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Notices of Books.

THE ENGLISH CATHOLIC REVIVAL IN THE NINETEENTH CENTURY. By Paul Thureau-Dangin. Revised and re-edited from a translation by the late Wilfred Wilberforce. Two volumes. London: *Simpkin, Marshall, Hamilton, Kent and Co., Ltd.* Price 3rs. 6d.

The large and well-written volumes in which M. Thureau-Dangin publishes his reflections on the religious life of England during the last century are interesting as the labour of a well-informed foreigner surveying from a distance some of the most fruitful epochs in our national experience. Frankly controversial in character, they present the Roman Catholic case in defence and eulogy of that Church. But they lack that discriminate use of material which is requisite for true history. The bare assertion that the adherents of the Papal community have increased in this country during the period under review from 160,000 to 1,500,000 is valueless until it is known how these figures have been ascertained, until they are estimated comparatively with the growth of population, and until such important factors as Irish immigration have been duly weighed. The depreciation of Evangelicalism by the omission of the names of the distinguished men of that school and of all mention of their great achievements while enlarging upon the ignorance or prejudice of their more humble followers, the bitter invective of "Arnoldism" and the Broad Church, and the silence concerning Roman defects, would be impossible to one not wholly absorbed in securing a party triumph. Nor would a prudent writer quote with exultation Macaulay's picture of the survival of the ecclesiastical and political pre-eminence of the Church of Rome when the New Zealand traveller shall "stand on a broken arch of London Bridge to sketch the ruins of St. Paul's," in sublime indifference to the complete falsification of this prophecy by the events of 1870, with the subsequent loss of Roman Catholic prestige in every country of Europe. It is not necessary to descant on these blemishes, for attention must be fixed upon the most prominent features of the narrative—the claim that the Oxford Movement was a terrible blow to the Church of England, the representation of the Church of Rome rising once more to an exalted position in the land, and the estimate of modern Ritualism as a hopeful nursery for Rome. The story compels us to form precisely opposite conclusions.

Newman was the outstanding personality of the first stages of the Oxford Movement. Not distinguished at Trinity College, but successful in his candidature for an Oriel Fellowship; leaning upon Pusey, Keble, and Hurrell Froude during the publication of the "Tracts for the Times," but self-confident in his sermons at St. Mary's Church; persuaded by political antagonism to the Government on Catholic Emancipation and the dealings with the revenues of the Irish bishoprics to become the pioneer of a religious revival; pursuing for years a difficult course without the chart and compass of settled convictions; subservient to a degree which astonished Pusey to the admonition of the Bishop of his diocese, yet resolute against the censure of all the Bishops, this remarkable man did not possess either

the stability, or the type, of mind which could successfully accomplish a vast spiritual revolution. In an age of rapid progress in every department of life an earnest seeker for truth was sure to command respect. To many fascinating gifts of attractive presence and manner Newman added the charming advantage of thinking publicly. Step by step the progress of his development was open to the gaze of all. Tentative solutions of perplexing problems, passing suggestions of plausible explanations of personal difficulties, skilful contrivances of argumentative subtlety, were presented with all the aspects of finality. The changes were rapid, but each temporary halt was deemed by many to be a permanent home. The publication of Tract 90 was the crisis. In it Newman applied to the Articles those rationalistic principles which he had been the first to condemn when applied to the Creeds. Here words must be construed strictly at their face value; there this necessity must be abandoned in order to circumvent the obvious and Protestant interpretation. Such a position could not be maintained; the author himself speedily surrendered it; the last endeavour to procure a *via media* had failed. Yet only 300 of his disciples accompanied him farther. The majority gave up their aspirations for the promised land of peace and certainty, and determined to abide in the wilderness of ruined hopes. Some extenuation may be found in the suddenness with which their idol withdrew his aid and direction. He abruptly stopped the "Tracts," threw up the *British Critic*, and stayed the theological conferences at Pusey's house and his own evening meetings with friends; after no long interval he ceased to preach in the University Church, and retired to Littlemore; then came the resignation of his vicariate, and finally his secession. Some enthusiasts, saying with Ward, "Credo in Newmanum," went with him. The more part remained, bereft of leader, in a very precarious condition in the Church of England. Condemned by the heads of houses at Oxford, by the Bishops, and by the courts of law, they were indebted for further tolerance to the liberal theologians they so much detested—Stanley, Maurice, Milman, Tait—who pleaded for intellectual liberty and deprecated the infliction of penalties upon opinions. Pusey, Keble, Manning, Church, Hope-Scott, Gladstone, and the others had little in common but the distaste of Protestantism. Their anti-Romanism differed in quality and extent. Facts refuted them. The controversy over the Jerusalem bishopric, the discussion upon Dr. Hampden's appointment to the See of Hereford, the ultimate decisions in the Gorham litigation, revealed the National Church as more true to the first Christian Evangelists than their *Apostolicity*, wider by far than their *Catholicity*, and more capable of producing the harmonious working of many divergent minds than their *unity*, while upon their own admission it had not been unsuccessful in promoting amongst its adherents *holiness* of life.

The Church of Rome received another valuable accretion when Manning seceded. Our author endeavours to exculpate him from the charge of ambition during his Anglican days. A character conative rather than meditative is apt to be unconsciously ambitious. Manning loved to live in the glare of the footlights. His career in the Roman Church amply justifies the statements of his biographer. His reception seems to have stirred within the bosom of that usually serene institution some faint desires of liberty. Brought up in the congenial atmosphere of freedom, the converts could

never wholly abandon the right of private judgment. The quarrels between the older Catholics and the new, between Errington and Manning, between the *Home and Foreign Review* or the *Rambler* and the *Dublin Review*, between Liberalism and Ultramontanism, between Manning and Newman, between the advocates of the Association for the Promotion of the Union of Christendom and its opponents, were evidences of a new spirit struggling for its life within the Church of Rome, but ultimately to be crushed by her unchangeable arbitrariness. The failure of Newman's efforts to establish another University in Ireland, the rejection of Pusey's Eirenicon, the restriction upon Roman Catholic students entering into residence at Oxford or Cambridge, were preliminary indications where victory would lie. The awakening of similar unrest on the Continent called for peremptory methods of restraint. The Ultramontanes engineered a great Council at Rome. Manning laboured assiduously. The declaration of Papal Infallibility astonished the world, but no longer was freedom of thought permissible in the Roman Church. M. Thureau-Dangin slides over the immediately subsequent loss of the temporal dominions, and the disrespect for all religious authority which has since that date overswept Europe. The Old Catholics in Germany marked how severely the Church of Rome had herself been shaken, and Mr. Gladstone in his memorable articles on "Vaticanism" gave utterance to the English conviction that by the repudiation of "modern thought and ancient history" the conversion of England to Romanism had become impossible. "I cannot persuade myself," he wrote, "to feel alarm as to the final issues of her crusades in England, and this although I do not undervalue her great powers of mischief." The cravings for union which Pusey had nurtured were dead. The great mass of the British people can never turn to Rome. There is nothing in the volumes before us to minimize this confidence. Twenty years afterwards Manning still felt the severity of the blow, when he declared that the Church of Rome was "stripped and cast out by all the Governments," and sought in Socialism and Democratism a recovery of the lost position and influence.

Ritualistic practices have indubitably gained ground in the Church of England during the last few decades, and in many places the character of the services has been entirely altered. This is due to the excessive latitudinarianism and the ultra-Protestant principles which have overcome the successors of the old Tractarians. The contention of the Broad Churchmen and anti-dogmatists that material penalties should not attach to errors of opinion has so pervaded the clergy, and is so acceptable to the laity in general, that resistance to lawful authority is not easily repressible, unless the individual is prepared to make such sacrifice as adherence to conscience demands, and to quit the society which repudiates him. But when the right of private judgment is strained to the point of insubordination to the Bishops, contempt of law, and disloyalty to the Crown, anarchical consequences vitiate the life of the whole community. Space compels a reference to the numerous details given by M. Thureau-Dangin to prove that by the adoption of such methods has the advance of Romish doctrine been rendered possible in the National Church. The crisis has been reached in the attempts of Convocation so to modify the Book of Common Prayer as to admit the regulated use of practices which repeated condemnation has

failed to restrain. But the task is a long way from completion. The consent of the laity, in Parliament in the last resource, has yet to be obtained. Should this be granted, the clamorous methods by which the victory will have been won display so deep a chasm at heart between the extreme Churchmen and Roman Catholicism that corporate reunion would still be impossible. Anglo-Catholics cannot go to Rome, for they know well that their cherished independence would be ill at ease in such a Zion.

The Roman Church has received a new status in the regard of the people. If this commenced with the secessions of 1845 and 1850, it was maintained for a generation by the close personal intimacies of the new converts with those who had been left behind. This adventitious circumstance no longer prevails. In so far as the labours of Manning and Newman persuaded the Church of their adoption to abandon its old exclusiveness, to throw its vigour into social and intellectual problems, and to co-operate with others of different persuasion for the welfare of the people, the change has been welcomed by the country, and Roman Catholics are free to exercise the influence which they win by merit and ability. But should Rome revert to her former standards, renew her old policy, or tyrannically misuse her liberty, the British nation may still be entrusted to resist her encroachments. Improvement in manners has quelled the disturbances, disciplined the excitement, and softened the asperities of bygone times, but Rome will never be allowed to resume a course which in the ages past has proved destructive of the liberties, and detrimental to the welfare, of the races she has ruled. Perhaps M. Thureau-Dangin's book is to be regarded as evidence that the Church of Rome has by no means abandoned former claims, but is preparing to reassert them at a favourable opportunity. Suspicion that this is the case is partially confirmed by recent events. But an embassy does not imply that we are consentient to the Papal policy, only that we deem it expedient to use the resources of diplomacy to protect our own interests. If Benedict XV. imagines that through the war he can obtain the restoration of the temporal dominions, or even secure the internationalization of the Law of Guarantees, he is deluded by a vain hope. The civilized world will not permit the Roman Pontiff to sway the sceptre of an earthly monarch, or to exercise immunity from the laws of the country in which he resides. The semblance of a "Catholic Revival" in England does not change the fixed determination to meet such claims with an absolute *non possumus*.

E. ABBEY TINDALL.

GOD'S STRONG PEOPLE. By the Rev. A. W. GOUGH, M.A., F.R.S.L.
London: *Robert Scott*. Price 2s. 6d. net.

A volume of sermons by the Vicar of Brompton is always welcome. Widely known as one of the most impressive preachers in London, Mr. Gough has given us here a very fine example of his work. There is a robustness of tone about his utterances which is most uplifting, and is particularly valuable at a time like the present, when a sickly sentimentalism is so prevalent. Mr. Gough's appeal is for strong men—strong in character, strong in obedience, strong in self-sacrifice, and it comes to us as a trumpet-call to meet the crisis with strength and action.

The volume consists of twelve sermons, representing the Vicar's discourses, at Brompton Parish Church on the Sundays of the present year from January 3—Intercession Day—to Easter Day, and a close examination of these pages reveals something of the secret of Mr. Gough's power as a preacher. He is not content with a superficial exposition of his subject; he goes to the heart of things, and he puts before his hearers the plain truth, with an independence and fearlessness that always appeal to strong men. The subjects of the sermons are sufficiently varied. Yet, with the utmost skill, the preacher finds even in such a subject as "The Marriage Feast of Cana" just the lesson he wants to enforce upon his people in relation to the war. As we read these sermons we feel that Mr. Gough views the great European conflict in its true perspective. He is under no delusion in regard to Germany's lust after world-power, and he sees the paramount importance of Britain determining to overthrow her infamous ambitions. To read his scathing denunciations of her brutalities and his vigorous plea for conducting the war with the utmost determination acts as a tonic; it braces one up and makes one feel what a glory it is to be an Englishman. Mr. Gough is himself a strong man, and for more than fifteen years he has preached two closely associated doctrines: "(1) That Christianity is a religion of strength, humane and masculine; (2) That Britain is intended by God, in a special sense, to be the home of a strong people." These doctrines find their exposition in this volume, and when he is preaching on the deepest solemnities—e.g., the Passion—there is a sense of "strength" running all through his discourse. As we read through these pages we marked a large number of passages suitable for quotation—there is not a page in the whole book that does not lend itself to this purpose—but we must content ourselves with giving one which, for beauty of expression and force of conviction, would be hard to beat. It is from the sermon on "Mastery in Passion," and after referring to the holy example of our Lord, he says:

"What tyrant nation, or what selfish superman, ever showed a masterfulness to equal this? If sacrifice means this, if this is its source, its still warm heart, is it not strength indeed? Is not sacrifice a force of higher vitality than greed?"

"The German thinks he is strong because he believes he can take what he wants. Christ shows us that the strength that comes down to deliver man, that dies to make life large and clean and free—the sacrifice that gives God what He wants—is stronger than all the selfishness that makes men sturdy slaves.

"So, again to-day the Cross comes into view most clearly to the men who are ready to do sacrifice. To them there comes a power of life they never knew in their selfish days, a masterfulness they never showed when their hands were strong to fulfil their own desires. And because men of this mind multiply daily in the land, counting but loss the things that were theirs that once they prized, Britain throbs already with the forces of a great resurrection.

"They seek—these men—no evasion of life's proof or of death's sharpness. They have taken the Cross.

"They are crusaders, not like their fathers of old, for an empty sepulchre, but for the Cross of Christ and all that it still means—for the glory of love, for liberty, for humanity, for justice, for the health and peace of the nations, for an England dedicated to and empowered for the discharge of its mission."

We quote this passage as a typical example of Mr. Gough's general style and manner, and we are confident that the clear thinking and true expression of which it is a type is much needed in the pulpit of to-day. These sermons are clear in their exposition, fresh in their thought, and uplifting in their influence. The volume is one that should be widely circulated.

SOME NOTES ON THE CHURCH OF ENGLAND. By the Rev. H. J. CLAYTON, Special Lecturer to the Central Church Committee. London: S.P.C.K. Price 1s.

This admirable volume is described as "for popular use," and it is admirably adapted to that end. It is amazing how little even many attached members know of their own Church, and their ignorance is a source of weakness to themselves and to others. It is sometimes urged in excuse that the subject is one that needs much deep reading, and that the average man and the average woman have very little time for such a purpose. But that excuse cannot fairly be urged now, since Mr. Clayton's little book gives within the compass of 86 pages a really marvellous presentation of the principal facts of Church history. He has invested his story with so much interest that when once the book is taken up it will not lightly be laid aside until the last page is reached. Moreover, it is a work of permanent value; the attached Churchman who has this book on his shelves will find himself turning to it again and again, and he will never be disappointed. Mr. Clayton's first three chapters deal with the antiquity, origin, and continuity of the Church. Then he discusses its national character. "Is the Church," he asks, "still national?" and his reply is full of interest:

"From one point of view, indeed, the Church of England is not national to-day, for not everyone now belongs to it, because during the last three hundred years various bodies of people have separated from its communion, set up altar against altar, built chapels for themselves, received State aid, and collected endowments. This process of separation began in the sixteenth century, for in 1570 the Pope issued a Bull in which he called upon his followers to separate from the National Church. Thus came into existence the Roman Catholic schism in England. On the other side, at various times, and for various reasons, arose the Protestant Nonconformists, Baptists, Congregationalists, Wesleyans, and the rest. Yet it is well to remember that though every person in the land does not belong to the Church of England, there is real meaning in the statement that the Church of England belongs to every person in the land. It is still the National Church, prepared to minister to the members of each of the sects if they are willing to receive its ministrations. The incumbent of each parish, as an officer of the National Church, is ready to minister to all, to baptize, prepare for Confirmation, marry or bury, anyone in the parish.

"In spite of the fact that other religious bodies are at work side by side with the Church, it still remains the most national of them all, for the places are many, both in the country and in the slums of our large towns, in which the clergyman is the only resident minister of religion, so much so that the *Free Church Chronicle* recently admitted that there are at least 5,000 villages in England and Wales in which no Free Church service is ever held."

Endowments, education, extension, are other subjects dealt with; and it may be said at once that for its interest, its comprehensiveness, and its accuracy, the volume is one that is well calculated to stimulate and to deepen love for and attachment to the Church of England.

HOME PRAYERS CHIEFLY FROM THE PRAYER-BOOK, OR IN THE STYLE THEREOF. By the late G. F. Chambers, Inner Temple, Barrister-at-Law. The Book-Room National Church League, 82, Victoria Street, S.W. Price 1s. net.

Mr. G. F. Chambers was well known as a loyal and devoted Churchman, and many who knew him before his recent death will be glad to see a new issue at a cheaper price of the excellent compilation of family prayers which he published under the title of "Home Prayers." All familiar with the writings of Mr. Chambers will be prepared for the methodical form of its contents, which are designed to cover a complete month, and are adapted to a great variety of practical conditions and circumstances. The contents are chiefly taken from the Prayer-Book, or, as Mr. Chambers tells us, "in the style thereof"; and his hope in issuing the book originally was that it might encourage "the commencement or resumption of household worship." Some of the prayers in the very comprehensive collection which Mr. Chambers has given us deal with the personal, social, and domestic details of home life, and are not, therefore, to be found in the Liturgy; but this adaptation for household purposes is just what is wanted.

DAILY SERVICES FOR SCHOOLS AND COLLEGES. By H. Pakenham-Walsh, B.D. London: *Longmans, Green and Co.* Price 2s. net.

An excellent series of daily services for a week, morning and evening, originally compiled for the Chapel of the Bishop Cotton Boys' School in Bangalore, where Mr. Pakenham-Walsh is the head of the S.P.G. Brotherhood. The series are nicely thought out, saturated with the Bible and the Book of Common Prayer, and in every way suitable as a weekly course at any educational institution or community. An appendix gives all the Prayer-Book Collects. There is also a "Lectionary" for daily Bible-reading for the three terms and vacations of a year.

LESSONS ON THE CHRISTIAN'S RESPONSIBILITIES AND MEANS OF GRACE. By W. Hume Campbell, M.A. London: *Longmans, Green and Co.* Price 1s. 6d. net.

Very great attention is now being given to methods of teaching, and Mr. Campbell is himself engaged in investigating and inculcating such methods as seem to be commendable. We are being taught now not only what to teach, but, and even more, how to teach it, and this is no doubt great gain.

This present volume gives excellent lessons for scholars aged thirteen to fourteen, and makes a successful endeavour to adjust itself to the Church's year while using the sacramental teaching of the Catechism as a groundwork. Suggestions for arousing and stimulating the scholar's activities are plentifully made, and we are presented with what looks like a carefully worked out and valuable treatment of Christian faith and service. It gives "definite Church teaching" of a sane and acceptable type in a scientific

and attractive manner. An excellent course for what are called "Bible Classes."

THE CITY OF SAFED: A REFUGE OF JUDAISM. By Theodore Edward Dowling, D.D. *London Society for Promoting Christianity amongst the Jews.* Price 1s. net.

In his introduction to this interesting little volume the late Bishop Blyth wrote: "Safed is a centre of great interest to the Jews of the present day, and it is likely, from its position, to prompt the question in days to come: 'Tell me all that you can about the past history and influence of Safed.'" In twenty-three short chapters the author gives us concisely, but fully, a vast deal of valuable information about Safed itself, and incidentally throws considerable light on the history of Palestine generally, and on the Jews, their past and present in particular. No lover of Palestine, or of God's ancient people, should miss reading this little treatise. Whether dealing with the Mohammedan rule of the past, the Crusading period, the Jews in Palestine to-day, or mission work among them, Archdeacon Dowling is equally at home. There are twelve good illustrations, and there is an excellent summary of leading events chronologically arranged from the eighth century B.C. to the year before last.

WITH THE BIBLE IN BRAZIL. By Frederick C. Glass. London: *Morgan and Scott.* Price 2s. 6d. net.

The Rev. J. Stuart Holden, M.A., contributes a preface to this account of missionary work under the auspices of the Evangelical Union of South America, an undenominational society not, of course, to be confounded with the Church Society—the S.A.M.S. Mr. Glass has been working in Brazil for the last fifteen years, and has an interesting story to tell. Not the least interesting part of his book is the chapter in which he lets us into the secrets of his own life and relates some of his spiritual experiences. The account of the conversion of a Roman Catholic priest, now a pastor in the American Methodist Mission, is another fascinating chapter in a book that has not a dull page between its covers.

LESSONS FROM THE OLD TESTAMENT. Notes critical and expository on the passages appointed for Sundays and Holy Days. By the Rev. A. S. Hill Scott, M.A., and Rev. T. H. Knight, M.A. Part II. *Oxford University Press.* Price 3s. 6d. net.

Frankly, this is not the kind of work that we can commend to readers of the **CHURCHMAN**. It is chiefly remarkable for its advanced Higher Criticism. The authors would like these chapters read from the lectern, but we cannot think that this would really help to the better understanding of the Old Testament lessons, or tend to establish the confidence of the laity in the Word of God. But the collaborators have, from their own point of view, accomplished their task in a scholarly fashion. They are certainly not lacking in courage!

LORD RADSTOCK. By Mrs. E. Trotter. London: *Hodder and Stoughton.* Price 3s. 6d.

Lord Radstock's life was certainly a remarkable one, and those who met him, especially those who received spiritual help from him, will be glad that

this appreciation of his life has been published. The authoress gives us close details of Lord Radstock's personal life, his ancestry, parentage, boyhood, marriage, etc., all receiving attention. His almost unique individual ministrations in military and social circles among the highest classes of society in England, France, Holland, Sweden, Russia, India, and elsewhere, are described with sympathy and admiration. A large number of letters from friends in various parts of the world are reproduced. His strong, forceful personality; his deliberate self-denials; his separation from his sometime friends and interests—all go to the production of a character fiercely disliked and vehemently admired. He belonged to an "old school," but he did great things for our Lord.

ENGLISH CHURCH WAYS. By W. H. Frere, D.D. London: *John Murray*.
Price 2s. 6d. net.

This frank little book contains four lectures given by Dr. Frere, of the Mirfield Community, to "Russian friends" in what is now called Petrograd, in March of last year. The first aim of the author was to explain Anglican Church life to members of the Russian Church, and we have to say at once that he has done this in a very fair and interesting way. The special position of the Mirfield Community is, of course, well known in England, and some might expect this account of our Church life to be one-sided. But the works and faith of the Evangelical School in the Church receive fair comment and considerable appreciation, and it is by no means uninteresting to read an estimate of one's fellows, written in a kindly, frank manner by one who sees them from an outside view-point. Dr. Frere sees a blending of the best activities of the two forces within the Church, and the result is described as a "Catholic Evangelicalism" which has brought one-time rival parties into devoted partnership. We cannot swallow the whole of the book; but it is written in a spirit of Christian love and brotherliness which is its own commendation, and we enjoyed reading it.

