

REVIEWS

'departure' than that of the Oxford converts, and to discover at what point in the history of the Anglo-Catholic revival they made their appearance. If Mr. Lewis May would do it, it would also be interesting.

A. E. H. S.

A GERMAN CATHOLIC ON ANGLO-CATHOLICISM.

Continental comments on the Anglo-Catholic Movement are seldom so well-informed and so balanced as is Oskar Bauhofer's article on *A Century of Anglo-Catholicism* in *DER KATHOLISCHE GEDANKE*.¹ He holds that the Movement is not to be lightly dismissed as an example of English illogicality, but neither can the Catholic regard it with unmixed approval. The problem of Anglo-Catholicism lies in the fact that 'it is not only the bridge for many individuals from Anglicanism to the Roman Church, but it is still more the wall which dams the Romeward stream, and at once awakes and supplies Catholic aspirations within Anglicanism itself.' Its historical claims to continuity with the pre-reformation Church in England and its theological claims to form a part of Catholic unity cannot be sustained by an impartial judge; nor in fact does the success of its appeal rest on such foundations. 'In reality it is with what may be called the pragmatic argument—and pragmatic in the best sense of the word—that Anglo-Catholics ward off doubts regarding the reality of the objective Catholicity of the Church of England.' The most cogent historical or theological arguments are psychologically ineffective against the Anglo-Catholic's personal experience of God's special graces and blessings bestowed in and on Anglo-Catholicism or against the empirical fact of the Movement's marvellous and seemingly supernatural growth during the hundred years of its history. The fact of this abundant manifestation of divine favour and of the workings of the Holy Spirit in a movement which has strenuously upheld a great richness of Catholic Faith and practice, and which has derived so much from and has led so many to the Catholic Church, should cause us no astonishment. 'It seems to me abundantly clear that we are confronted in Anglo-Catholicism, to the extent that it stands for the proclaiming of Catholic truth, with an unmistakable out-pouring of divine light, and that, in so far as Anglo-Catholicism exerts a particular function of divine Providence in non-Catholic Christendom, it should inspire us with the deepest respect, joy

¹ The admirable quarterly organ of the German Catholic Akademikerverband, published by Haas und Grabherr, Augsburg.

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and thankfulness.' But if there is a pragmatic argument for all that is 'Catholic' in the movement, there is also a pragmatic argument against all that is distinctively 'Anglo' which indicates that 'not within Anglicanism can the divinely appointed goal and fulfilment of the movement be attained, and that, in so far as it persists in being *Anglo-Catholic* it mistakes its providential purpose.' It is an empirical fact, to which converts bear unanimous witness and which Anglo-Catholics not seldom acknowledge or betray, that there is much half-conscious unrest, uneasiness and misgiving among them regarding both the Catholicity of their Church and the validity of their Orders. (A 'Romanist' may indeed feel difficulties about the truth of Catholicism; but he can never question the Catholicism of 'Romanism.' There is no Anglo-Catholic but has entertained misgivings about the Catholicism of Anglicanism, loyally as he may 'censor' his misgivings and relegate them to the sub-conscious.) The Anglo-Catholic Movement is *essentially* a movement, a tendency and not a completed entity; and it must be judged by the efficiency with which it pursues its objective. To the extent that it is for its members a transition towards Catholicism it is showered with divine blessings; to the extent that it deviates from its real purpose it is necessarily a source of uneasiness and dissatisfaction to the Catholic aspirations of its adherents. The moral seems to be that the Catholic apostle should recognise gladly all that is good and supernatural in the movement as a testimony to the Faith, but at the same time strive to induce the Anglo-Catholic to face boldly his secret misgivings, to analyse their source, and to open his eyes to the overwhelming historical and theological case against distinctively *Anglo-Catholic* claims.

V.W.

THE LIGHT THAT FAILED. Reflections on the Oxford Movement.
By J. C. Hardwick. (Basil Blackwell; 1/-).

Mr. Hardwick's pamphlet should be read by all who realise or seek to realise the significance of the Oxford Movement. It is curious that although we are in agreement with a number of his conclusions few of his premisses can be accepted without reservation. Yet he possesses high talent as a debater, and making his points clearly and emphatically, he inevitably stimulates his readers, if only to opposition. Thus we would agree that the whole movement benefited by the opportune death of Mr. Rose and the slow dissolution of the Hadleigh group, but Dr. Pusey's influence is dismissed too summarily. The Anglo-Catholic apostolate among the poor seems quite unduly depreciated and the passage on Newman's theory of development and the