

BLACKFRIARS

NORTHERN CATHOLICISM. CENTENARY STUDIES IN THE OXFORD AND PARALLEL MOVEMENTS. Edited by N. P. Williams, D.D., and Charles Harris, D.D. (S.P.C.K.; 7/6.)

Recent writers on the Oxford Movement have rightly emphasized the truth that the Movement primarily arose from a passionate desire of holiness. If questions concerning the Church occupied so much of the attention of the Tractarians it was because the Humanity of Jesus Christ was the one source of holiness for men, and the visible Church and the Sacraments were the divinely appointed means whereby His grace was communicated to individual souls. This truth is again insisted on in many of the eighteen studies which make up this very interesting book. That, surely, is one of the vital and permanent benefits conferred on us by the Movement, that we are enabled in some measure to share in the fresh, vivid, not to say fierce, realization which such men as Newman had of the necessity of 'holiness without which no man shall see the Lord,' and of the place of the visible Church in the attainment of that holiness.

It is apparent how fundamental is the conception of the nature of the Church, and of its teaching authority, or of the Rule of Faith. Newman had to grapple with that question in his lectures on *The Prophetic Office of the Church*. Dr. Williams grapples with it in the present volume in an essay of over one hundred pages entitled 'The Theology of the Catholic Revival.' And he grapples with it very unsuccessfully. It would not, we think, be difficult to convict him of self-contradiction. Of Catholic teaching on infallibility he displays an ignorance as profound as the ignorance he showed, in his Bampton Lectures of a few years ago, of St. Thomas' conception of Original Sin. Altogether, this essay must be judged decidedly weak.

A word as to the title of the book. Dr. Williams tells us in a Foreword that 'when the volume was first projected, it was designed as a series of studies in the history, genius, and temper of what is generally known as the Catholic Revival within the Anglican Communion,' but then an event happened which 'will yet, as we believe, prove to have been of cardinal importance for the future history of Christendom: I mean the establishment of full inter-communion between the Church of England and the "Old Catholic" Churches of the Continent.' It was accordingly 'felt natural to take account of other manifestations of the principle which this book maintains, viz., that there can be, is, and in some measure always has been, a Catholicism which is neither Roman nor Byzantine; which is non-Papal, but at the same time specifically Western in its outlook and temper.' Of these manifestations of 'Northern Catholicism' ('Northern' was substituted for 'non-Papal Western' as being

REVIEWS

less clumsy), the 'High Church' movement in the Lutheran Churches is here sketched by one of its foremost leaders, Friedrich Heiler, a similar movement in the Dutch Reformed Church by G. M. Obermann.

We have no space to refer in detail to the many excellent essays the book contains. The reader will find the history of the principal aspects of the Movement ('The Deepening of the Spiritual Life,' 'The Revival of the Religious Life,' 'The Social Aspect of the Catholic Revival,' etc.) sketched down to the present time. From Mr. Gaselee's essay on 'The Aesthetic Side of the Oxford Movement' (which reminds us that ceremonial revival began from Cambridge) we learn that for the opening of Downside in 1823 'Mazzinghi compiled a Mass for the occasion, a special feature whereof were the seventy-two Amens at the end of the Credo.'

L.W.

THE CONFLICT OF VALUES. By J. R. Bellerby. (Richard Clay & Sons, Ltd.; 204 pp.; 6/- net.)

It is certainly unusual to find the Professor of Economic Sciences at a secular university proclaiming the primacy of the spiritual in the regeneration of modern civilization. It is perhaps still more unusual that the same professor should have founded a society whose members pledge themselves to live to a rule both economic (self-denial, contribution to a common fund) and spiritual (meditation on truth, goodness, beauty)—even at a time when sects and groups are in fashion. The value of such experiments can only be a matter of conjecture, and it is not for the reviewer to give the Professor the reassuring slap on the back. Whatever its limitations, his book contains much that is sound. He draws attention, for instance, to the importance of a balance between the spiritual and economic factors in social regeneration. 'The ignoring of the relationship between the physical and the spiritual,' he writes, 'has in the past tended frequently to sap strength from religion.' He steers neatly between two extreme points of view—the Protestant conservative which, refusing to admit the existence of a spiritual dilemma, looks to economics for salvation, and Catholic traditionalism which, rightly appalled by the progress of materialism, forgets that economics must always play a large part in religious revival.

The conflict of values of which he makes much seems to us to be illusory. That certain values—virginity and motherhood, for example—exclude one another is one of the assumptions of axiology. The weakness of the Professor's position is that he fails to understand the rôle of the Intellect. 'In the most sig-