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## REVIEWS OF BOOKS.

**AGAPE AND EROS.** A Study of the Christian Idea of Love. By Anders Nygren, Professor of Systematic Theology in the University of Lund, Sweden. Authorized Translation by A. G. Herbert, M.A. S.P.C.K. 6s. net.

Sweden has recently made some notable contributions to theological study. The present volume is an examination on quite original lines of a subject which, as the author points out, has hitherto been strangely neglected by theologians, although it lies at the very centre of Christian thought. The term Christian love is used frequently, but sufficient attention has not been paid to the various significations of the word. Professor Nygren examines these and suggests many sources of new light upon their use. He draws a sharp distinction between the two words Agape and Eros, which are both translated in English by the one word "Love." They indicate two antithetical conceptions, and in them "we have a pair of ideas which in their origins and early developments had nothing at all to do with one another, and are by nature completely antithetic, and yet in the course of subsequent history have become so thoroughly interwoven that it is now difficult for us to think of the one without thinking of the other." Agape is the love of God, and "it is not merely a fundamental idea of Christianity, but *the* fundamental idea *par excellence*. The idea of Agape is a new creation of Christianity. It sets its mark on the whole of Christianity. Without it nothing that is Christian would be Christian." Eros has been associated with many religions, and covers many ideas of love. It has no connection with sensual love, but is the heavenly Eros—"the Platonic love. Eros in its most refined and spiritual form; it is the desire of the soul of man to attain salvation by detachment from earthly objects of desire, and by seeking after heavenly things." The idea of Agape is examined as it appears in the Gospels, the Pauline Epistles and the Johannine writings. The idea of Eros is then examined as it is found in all essentials in the early Greek mystery religions. It received its classical form from Plato, but underwent a partial transformation from Aristotle and the Neoplatonists, and in this form had a strong influence upon Christianity. The *caritas* of the medieval age is neither Agape nor Eros, "but a complex conception, containing elements of both." Professor Nygren promises a second volume in which he will show the conflict between Agape and Eros in Christian history.

Agape indicates the sovereignty of God's love. "The Christian way of fellowship with God depends wholly on the Divine Agape." Its characteristics are: It is spontaneous and "uncaused." It is indifferent to human merit. It is creative, so that "that which is without value acquires value by the fact that it is the object of God's love," and it opens up the way of fellowship with God.

Several of our Lord's parables are used to illustrate these characteristics. St. Paul carries the thought of this pure Agape further, and shows that "the love manifested on the Cross is God's own love," and "the description of Agape and the Cross in Romans v. may be called the supreme expression of the idea of God's Agape." When Agape is used for the love of the Christian for his neighbour, it means that in this case Agape denotes God's own love—God's love present in the human heart.

In the Johannine writings Professor Nygren sees the final formulation of the idea of Agape, "the coping-stone of the edifice of the New Testament doctrine of Agape," but he notes a tendency towards weakening the conception of the idea of Agape which marks the beginning of the transition to the stage in which the Christian idea of love is determined, not by pure Agape, but by Eros and Agape. The interesting chapter on Platonic Eros, deals with Eros in the mystery Religions and in Plato. Similar treatment is given to the idea in Aristotle and Plotinus, and the final chapter contains "the Essential Contrast of Agape and Eros." He deprecates "blunting the edge of all Christian terminology" and insists on the deepest meaning of the contrast between the terms as indicating two opposite interpretations of the meaning of Love. The opposition is fundamental, "Agape and Eros are the symbols of two completely opposite attitudes to life, two utterly different religious and ethical types. They represent two streams which run through the whole history of religion, the egocentric and the theocentric outlook." The two ideas have been blended again and again, but it has always been "an uneasy balance of contradictories." Eros arises from the sense of human need and seeks God in order to satisfy man's spiritual yearnings, while Agape freely pours itself out in the richness of Divine Grace.

The Translator in his Preface emphasises the contrast in the two ways of salvation indicated in the two words. The place of Divine Grace in the salvation of mankind and the part played by men has been the occasion of many reactions in religious thought. The sovereignty of God's grace has been insisted upon at one time. At another time man's seeking after God has been given the chief place in thought. The conflict of these in the history of Christian thought is indicated in this volume. We have no doubt that much will be heard in the near future of the distinctions so ably indicated by Professor Nygren, and this book will undoubtedly have a wide-reaching influence on theological thought. Whether there can be a final synthesis of the ideas of Agape and Eros in theological thought may be doubtful, but for the practical purposes of life, Christian experience will show the place of both in application to human needs which further study and examination of the two conceptions will make clearer in the course of time.

THE MONASTIC CRAFTSMAN. By R. E. Swartout, M.Litt. Pp. 198. With illustrations. *W. Heffer & Sons, Ltd., Cambridge.* 10s. 6d. net.

For some years now the popular ideas prevalent about the Middle Ages have been undergoing a series of revisions. Nearly every phase of medieval life has been submitted to careful scrutiny by a succession of experts. The result has been to revise many of the current conceptions of the period and even to cause some ancient traditions to be discarded altogether. Such a process was inevitable. No period of history can expect to escape it even though it may be in the interest of some to delay it as long as possible. The present book is a good example of the process, for it is concerned with the shattering of just one more medieval myth. For long the tradition was handed down, based not on facts but on supposition, that the great medieval abbeys were largely built by the monks themselves. On the face of it the theory was improbable, but it has held sway for a long period. Its continuance has been largely due to the use of an English phrase which is distinctly ambiguous. When to-day we speak of a man building a house for himself we do not suppose that he actually designs and builds it himself. He may as a matter of interest assist in some minor way or other, but that is quite a different matter. Hence when we read in medieval chronicles of certain abbots or monks building a church or a refectory we ought not to have supposed that they actually did it with their own hands even though a particularly clever one amongst them may have helped in the task. Yet that is precisely what later writers anxious to magnify monasticism have persistently done. The result has led to much misunderstanding which has rendered a study like this necessary. Thus the writer has been able to show very clearly that when a chronicler uses the word *fecit* he really means us to understand *feri fecit*.

One would hardly have thought, however, that it was necessary to produce evidence to support such a statement, for in any case it would appear to be highly improbable that a man devoted to the Religious life, probably from early youth, would possess either the inclination, knowledge or skill to carry on building work of any importance. For building then, as now, is a highly technical business, a statement which requires no support beyond a glance at some of our great cathedrals with their wonderful carving and tracery. That such magnificent edifices could have been reared by comparative amateurs in anything like their beauty and completeness was on the surface highly improbable. Yet surprising as it may seem, the tradition lingered and has persisted. The author refers to many examples, a good one being Montalembert's statement that the monks of Ramsey sang Psalms while building churches. But an examination of the records makes it abundantly clear that the masons at Ramsey were hired, though some young men, probably novices, helped the masons by carrying stones for them and singing Psalms as they went—a very different story. This and other examples

enable the writer to state emphatically that "The monastic builder is the exception and not the rule; and in practically every instance in which monks have acted as builders on a scale at all large there has been some special reason, and the incident has been recorded by the chroniclers in tones of admiration as something quite out of the common." And the same can be said with regard to monastic architects, goldsmiths and metal workers.

A perusal of this book shows how carelessly many writers even of distinction have read, or not read, the records of the Middle Ages. Writers have assumed so often without any foundation that the workers referred to were monks. Yet there is a mass of evidence in the various extant Rolls and Cartularies of our abbeys and cathedrals "with their endless list of masons' and carpenters' wages, sums paid for painting and carving, and the like," to show how absurd is the contention and "to shatter finally the legend of the monastic builder." The main purpose of this book, then, is in the nature of an historical revision, and superficially may appear to be rather of a negative character. But the amount of evidence collected, particularly in the very full and valuable appendices, give it a distinct and positive value for the student. The illustrations add to its value and should help it to appeal to the ordinary reader. A few misprints should be eliminated in a future edition, e.g. on p. 94 *van* should be *vain*; p. 106 *rebult*, *rebuilt*; p. 118 *out*, *our*, etc. But these are merely minor blemishes which cannot detract from the value of a very interesting and useful work.

C. J. O.

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THE CHRISTIAN LIFE. Volume I. Standards. Edited by Oscar Hardman, D.D., Rector of Chislehurst. S.P.C.K. 12s. 6d. net.

The moral upheaval which has developed since the days of the Great War has led to a widespread disregard of the old standards of Christian morality. There was a time within the recollection of many when the teaching of Christ on moral questions was unhesitatingly accepted even if the claims made by Christians for the Founder of their Religion were either questioned or rejected. Those moral standards are now denounced in some quarters as inapplicable to our modern conditions of life, and new moral codes are the order of the day. These circumstances have led Christian thinkers to a fresh examination of the foundations of morality, and to a restatement of the Christian position in view of the changed conditions and modern requirements. In this volume Dr. Hardman has brought together a band of writers—experts in several departments of thought bearing directly on the subject—and they have presented in a series of well-planned essays their views of the Christian life and the standards which they believe it demands.

In his introduction Dr. Hardman explains the nature of "The Modern Challenge to Christian Standards and Discipline." He sees the whole world in a state of ferment and all forms of organised

religion suffering a grave and unaccustomed measure of contradiction. The causes of this challenge of the modern world to the authority of moral systems based on religion are examined. Amusement, Commerce, the Gambling Spirit, the Mentality produced by the War, the New Place of Woman, are among the contributory causes. The criticism of Christianity as inadequate is analysed. The claims made for the New Psychology are estimated and unmasked, and the position of the Church is set out. Christianity is the absolute religion, the final revelation of truth by the Spirit of God, the final stage in that creative redemption which is God's purpose for this world-order. The succeeding chapters state various aspects of this claim. Canon Goudge, Regius Professor of Divinity, Oxford, describes "The Distinctive Character of the Christian Way of Life." The Rev. A. E. Baker gives an account of "The Formulation of the Christian Moral Ideal." He traces the various influences that have been at work throughout the ages, within and without the Church, and is specially interesting in dealing with the "Protestant Catholicism" of Anglicanism, although special prominence is given to the "kind of Christian Ethic which has resulted from the Oxford Movement." Mrs. A. D. Lindsay, in dealing with "Reverence," covers many of the problems which to-day are matters of controversy. "Reverence for life means reverence for its coming and going as well as for its intermediate process." With great delicacy she suggests lines of solution to such questions as the right and wrong use of pleasure, the right and wrong avoidance of pain and the right and wrong balance of individualism and altruism. "The Christian gospel is not to be regarded as containing model solutions of current problems. . . . It is, rather, the offer of spiritual light which can be received into the soul by all and each, in so far as the soul is humble, reverent and thankful."

Bishop Heywood writes on "Loyalty" and asserts the definite and emphatic prohibition of divorce by our Lord, and suggests that any Churchman is guilty of a signal failure in loyalty who acts as if the Church's law were otherwise. He speaks of "the unfortunate rejection of the Revised Prayer Book by the House of Commons," but thinks loyalty requires obedience to the Bishop's directions within its limitations. He thinks the daily celebration of the Holy Communion is indicated in the direction, "The same Collect, Epistle and Gospel shall serve for every day after until the Epiphany." It is possible that "shall serve" may imply on any day that there may be a Communion. Canon J. M. C. Crum writes on "Compassion." One of the most interesting chapters is by the well-known Congregationalist Minister, the Rev. A. T. Cadoux, D.D., whose appearance among High Anglicans is a little strange. His essay on "Overcoming Evil with Good" is full of interesting points and effective illustrations on such questions as punishment and the use of force and coercion. The Rev. Clement F. Rogers, on "Honest Dealing," lays down the rules for the conduct of business, and the principles which govern many of the ordinary relationships of life. The Editor closes the volume with a discussion of "The

Increase and Use of Wealth." He sets out the principles of Christian stewardship. Whether or not we accept the conclusions laid down in every case, the volume presents a useful conspectus of interesting views on the Christian attitude towards many of the most difficult problems of present-day life.

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MODERNISM PAST AND PRESENT. By Herbert Leslie Stewart, M.A. (Oxon.), Ph.D., Professor of Philosophy, Dalhousie University. London: John Murray. 12s. net.

Whatever opinion may be formed concerning Modernism, it is essential in order to arrive at a just estimate of its purpose and value to study its origin and nature, and to learn from its representatives their aims and methods. Dr. H. L. Stewart, in *Modernism Past and Present*, sets himself the task of tracing the spirit of Modernism as it has manifested itself in the past, as it has developed in the face of the needs of each age, and as it stands to-day in regard to the complicated problems of our time. The Bishop of Ripon, who contributes an interesting Foreword, seems to imply that Dr. Stewart's definition of Modernism may be somewhat conservative. It runs: "Modernism is an effort to construe the Christian faith in conformity with scientific and historical knowledge while retaining its essential character." The vagueness of the last two words opens up a large subject of discussion, and the opposition to Modernism on the part of many is based on the opinion that it ignores some of the essential characteristics of the Christian Faith. The presentation of the spirit of Modernism given here provokes sympathetic interest with the development of thought and the growth of science, and we must all be prepared to accept what are usually described as the assured results of scientific investigation, but we have to be quite certain in the changing movements of Science that the results are assured and that they do in some way affect the teaching of the Christian faith. Apart from the actual thesis which he is maintaining, Dr. Stewart's account of the leaders of thought is intensely interesting. Passing over the earliest ages and the account of the origin of "heresy," we come to the age of the Renaissance and the Copernican Revolution with a statement of the position of Galileo. Erasmus is regarded as the typical modernist, but it is doubtful if there would ever have been a return to the Christianity of the New Testament if his methods of reform had been adopted. The account of the rise of rationalism in Germany leads on to the most interesting historical portion of the book—the account of the nineteenth-century movements of thought. The life and work of Ernest Renan, who abandoned the Roman Church in the same week in which Newman entered it, are sympathetically described. Then came the great break which resulted from Darwin's teaching on evolution, and the claims made for the theory, many of which have long since been abandoned. The real Modernism of the century

began in the Church of Rome with Loisy and the reaction against the Liberal Protestantism of Germany. Loisy's treatment of the historic Jesus as mainly mythical and his advocating at the same time the maintenance of the Roman forms of worship created obviously an impossible situation, and his excommunication was inevitable. The last chapter dealing with "The Present Outlook for Modernism" discusses a number of interesting problems. There has developed an idea that we can have "Religion without Revelation." The most striking examples of this development are the religion founded by Auguste Comte early in last century, and the "Humanism" which is now claiming attention in various parts of the United States. Some fear that Modernism will lead to the neglect of Christianity in favour of these modern efforts to provide for man's religious needs. But is there any real need for such fear? Comtism is already dead. It is only to be found "by persistent search in a few centres such as London and New York from which no eccentric cult seems ever wholly to disappear." Whatever vogue the Humanism of Lippmann may have for a time, it will as certainly fail to secure any general support, just as Comtism has failed. In fact, every criticism of Christianity and the life of Christ that has failed fully to account for Him ultimately disappears, as Strauss' and Baur's interpretations have failed and faded away. Any excesses of which some modernists may be guilty will in the long run suffer the fate that the theories of Protestant Liberalism in Germany have suffered. The Barthian movement, to which Dr. Stewart gives high commendation, is a natural reaction against the reduced Christianity of the earlier movement. Christianity cannot expect to be exempt from criticism, friendly or hostile. Both help to the purifying of the Church's life, and we must not be afraid of them. Every attack leaves Christianity stronger and more firmly based. Its essential character asserts itself with the inherent power that truth has of maintaining itself in the face of error. Dr. Stewart's book is of great interest as an historical record of the progress of thought apart from any theories which he may wish to advocate. His view of Modernism has been questioned, and his claims for it criticised. It is very difficult to decide the limits of toleration within any organisation with definitely stated fundamental principles. Varieties of interpretation must be allowed, but it is obvious that there are limits that cannot be exceeded. Many are of opinion that those limits have already been passed, and that the doubts thrown on the supernatural character of Revelation is a definite challenge to orthodox Christianity. There will be little sympathy for a Modernism which destroys those elements which must be regarded as part of the "essential character" of the Christian faith.

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PROVIDENCE AND WORLD-ORDER. By Charles Frederick D'Arcy, D.D., Archbishop of Armagh. *Hodder and Stoughton*. 6s. net.

This volume contains the Alexander Robertson Lectures delivered before the University of Glasgow 1932. It forms a suitable sequel to the volume written by Dr. D'Arcy some three years ago, *The Christian Outlook in the Modern World*, which was described as an account of "the amazing pageant of creation and history as understood by Faith and Science." It is an account of recent thought in the various departments of knowledge as it bears on the teaching of Christianity. It tells the story of the development of man's knowledge of the wonders of the universe as Science in these days is unfolding them, and relates the whole in a considered scheme to man's religious needs, and shows "their effect on those beliefs which have hitherto given strength and consolation to the human spirit."

The foundation is laid for the examination of the various departments of knowledge by a brief survey of the methods of thought. Like Dr. Oman in his great work, *The Natural and the Supernatural*, he shows that experience in its widest and most comprehensive sense must be regarded, and that there is danger of error in any attempts at abstraction which tend to ignore portions of the whole or to place them in a wrong relation to other parts equally necessary. He then proceeds to deal with the ascending scale of the creative process and shows that "there is emerging from the correspondence between the order of creation and the inevitable processes of the human mind a clear indication that the mind of man is indeed akin to the Power which works in the universe." A mass of interesting information is given in each section displaying the wide field of knowledge covered by the Archbishop in dealing with the range of modern thought. Students who are unable themselves to embrace in their study these numerous subjects will be grateful to him for the insight given into the results of recent research and its bearing on religious belief. The physical order comes first with man's place amid the vast universe and yet his superiority in spite of material insignificance. The biological order is the next step and here there is the same wealth of detailed information. The same may be said for the next steps—the psychical order and the historical order. Then we come to the higher ranges—the moral order, and the spiritual order. These are explained with the same clearness and accuracy. They show the position of man in the long range of creation and display those qualities which justify a firm belief in the providential order, which is the last step to be considered. In this is summed up the conclusions arrived at in dealing with the details set out in the other lectures. The final point reached is that the highest element in the universe is Love, and God is Love and the highest manifestation of His Love was in the Cross of Christ.

The Archbishop of Armagh is acknowledged to be one of the foremost thinkers of the day, and he excels equally in the power of clear expression. The usefulness of this treatment of a great subject

to all who have to deal with the intricacies of modern thought cannot be exaggerated.

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THE NEW MORALITY. By G. E. Newsom, Master of Selwyn College, Cambridge. *Ivor Nicholson & Watson, Ltd.* 7s. 6d. net.

Since the War "the New Morality" has been claiming to replace the old system based on Christian teaching and experience. Dr. Newsom sums up its two main points thus:— (1) "Nothing should be allowed to interfere with the freedom of sex-life. If the ideals of family life stand in the way of this freedom, the family must be mended or ended. (2) The ideal of sexual freedom is in harmony with the progress of modern science and civilisation." The object of this book is to show "that those who believe in the ethical value of the family need not fear that either modern science or modern social philosophy has made this value to be of less account than it was before."

The case for the New Morality is stated fairly and adequately. Its scientific and historical claims are examined with frankness and candour, and the conclusions are set out clearly that only by misrepresentation, or the suppression of vital elements, or the perversion of facts, can they be made to support a theory that would destroy marriage and family life and the civilisation of which they are essential characteristics. The evidence of Biology as to the elementary instincts of the race is shown to be against sexual freedom. The New Moralists therefore turn to Anthropology. A study of the customs of the inhabitants of the Trobriand Islands does not prove the system of matrilineal society necessary to the theory of the New Morality. There is no adequate evidence that sexual freedom was a condition of primitive man. An examination of the instincts of mankind, the parental impulse, the fraternal and filial impulses, shows that they are practically ignored in the New Morality which is egocentric. The herd instinct gives no clue to the character of family life. Social life of to-day affords no evidence that the New Morality will lead to a higher form of civilisation, but on the contrary it has many elements of degeneracy. "In the New Morality the State becomes the substitute, not only for fatherhood and motherhood, but also for conscience." Our social structure is raised on a great arch of trust and honour. The keystone is compacted of marital and parental honour. "It is the aim of the New Morality to dissolve the moral cement which binds these two elements together. If the effort were successful, the keystone would fall out and the arch would collapse."

This crushing answer to the wild theories put forward by such writers as Bertrand Russell and Aldous Huxley should be in the hands of all who have to deal with these problems.

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LIGHTFOOT OF DURHAM. MEMORIES AND APPRECIATIONS. Collected and Edited by George E. Eden, D.D., formerly Bishop of Wakefield, and F. C. MacDonald, M.A., O.B.E., Hon. Canon of Durham. *Cambridge University Press*, 7s. 6d. net.

WINFRID BURROWS, 1858-1929. Bishop of Truro 1912-1919. Bishop of Chichester 1919-1929. By Mary Moore. *S.P.C.K.* 5s. net.

The lives of two bishops have recently been written, and they provide in some respect a contrast of two types of the episcopate. Bishop Lightfoot was one of the great scholars of the nineteenth century. His work on the early centuries of the Church is recognised as the beginning of a new era in the methods of historical study. As Bishop Headlam points out, he originated the scientific method which replaced the speculative. The picture of his life presented by some of those associated with him gives an impression of him as a devoted, earnest, loving, scholarly, simple-minded Christian for whom the dignity and prestige of the episcopal office meant little. He regarded it simply as an increased opportunity of doing God's work. He left his impress on the character of the men who had the privilege of being educated for the ministry as "Sons of the House" at Auckland Castle, and he left his impress on the thought of his age by the massive learning which resulted in his commentaries on the Epistles of St. Paul and his edition of the Apostolic Fathers.

Bishop Burrows represents a later time and a different outlook. He was brought up in the Tractarian tradition, and although he gained four firsts at Oxford and was evidently qualified by his gifts for great intellectual achievements, he left no work of outstanding distinction. He did much practical work as Head of Leeds Clergy School and as Archdeacon of Birmingham before his appointment to the Bishopric of Truro in 1912. Although an advanced High Churchman, he felt compelled to take action in the Courts against one of the clergy of his diocese who persisted in spite of many admonitions in holding the service of Benediction. Bishop Burrows was one of the chief members of the Committee of Bishops who drew up the Revised Book of Common Prayer which was rejected by the House of Commons in 1927. His daughter says that although he loved the old Book he threw himself heartily into the revision because he wanted it to be better adapted for the service of God, and his comment on the rejection was, "They've turned down such nice things." The nice things would no doubt have been accepted, if they had not been associated with changes that materially altered the doctrinal balance of the old Book.