He was never a humanist in the full sense of the word. His mind had been influenced by Tauler, who drove home to his soul much of what he had learned from Augustine. We have never seen more clearly presented the real character of the Scholastic theology that held Luther captive for so long. We can understand as we read Dr. Mackinnon the character of the spiritual conflict that martyred the soul of Luther, and its resolution when he grasped the teaching of St. Paul on Justification and man's relation to God. The whole attitude of the man to theology and life was changed. His influence as a teacher grew steadily. When the decisive moment came he took his stand against the teaching of Tetzel—never dreaming what it involved.

And here we note what so many fail to observe in the conflict between Roman Catholic and Protestant writers. Much is made of the famous saying, "As soon as the money in the coffer rings, the soul from the fire of purgatory springs." This cannot be found in the works that have survived recording the sayings of Tetzel. "But it appears from his antitheses and other writings against Luther, and from the testimony of reliable witnesses, that he did

preach in that sense." Again and again, when teaching is crystallized in a saying and that saying cannot be traced, it is asserted that no such doctrine is taught or practice followed. But facts show that the words express accurately what was said or done.

We sincerely hope that all who are interested in the Reformation will make an effort to read this work, for it makes plain much that is generally obscured by ignorance concerning the character of Scholasticism and the relation between the Renaissance and the religious movement. The Renaissance certainly created an atmosphere that made clear for many the way of the Reformers, but there was a world of difference between humanism and the re-affirmation of the teaching of the Apostle Paul.

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### THE ENGLISH REFORMATION.

THE ENGLISH CHURCH AND THE REFORMATION. By the Rev. C. Sydney Carter, M.A., D.Litt. *Longmans.* 5s.

Fourteen years ago Dr. Carter published the first edition of this useful guide to the character of the Reformation and its effect upon the Church of England. These years have not been barren in research, and our author did well to enlarge the book and make use of the best knowledge at the disposal of scholars. He has added portraits of personages and illustrations that appeal to the intelligent reader, and thereby has greatly increased the value of his book. There is need for the wide study of the subject. We have seen a great and serious change in the outlook of many of the Clergy and of a section of the Laity, through the counter-Reformation movement known as Anglo-Catholicism, which has not only accepted the medieval teaching disowned by the Reformers, but has also assimilated many of the counter-Reformation innovations of the Roman Church. And this passes as Catholicity, owing to the ignorance of many and the blindness of others. History has been neglected, and the Church pays the price of its negligence in the spread of teaching that alienates the Church of England from the great Reformation Churches and makes the teaching of many of its officers approximate that of Rome. We need guidance, and Dr. Carter supplies exactly the type of instruction demanded by the times.

Canon Dixon, who wrote with a full knowledge of the Reformation period, has said, "the Reformers who let themselves be called Protestants were never weary of declaring themselves Catholic," and "the opposite of Catholic is not Protestant but heretic; the opposite of Protestant is not Catholic but Papal." These words give the key to much that is current in our day. Protestantism is hated not on account of its lack of Catholicity but on account of its opposition to Roman Catholicism, and as we read the pages of Dr. Carter we see that the Reformers were steadily opposed to the special teaching of the Church of Rome, and in their writings and works did all in their power to show its falsity. This explains why those who have strong sympathy with Roman developments are so

anxious to discredit the Reformers. "The Reformation was a fact of critical importance in our national history." "It brought changes with it which cannot be overlooked or disregarded at will. Contemptuous references to 'the so-called Reformation,' implying that it was a mere illusion, are out of date. They have never carried weight with serious historians, nor have they improved the credit of those who have indulged in them." Thus writes Professor Hamilton-Thompson, who cannot be described as a partisan Protestant. Dr. Carter shows us how the Reformation involved fundamental religious changes in doctrine, worship, and discipline. He traces the movement from the beginning and points out the various steps that were taken to make evident the rejection of Roman doctrine by the Reformers and the Church of England. The halo that is placed on the Medieval Church by partisans is far from being deserved. Even in the thirteenth century Roger Bacon wrote, "The new orders are already horribly decayed from their first dignity. The whole Clergy is intent upon pride, lechery and avarice." We see how the efforts at internal reform were defeated, and that when the crisis came in England Cranmer was raised up by God to do a work that in Divine Providence will never be undone. The story of our Prayer Book is accurately told, and when its Revision is demanded in a medieval sense it is well that the facts should be known. Of all the books dealing with the main problems the Church has to face in regard to its relation with Rome and Anglo-Catholicism, we know of none that deserves a wider circulation among thoughtful Churchmen than this admirable historical record.

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#### AN ANGLO-CATHOLIC APOLOGIA.

ESSAYS: CATHOLIC AND CRITICAL. Edited by E. G. Selwyn.  
S.P.C.K. 10s. 6d.

After *Lux Mundi, Essays; Catholic and Critical* are an exposition of what is known to its authors as the Catholic Faith. Every age requires a re-presentation of what ought to be fundamental beliefs that lie at the basis of Christianity, for although the faith remains the same its environment changes. The acceptance of the doctrine of relativity in every department of human intellectual life demands that the most influential factor in the lives of men should be set forth as illuminated by modern knowledge. If it be true, then the more it changes the more it is seen to be truth. And our difficulty with much that passes for Catholicity is that it is not catholic in any true sense of the word, but the accretions of centuries that have grown round the faith once delivered to the Saints, which has alone the right to be considered catholic.

The years that have passed since the appearance of *Lux Mundi* have brought into review an entirely new set of circumstances. The growth of Comparative Religion, the science—real or pseudo—of the New Psychology and the problems raised by the Great War all demand attention. And the development of Anglo-Catholi-

cism from Tractarianism into the toleration, if not the acceptance, of the teaching of the counter-Reformation is a factor that requires exposition. The writers of *Essays: Catholic and Critical* are not always in full agreement, but they represent fairly the approach of the dominant school of Anglo-Catholicism to the solution of questions of very grave importance.

Let it be said at once, from the literary point of view, they have done their work well. The outstanding essay is by Professor A. E. Taylor on "The Vindication of Religion." His ability is as unquestioned as his gift of explanation is remarkable, and it would be hard to find a more balanced or more satisfying *apologia* for Christian Theism than that contained in this paper. He shows that it is impossible from the nature of the subject to demonstrate the existence and the character of God. Relevant suggestions are discovered in Physical Nature, the Moral Life, and in the Religious Life. He makes plain the rising ascent and argues that the agreement of the three independent sources gives an invincible force to the contention that Christian Theism is justifiable at the bar of reason. His interpretation of Otto is sympathetic, and we think that he is inclined to place too much stress on his contribution to the elucidation of religion as due to the Numinous. He does not fall into the error of thinking belief in the Numinous to be irrational. Otto has a message for an age lacking in reverence, but he does not justify all irrational beliefs that inspire wonder as true. We think that when Professor Taylor alludes to saying the words of Institution *sotto voce* as a witness to the transcendent otherness, he goes too far.

Dr. James has written an interesting paper on the relation of the beliefs of primitive man to Christian doctrine and sets forth the development of belief in Immortality and God. The two papers on Authority, dealing respectively with "Authority as a Ground of Belief" (Dr. A. E. J. Rawlinson) and "The Authority of the Church" (Wilfred L. Knox), are unsatisfying. Dr. Rawlinson tells us that "the purely dogmatic teaching of the Church represents the statement in intellectual terms of such truths as the Church holds to be either implicit in the truth of the Gospel or else presupposed by the assumption of the validity of her spiritual life." Needless to say, the second source leaves us at the mercy of much unfounded speculation. Mr. Knox, after discussing the claims of Rome, says: "Just as the authority of the episcopate is held to be *de jure divino* on the ground that by a process of legitimate development the episcopate has become the repository of the authority given to the Apostles, so it might be held that the Papacy possesses authority *de jure divino* as having become by a similar process the repository of a primacy held by St. Peter. Anglican theologians can and should be prepared to discuss this possibility with an open mind. But while doing so they cannot concede the actual claims made or presupposed by the majority of Roman theologians in regard to the position and authority of the Papacy." It is this matter of "pre-supposition" that makes the difficulties we are

unable to overcome in the Anglo-Catholic as well as the Roman conceptions of authority.

Mr. L. S. Thornton writes with force, beauty, and understanding on "The Christian Conception of God," and his paper well deserves study. Sir Edward Hoskyns gives us one of the best and most concise accounts we have read of the major problems raised by the modern study of the Christology of the Synoptics. He affirms the trustworthy character of the Gospels, and maintains that they contain the Gospel proclaimed by Christ. Dr. J. K. Mozley writes with his customary ability on the "Incarnation," and his short dissertation on Miracle is at once a plea for its credibility and an affirmation of the reality of the miraculous element in the Gospels. We can only mention Dr. Bicknell's paper on "Sin and the Fall," with its departure from certain aspects of the traditional view, and Dr. Mozley's paper on "Grace and Freedom." We do not think that the latter has answered Dr. Oman's view of the excessive stress laid upon the reception of Grace in the Eucharist. Dr. Oman represents more faithfully the New Testament teaching on this subject.

Mr. Kirk is excellent on the Atonement, and we regret that we cannot say the same of Mr. Selwyn on the Resurrection. His theory of Vision appearances neither fits in with the New Testament narrative nor is it in accord with the plain teaching of the Creeds. They are more than mystical experiences of the disciples. He says: "The details of the evidence, moreover, confirm the view, which on broad psychological and historical grounds is seen to be most probable, that the visions and locutions experienced by the disciples—even though in the strict sense 'subjective'—were veridical, for it shows them to be traditional in form and vocational in character; and this vocational character is the common element in virtue of which St. Paul speaks of all the experiences as of the same validity for faith." We do not think that these words in any real sense can be considered a fair account of the New Testament references to the Resurrection.

Mr. Milner-White on "The Spirit of the Church in History" is the most rhetorical writer in the book, and the restrained nature of the comments on "The Reformation" by Professor A. Hamilton Thompson, will, we hope, moderate the language of Anglo-Catholics when they discuss this great movement. Mr. N. P. Williams refutes the idea that the Sacraments owe their origin to alien religious views, and Mr. Will Spens in his paper on "The Eucharist" sets forth a very difficult conception of the nature of the Eucharistic Sacrifice. We thought our inability to grasp it was due to defective capacity on our part, but we find that we are in exactly the same position as members of the Anglo-Catholic School, whose intellectual strength Mr. Spens would be the last to question. When he deals with the Real Presence he leaves us in no doubt. "The devotional use of the Reserved Sacrament is not something independent of Communion and deriving from some separate conception. It is precisely because devout reception unites us to our Lord that the

Reserved Sacrament is His Body, that He is present in a special manner, and that He can thus be adored." In a book that contains so much that is excellent, it is sad to meet views such as those we have criticized put forward, and in the face of Mr. Spens' statement we see where Anglo-Catholicism stands on the great question of devotions before the Reserved Sacrament.

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### BISHOP GORE'S NEW BOOK.

CAN WE THEN BELIEVE? By the Rt. Rev. Charles Gore, D.D.  
*John Murray. 7s. 6d.*

Dr. Gore has followed his usual custom of supplementing his writing with a volume covering much the same ground and taking into account criticisms and new knowledge. His trilogy has been widely read and has received the commendation of those who differ from his opinions on many matters. Dr. Gore never leaves his readers in doubt as to his convictions, and when the question is asked, "Can We then Believe?" we have to consider whether the reader has in view the Christianity of our Lord and the Primitive Church or the Christianity which is known as Anglo-Catholicism. For there is a great difference between the two. And having read the trilogy and this supplemental volume we can say all that Primitive Christianity has in common with Anglo-Catholicism we unhesitatingly believe, and are grateful to Dr. Gore for his emphasis on what is revealed in the New Testament, but the particularist doctrines of Anglo-Catholicism we find no reason for accepting. And yet we note two points worthy of attention. In the first place, Dr. Gore is less dogmatic in his presentation of the dogma of the Real Presence and its character. He fails to meet the objection brought to his notice at the Chelmsford Conference and repeated by Dr. Temple. "When Christ in His natural body said to the disciples as He administered the bread, 'This is My body,' He cannot have meant, 'This is My risen, ascended and glorified body,' nor certainly can He have meant that the bread was His physical organism, or that the cup contained the blood then circulating in His veins." The Bishop says: "This is a very old difficulty, and I wish to maintain a largely agnostic position with regard to it." We do not think he justifies his agnosticism by the contention that our Lord was instituting for the future, without reference to what He was then giving them. In the second place, we observe a softening of his attitude towards the cult of the Reserved Sacrament. He reaffirms his view that the development of the *cultus* in the Roman Church has tended to obscure or even to lead to an absolute denial of the doctrine of the permanent dwelling of Christ in our hearts, and urges that we had "better attend constantly to the only purposes for which our Lord appears to have instituted the Eucharist, viz. for commemoration of Himself and His sacrificial death and for the communion in His body and blood." And yet he writes: "It is recognized that the post-Medieval and extra-



liturgical cultus, which it is sought to introduce amongst us, was unknown in the Church universal for a thousand years or more, and is still unknown among the Orthodox. I do not wish to see it stringently prohibited under a compulsory discipline. But I think it ought to be discouraged as tending towards a false theology."

We are struck by the Bishop's emphasis on Butler's statement that "probability is the very guide" of life and that absolute certainty on a great many matters cannot be attained. It is the habit of Dr. Gore and his school to be absolutely certain on matters that are by no means part of the Revelation of God in Holy Scripture and to build their ecclesiasticism on this foundation. His view of the Church and the Priesthood are very far removed from what can be inferred from Scripture, and while we acknowledge that there is need to-day of a Christian philosophy and accept in the main the postulates he lays down in his really fine essay on "Religion and Philosophy," we do not follow him in his assertion, "To these must be added the sacramental system of the Church as witnessing to the principle that material things are made the necessary vehicles of spiritual gifts." From one point of view "vehicle" may be interpreted innocently, but knowing what lies behind it in Dr. Gore's mind we by no means admit that "the sacramental system of the Church," carrying with it the idea of Apostolic succession and all it implies, the localized Presence and all that flows from it, is either a necessary or an advisable postulate of Christian philosophy. It is this "must" habit that vitiates so much of what the Bishop has written, and makes many who accept his adhesion to the Creeds and his conclusions on historical and theological problems unable to assent to what with him are fundamental ecclesiastical contentions.

May we add that the Notes appended to this book can in no way be overlooked? They are even more important than the text. And why do Bishop and Publisher issue a book of this class without either an index or an analysis of its contents?

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### A NEW ENGLISH HISTORY.

A HISTORY OF ENGLAND. By George Macaulay Trevelyan. *Longmans.* 12s. 6d.

To take up *A History of England* by Mr. Trevelyan is to arouse great expectations with full confidence that they will not be disappointed, and they will not have been unless the reader was expecting a textbook of the ordinary kind useful for examinations, recording the events in their due course, and supplemented by chronological, dynastic, and other tabulated forms. The book before us is not of that kind. It presupposes a fair acquaintance with English history; and, though it can be read with enjoyment and profit by the ordinary general reader, it will be best appreciated by those who have already given considerable study to the subject.

It is rather a commentary on and explanation of events and movements than a chronicle, but the view presented is entirely

devoid of partisanship. The object is to make clear how the successive changes in social, religious, political, industrial, and commercial life came about; and, given the existing factors, to show that the historical evolution was natural, orderly, and, indeed, inevitable. If during the greater part of the fourteenth century the feudal nobility with large bands of followers spent their time on the Continent in the vain attempt to conquer France, it followed that, when they were driven out, England became flooded with humiliated and disappointed men, who had no interest or training but for war. It was but natural, then, that the baronial leaders, debarred from military exploits abroad, should make war on each other. Hence the Wars of the Roses, which ravaged the fifteenth century so thoroughly that by the end of it there were hardly any of the great feudal nobility left. The principal force capable of offering effective opposition to the Crown being thus weakened or destroyed, it was a necessary consequence that the power of the Monarchy, especially if in able hands, should grow stronger. Hence the power of the Tudor monarchs of the sixteenth century. Such sequences of cause and effect become obvious enough when pointed out to us. They start from the beginning of history and give us the how and the why of it; but it is few historians who have the insight and skill to make it plain in the way that Mr. Trevelyan does. We learn the immense influence on the direction of national development exercised by such diverse factors as the gradual building up of the Common Law, the rise of the cloth trade, the decay of villeinage, the steady upward growth of the middle classes, the creation of the navy and naval power, and innumerable other causes, with the result that history is seen to live and move as we read it. This book furnishes a useful corrective to the unreal imaginings of writers of the school of Mr. Chesterton, who see the mediæval age as it never was, and whose paradoxes seem to be taken as serious history by Roman and Anglo-Catholic reactionaries. Mr. Trevelyan does full justice to the better side of the Middle Ages, but he is not blind to their faults. When admiring the architectural glories which the twelfth and thirteenth centuries have bequeathed to us, we are apt to forget some of the motives which went to the building of those stately shrines. The anarchy and cruelty of the time were such that men openly said that Christ and His Apostles slept. The passage in the contemporary chronicle describing how men were blinded, thrown into noisome dungeons filled with adders, snakes, toads, and other vermin, starved to death or tortured in the castles of the great lords, is often quoted. Mr. Trevelyan reminds us that:—

“While such atrocities were things of every day in the stone castles that now covered the land, the feudal nobility who had reared them were also engaged with a peculiar zeal in founding and endowing monasteries. In Stephen’s reign a hundred new foundations were made. Those who caused and exploited the anarchy were foremost in making liberal grants to the Cistercian monks, who first came over from France at

this period. We need not suppose that religious motives of a very high order were always at work, any more than that they were always absent. A Baron, whose imagination was perturbed by some rude fresco in the church of a long-clawed devil flying off with an armoured knight, would reflect that a grant to a monastery was an excellent way of forestalling any such unpleasant consequences that might follow from his own habits of torturing peasants and depopulating villages."

As we pass from the earlier and Middle Ages to more modern times and on to the Great War, Mr. Trevelyan's book is equally fresh and illuminating. There is the same sense of movement, progress, development, throughout. The movement may not always be in the right direction, nor always continuous; violent action is followed by equally violent reaction, but we are able to note the changes and understand them. It is this picture of the evolution by which our country came to be what it now is that Mr. Trevelyan, in vivid and picturesque style, sets before us.

Mr. Trevelyan is equally clear and instructive in his exposition of religious movements and makes plain the extent to which other than religious influences entered into them—those of concurrent social and political movements for example. At one point, however, in the very difficult period of the Elizabethan Reformation, the book shows some confusion of things which are different. The author evidently regards the Elizabethan Settlement as a compromise, which in one respect no doubt it was. The following passage shows the sense in which it may properly be regarded as a *via media* between two opposing extremes:—

"Elizabeth approached religion in the modernist spirit of Colet and Erasmus; but two generations after their time, to a mind of their disposition, Rome of the Jesuits was abhorrent and transubstantiation incredible. The Church of Geneva attracted her as little, with its usurpation of the province of the State and its democratic republicanism. If it was left to her successor to say 'No Bishop, no King,' she had thought it and acted on it long before."

But if it is regarded as a compromise on the theological questions which divided Protestant and Papist, as Mr. Trevelyan seems to think, then the case can scarcely be established. He says that

"Cranmer's revived Prayer Book was the golden mean. It served well on board Drake's ships before and after battle with the idolaters, and in parish churches where Bernard Gilpin and other earnest Protestant clergy laboured to instil the new religion into rustic ignorance. Yet the concealed Catholic, doubtfully attending church to avoid the twelvepenny fine, was often less shocked than he feared, and could remind himself that they were still the old prayers, though in English. The book was a chameleon which could mean different things to different people."

But the average "concealed Catholic" possessed very little doctrinal knowledge, and except for its outward show had very little enthusiasm for the older religion, and he had none for the

priesthood. When, however, we come to the bishops, the men who understood, they all, with one solitary exception, preferred to resign their sees rather than accept the new Prayer Book, which was the second Prayer Book of Edward VI. Had it been the first Prayer Book, we may feel sure that many of the bishops would have accepted it, for *that* Prayer Book was certainly a compromise; it was certainly "a chameleon, which could mean different things to different people"; but the Protestantism of the second Prayer Book, which the Elizabethan Settlement restored, was patent to everybody at the time who knew anything of the meaning of the points in dispute.

With regard to Elizabeth's views, it is possible that she was, as Mr. Trevelyan tells us, a child of the Renaissance rather than of the Reformation. At the same time, Mr. Trevelyan observes that she was influenced by such men as Vermigli and Ochino, who were thoroughgoing Protestants, even though they were more philosophers than zealots; and the failure of the Church of Geneva to attract her was not its extreme of Protestant theology, but its "usurpation of the province of the State and its democratic republicanism." It may have suited Elizabeth to hoodwink the Spanish and French ambassadors by throwing on her bishops the responsibility for the Protestant direction in which she was moving, and they were probably too discreet to ask her why she invariably chose to appoint such bishops. The Queen who, just after she came to the throne, hurried away from the Mass in order that she should not be present at the elevation, even though under the then unrepealed Marian statutes it was still legal, must have had some definite convictions of a Protestant kind of her own.

In the matter of bibliography the author shows a judicious and commendable restraint. We are given the names of books for reference or further study, but they are few and carefully chosen, and are at the end of each chapter or section. Any reader who has made use of them will soon learn where further information may be sought. There are several useful maps and a good index to the book, which, considering that it consists of over 700 pages, is a marvel of cheapness in these days. It ought to be in the hands of every teacher and of all who claim to have an intelligent interest in English history.

W. G. J.

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#### A GREAT ENGLISH STATESMAN.

BENJAMIN DISRAELI: *The Romance of a Great Career, 1804-1881.*

By the Right Honourable Sir Edward Clarke, K.C. London:

*John Murray.* 10s. 6d.

We congratulate Sir Edward Clarke very heartily on his life of Benjamin Disraeli. It is written with all the vigour and clearness of a youthful mind, and at the same time with the knowledge and judgment of age and ripe experience. The subject was congenial. Disraeli attained the highest position in English political

life, yet began his career without any of the advantages of social position, friends, and University education. He had the additional disadvantage of belonging to a race less tolerantly regarded in the earlier years of the last century, and less ably represented in circles of influence, than at the present time. He had also in his youth peculiarities of manner and of dress calculated to create prejudice against him. There was even in the days of his age a feeling that there was some mystery attached to him, yet in spite of all these his career was one of extraordinary brilliance. He succeeded in winning the affection of his sovereign, whose fastidiousness was not easily overcome. In Sir Edward Clarke's picture of him, he is presented as a man of strong and firm principles, of great courage, of amazing ability and versatility, and withal of modest and even humble disposition. He never allowed his personal ambition to stand in the way of the great causes which he had at heart. He championed them with the utmost vigour, and was prepared for immense sacrifices for the sake of his party. With enthusiasm for his hero Sir Edward writes in his preface :—

“ Every boy will be the better for having before him this great example of industry, courage, and patience.

“ Every Conservative will find his political faith refreshed and strengthened by having at hand the golden sayings of the greatest of Conservative leaders.

“ And every student of history must be interested in the brilliant and romantic career of the greatest Englishman who was born and died in the nineteenth century.”

The formative period in the lives of all great men are specially interesting. We see unfolded before us the influences which moulded their characters and developed their powers. These are briefly but adequately sketched in this volume. Disraeli's father was the well-known author of *The Curiosities of Literature*, a book which had a wide circulation in its day. Probably from his father the future novelist derived his interest in letters. His education was practically confined to the classics, and he had to make long and sustained efforts to supplement the defects of this training by nights of arduous study even when he was engaged in the irksome routine of a solicitor's office. Some opportunities of foreign travel opened his eyes to the wealth of beauty and interest in the world, and his imagination was specially fired by the life of the East. The results are seen in the novels written between the years 1824 and 1837. As soon as he had decided on a political career he showed the sagacity necessary to achieve his purpose. He had ambition backed by unusual ability, but these would have failed him had he not had also those qualities essential to an unknown man who is determined to climb the ladder. He knew how to use his opportunities. Much depends on making the right friends and keeping them. In this Disraeli showed no little skill. He rapidly secured the entrée into the houses of the influential people of his party. He cultivated them with assiduity, and adopted the wise plan of making himself indispensable to them. He was fortunate in his marriage, and the union was one of close

companionship and mutual interests. Mrs. Wyndham Lewis had also the advantage of bringing him wealth, which placed him in a favourable position for the prosecution of his aims. Already, as he confessed to Lord Melbourne, his desire was some day to be Prime Minister.

His first speech in the House of Commons was a failure, but his confidence in himself is shown by its closing sentence, in which he declared, " Though you won't hear me now, the time will come when I will make you hear me," and he fully justified his declaration, and that within a very brief period. As an orator he formed a contrast with his great rival, Gladstone. On one occasion he used in a transient phase of indignation some words regarding Gladstone's oratory which have become classic. He described him as " a sophisticated rhetorician, inebriated with the exuberance of his own verbosity, and gifted with an egotistical imagination that can at all times command an interminable and inconsistent series of arguments to malign an opponent and to glorify himself." An orator has little scope for displaying some of the most effective qualities of speech if he has not a strong adversary to oppose. Probably this may account for the decadence of much of our pulpit oratory. Opposition gives scope for invective and sarcasm, and these Disraeli could wield with unusual effect. He could also build up effective arguments with ease and clearness. His indefatigable industry enabled him to enrich his speeches with a wealth of illustration. He compared on one occasion the rapid change in his opponents' views to the conversion of the Saxons by Charlemagne:—" How were they converted? In battalions. The old chronicle informs us that they were converted in battalions and baptized in platoons." In the same speech he used these remarkable similes:—" It may be vain now, in the midnight of their intoxication, to tell them that there will be an awakening of bitterness; it may be idle now, in the springtide of their economic frenzy, to warn them that there may be an ebb of trouble. But the dark and inevitable hour will arrive. Then, when their spirits are softened by misfortune, they will recur to those principles that made England great, and which, in our belief, will only keep England great."

We have only been able to touch upon a very few of the interesting points which this fascinating biography suggests. There are a host of others which our readers must find for themselves. We cannot refrain from mentioning the characteristic actions of the Irish Roman Catholic episcopate on two occasions. Cardinal Manning, on their behalf, had conducted negotiations with the Government and had secured all that they desired, when, at the last moment, to the astonishment of all concerned, the Irish bishops repudiated the agreements. A fine description is given of the scenes connected with the Peace with Honour Conference, the greatest event in an eventful career. The testimonies on the closing page indicate, as Sir Edward Clarke well says, that there was true greatness in the man of whom such things were said. The ability to appreciate the powers of a great man is in itself an attribute of greatness.

## A NEW BOOK ON CRANMER.

CRANMER AND THE REFORMATION UNDER EDWARD VI. By C. H. Smyth. *Cambridge University Press.* 10s. 6d.

This book is the Thirlwall and Gladstone Prize Essay for 1925, though very considerably reduced in length for purposes of publication. The author considers that his book has gained rather than lost by compression. This very probably is the case, although many documents which would have been quoted in full had to be summarized, and some conjectures and deductions had to be given with only the slightest indication of the evidence on which they are based. Mr. Smyth has obviously given an immense deal of thought and labour to the production of this Essay. He has gone direct to the primary sources for his information and has produced a lively, original and very interesting book.

Here and there he may be suspected of pulling the reader's leg, as when he writes that "It may be a comforting reflection for a Roman Catholic that at least two-thirds of the martyrs who were burnt by Queen Mary would almost undoubtedly, had Edward VI survived, have been burnt in the normal course by the Church of England" (p. 3). It is enough to remember that there were very few executions in Edward's reign; and that for the first ten or fifteen years of Elizabeth's reign, i.e. until the popish plots against the Queen's life rendered strong action necessary, no one was put to death for his religious opinions. But we need not take the statement seriously.

One merit of Mr. Smyth's Essay is that he does not join in the chorus of vilification which Tractarian and "Anglo-Catholic" writers endeavour to pass off as history. He notes what has been said against Cranmer, but is not impressed. Of the grave lapse which disfigures Lord Macaulay's references to Cranmer in the Essay on Ranke's History of the Popes, Mr. Smyth writes "this tirade affords a better sample of Macaulay's instinct for invective than of his sense of justice" (p. 28).

Another feature of great interest in this book is the amount of detailed information, both individual and collective, which it contains respecting the various eminent Reformers from the Continent, who visited or settled in England and influenced the progress of the Reformation here, though to a much less extent than is popularly supposed. We are given a good deal of biographical detail which clothes with life what too often are mere names, and we can think of them as real persons and not as mere abstractions. It is a common mistake to represent these foreign Reformers as dominating Cranmer and his colleagues. Mr. Smyth gives the material for the correction of this error, though we think that he somewhat over-estimates the extent to which Cranmer personally was influenced by them. It is, however, something to get a portrait even if only in outline of Bucer, Martyr, Alasco, Traheron, Ab Ulmis and many more who for a longer or shorter period found a home in England. A whole chapter is given to Peter Martyr

and Oxford; another to Bucer and Cambridge; another to John Alasco and the Strangers' Church in London. We are given also many particulars of the English visitors abroad and of the hospitality shown to them, but it is hinted that those who could afford to pay liberally for their lodging were the most welcome.

We do not, however, think that Mr. Smyth is right in his contention that Cranmer's doctrine of the Sacrament, which he learned from Bucer, differed materially from that of the Reformers of the Swiss school. We think that the different language used by the various sections or members of the "Reformed" party on the Sacrament has led Mr. Smyth to suppose that there was some radical difference in their essential beliefs regarding it. In truth these differences have been greatly exaggerated. The real line of distinction was and still is between those who attached Christ's presence to the consecrated bread and wine, and those who did not. On the one side were the Romanists with their doctrine of transubstantiation and the Lutherans with consubstantiation; on the other were the various sections of the "Reformed," as they were called. Calvin, Zwingli, Bullinger, Cranmer, Ridley, Hooper, and a little later, Jewel and Hooker were of this school. Some of the "Reformed" used highly figurative language, such as we find in Wesley's and other hymns of the eighteenth century: others were more careful and restrained. Some, moreover, used one method of expression at one time, and another at another time. All this has given rise to charges of inconsistency and of divergence of opinion. But a closer analysis of what the writers really meant by the words they used will show that between the various members or groups of the "Reformed"—Swiss, Anglican, French or any other—there was an essential and fundamental agreement; while between the Roman and Lutheran and the "Reformed" there was on the Sacrament of the Lord's Supper an essential and fundamental division. The reader may not follow Mr. Smyth in all his conclusions, but he can hardly fail to learn much from this account of the men by whom the doctrinal course of the Reformation was in the short reign of Edward VI principally directed.

W. G. J.

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### THE INFLUENCE OF FAITH ON LIFE.

FAITH AND SUCCESS. By Basil King. *George Allen & Unwin, Ltd.* 7s. 6d.

A number of writers in the United States are seeking to give a practical application of Christianity to life in ways hitherto not sufficiently regarded. They are probably influenced by the claims made for Christian Science, New Thought and similar religious movements developed in America. Their main purpose is to show that a real Christian faith ought to produce far greater results on character, mode of life, intellectual outlook, efficiency and happiness than it does in the great majority of cases at present. A new and



wider application of Christian truth is necessary in order to secure its full effects. These writers are performing a useful service, and their books are in many ways inspiring, even though strong criticism is sometimes expressed on the Churches and the limitations of present Church methods. Mr. King writes with an engaging and discursive frankness. He gives his own experiences and traces the development of his own new conception of Faith. Faith is more than trust, because "to do, to aspire, to scale heights are the motives of its being." It is not merely "allegiance to certain opinions about God"; it is "the power that co-operates with God." Many things tend to choke the channels of communication of God with man. These must be kept clear not by spasmodic efforts but by constant and right use. Faith proves its efficiency in the elevation of character and the easing of the human lot. Larger and better conceptions are gained of conduct, worship, prayer and the certainty of God. Man's mentality is enlarged, and the power of a true imagination added to memory and reason leads on, as it works with God, to success. Success is not "in the vulgar sense, the gaining of money and position." It is in the work more than in the reward. It is "the full expansion of myself in work for the common good." Such a bare outline of an interesting theme does injustice to the spirit and atmosphere with which it is all worked out. The just criticism of past inadequacies reproves points of failure with kindly but just severity. The application of the view put forward to various kinds of work and the spirit in which they should be undertaken must be left to the reader, who will not fail to share the author's inspiring zest and enthusiasm. We welcome such an interpretation of aspects of Christian power apt to be neglected, and do not doubt that there is much to be learnt of the fuller meaning of both Faith and Success.

#### THE STUDY OF THE OLD TESTAMENT.

THE PEOPLE AND THE BOOK. Essays on the Old Testament. Edited by Arthur S. Peake, Hon. D.D. Oxford and Aberdeen, Rylands Professor of Biblical Exegesis in the University of Manchester. Oxford: *At the Clarendon Press*. 1925. Pp. xx + 508. 10s. net.

It is many years since so important a book as this has appeared, representing as it does the whole field of O.T. research right up to date. Different readers will take various views as to the value of some of the theories, but all alike will appreciate the facts and material. Professor Peake has taken great pains personally to plan and carry through this volume: the result is the very antithesis of a mere binding together of miscellaneous essays preceded by an editorial foreword. The volume is the work of certain members of the British Society for O.T. Study. It is dedicated to the lamented George Buchanan Gray, whose presidential address of 1922 is printed as the concluding essay of the series.

Dr. Hall of the British Museum opens with 40 pages upon

*Israel and the Surrounding Nations.* Dr. S. A. Cook (Cambridge University Lecturer in Comparative Religion and Part Editor of the Cambridge Ancient History) follows with an account of the *Religious Environment of Israel*. Mr. G. R. Driver, son of the late Regius Professor of Hebrew at Oxford, writes nearly 50 pages upon the *Study of Hebrew* in the light of other Semitic languages. Professor Adam Welch gives a summary of modern investigations into Hebrew *History*. Dr. Welch's opinions, though by no means unduly advanced, may be a surprise to any who have come to regard him from some of his writings as a rather conservative scholar. Dr. T. H. Robinson (Sec. of the Society) has a useful chapter upon the *Methods of Higher Criticism*; which is followed by an invaluable essay by Professor McFadyen giving its latest *Results*. Then come three chapters upon *Hebrew Religion* by Professor (now Principal) Lofthouse, Professors Peake and W. Emery Barnes. At this point follow naturally chapters upon *Worship and Ritual* by Canon Oesterley and *Hebrew Psychology* by Principal Wheeler Robinson. The *Contribution of the O.T. to the Religious Development of Mankind* is dealt with by Professor Kennett. From a scholar not noted for conservatism the following words seem significant (p. 395): "The O.T. is not a compendium of moral rules, but a record of God's revelation to Israel. That revelation is unique." The late Dr. Abrahams (whose works have often been reviewed in this Journal) writes upon the *Jewish Interpretation* of the O.T. The logical sequence in the essays culminates in a chapter upon *The Old Testament in Relation to the New* by Canon Box, formerly Professor at King's College, now Samuel Davidson Professor of O.T. in the University of London. In conclusion it should be stated that there are systematized Bibliographies and an excellent Index.

For those who, whether or not they agree with its principles, desire to know the latest things in O.T. criticism, no cheaper 508 pages could be procured in these days. There is a certain variety among the essays, some being for less advanced students than others.

It is not possible to deal with even one of these essays at length; but attention might perhaps be called to a view advocated by Principal Lofthouse. "The earlier prophets speak as if sacrifices were no part of the religion revealed in the desert. . . . Such a religion has no need of shrines, priests, or ritual. On these, indeed, Moses appears to have been silent" (pp. 235, 236). The reference of course is to Am. v. 25; Jer. vii. 22, 23. It has, however, always seemed to us that, while it is true that God wants the spiritual rather than the mechanical, He *does* desire worship; and organized worship requires (and even more in ancient times must have required) definite apparatus, even though it may be simple. The point is—mere Ethics is not religion; and it is extremely improbable that Moses equated the two. "They . . . must worship" (St. John iv. 24).

## SHORTER NOTICES.

PERSONALITY AND RELIGION. By Dr. Morgan-Smith. *Skeffington*.  
2s. 6d. net.

Conscience, Temptation, Pain, and Revelation in their respective connection with Personality are discussed in this very well printed book published at 2s. 6d. With some of what is written we cordially agree. But a discussion on Religion which ignores the Cross does not satisfy. Nor is the absence of any allusion to the Bible in the chapter on "Personality and Revelation" reassuring. Dr. Morgan-Smith believes Temptation and Pain necessary for the development of Personality. Perhaps his general position is best indicated by the following quotation: "The *spirit* of Christianity is fast superseding the *letter*, and the time is probably approaching when men of all shades of opinion will find their point of unity in the spirit of love, the bond of peace and in righteousness of life. There are indications of the dawn of this higher and more spiritual Christianity, in which doctrinal differences will not be allowed to separate those who are knit together in the spirit of Christ. H. D.

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"The Living Church" series, issued by Messrs. James Clarke & Co., has already reached goodly proportions, and is notable for the wide range of its subjects. The latest addition is *The Church and the Sex Question* by John W. Coutts, M.A. (6s. net). The author deals with a difficult subject with necessary boldness and due reticence: The scope of his treatment is indicated by the titles of his chapters: Sex, Marriage, Divorce, Birth Control and The Church and its Discipline. Nearly a hundred pages are devoted to the general consideration of the fundamental Christian attitude towards the fact of sex. The Christian ideal of marriage is set out clearly. In dealing with the question of divorce more difficult problems are faced. On the whole, in our opinion, Mr. Coutts follows a line of thought which will commend itself to great numbers of Christian people as a true expression of the mind of Christ on the subject. The consideration of Birth Control involves many problems upon which it may not yet be possible to arrive at definite conclusions. There are points on which the medical profession have not so far expressed any united opinion, and it is difficult until these and other of the underlying factors are adequately considered to lay down full rules. Mr. Coutts has done all that is in his power in stating facts so far as they are available, and in indicating the attitude which he thinks Christian people should adopt. His account of Church discipline covers the most important of the points to be considered, setting out the relative claims of mercy and law.

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*How to be Healthy, Happy and Wise.* A Word to the Young by Gordon Aull (The Simpson Company, 15 Piccadilly, Manchester), is a little booklet of practical advice to young people under nine

headings: Money, Spending and Thrift, Debt and Borrowing, Straightness, Prudence, Foresight, Diligence, Making Friends, The Care of Health. The excellent suggestions given are all that the due regard for the ordinary welfare of the individual would indicate. They are the dictates of common sense, and would probably come under the head of that self-love which Bishop Butler commended as essential. They remind us of the principles put forward many years ago by Samuel Smiles in his well-known book *Self Help*. There are numbers of young people for whom such hints, so admirably expressed, would be of the utmost importance. And yet in the end we feel that even after exercising every care to provide for old age, and to exercise prudence and foresight, to live the best life there is something more. Our lives are in God's hands, and the unforeseen may happen and destroy the best-laid plans. There is an appeal to which youth responds which ought perhaps to be placed first. It is the appeal of the great adventure of faith. The true attitude of the Christian youth must be: When God calls I must obey; where He sends me I must go; there must be the sublime confidence that if He demands He will also provide. That represents the highest ideal of life. Our Lord's command was, "Seek ye first the Kingdom of God."

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### What happened at the Reformation.

To the Editor of THE CHURCHMAN.

SIR,—In my pamphlet published under the above title, which originally appeared in your issue of October last, I mention the parish registers as contemporary sources of evidence as to changes in religion. In doing so I regret to say that I inadvertently made some confusion. On p. 274 of your Vol. XXXIX, No. 4, and pp. 27 and 28 of the pamphlet, "parish registers" should read "parish accounts."

The registers also sometimes contain "incidental entries" (see J. W. Garrett-Pegge, Introduction to the *Chesham Parish Register*, 1904), and these may also occasionally supply the desired evidence. The parish register of Much Wenlock, for instance, contained most interesting entries illustrating the changes of religion (see J. Charles Cox, *The Parish Registers of England*, 1910). But the published Registers, to which I refer on p. 32 of my pamphlet, do not appear to contain any such incidental entries. They are confined to the record of births, marriages and deaths. The originals may, or may not, contain other entries. The old parish account-books are comparatively rare, but many must still lie hidden in the cupboards and chests of the parish churches.

Your obedient servant,

W. ALISON PHILLIPS.