

mission which published its conclusions in 1938 are scarcely ingenuous. It is distressing to find the phrase 'a rich variety of method and interpretation' used again to describe the Commission's declarations. A body is not spiritually 'rich' which holds contrary opinions on fundamental doctrines. This is not riches; it is destitution. It is like labelling the constitution of Bulgaria 'democratic'. None the less, the book is an impressive record of many fine lives devoted to the service of Christ and of a body which has had to struggle with unparalleled difficulties.

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EPISCOPI VAGANTES AND THE ANGLICAN CHURCH. By Henry R. T. Brandreth. (S.P.C.K.; 6s. 6d.)

The *Episcopi Vagantes* treated of in this book are a curious by-product of the Anglo-Catholic Movement. They may be defined as bishops who have obtained, or claim to have obtained, valid ordination and consecration from a historic Church whose apostolic succession is not open to question, and who have proceeded to confer episcopal and priestly orders on others. These are either Anglican clergymen doubtful of the validity of their own orders or at least anxious to have orders which are universally recognised as valid, or persons, some sincere but unbalanced, some psychopathic and some just rogues, engaged in founding reunion movements or new sects for the propagation of their own peculiar versions of religion; some of these latter orthodox but fantastic in their pretensions, others wildly heretical.

What will astonish the reader, hitherto unaware of the existence of such things, is the number of these *episcopi* and the variety and extent of their activities. In this book, those who are interested in such things will find a most thoroughly documented enquiry which must have involved much research. It has been prepared by the Rev. H. R. T. Brandreth for the use of the coming Lambeth Conference, which no doubt will have to deal with various problems connected with these strange activities.

The author in his first chapter discusses the theological question of validity and regularity and how Western theologians differ from Eastern in their view of the relation between them. To what extent Anglican clergymen have sought for reordination at the hands of these *Episcopi vagantes* is most obscure. The practice dates back to the Order of Corporate Reunion of which Dr F. G. Lee was one of the founders in the latter half of the last century. The activities of that organisation and subsequent revivals of it on similar lines have always been wrapped in mystery. It does not seem likely, however, that their influence ever extended very far or that Anglican clergymen in any great numbers received ordination in this way. The book is chiefly interesting to Catholics as affording material for study in the psychology of religious megalomania.

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