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A table of contents for *The Expository Times* can be found here:

[https://biblicalstudies.org.uk/articles\\_expository-times\\_01.php](https://biblicalstudies.org.uk/articles_expository-times_01.php)

pdfs are named: [Volume]\_[Issue]\_[1<sup>st</sup> page of article].pdf

poor man from the loss of his cloke. Without it how cold he would be, at night ! In Mt, the inner coat goes first. It is lost in some village quarrel, a lawsuit on a little scale. And the Christian is ready to give up the cloke also and go naked.'

Now the editor of the Third Gospel, who also uses Q, is unable to preserve the simple Galilean local colouring, and here and there we have a sense of loss as we read his text. A Greek hand has been at work upon Q in places. One such place is the saying above quoted from the Matthæan text. In

Lk 6<sup>29</sup> it reads, 'And from him that taketh away thy cloke withhold not thy coat also.'

As Mr. CRUM remarks, 'the scene has changed ; so has the dress.' 'In Lk the Greek has fallen among thieves. And the thief snatches, naturally, at what comes first to hand, at the outer cloke, first. And the Christian surrenders the shirt as though it were his extreme loss to go without that.' He adds that it is easy to guess in such cases which version, that of the First Gospel or that of the Third, stood in the original Aramaic.

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## Present-Day Faiths.

### Anglo-Catholicism.

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#### I.

THERE are few terms in common use which are so difficult to define as 'Anglo-Catholicism.' The word does not stand for a distinctive creed: for, in the belief of its adherents, Anglo-Catholicism is nothing other than Anglicanism, properly understood. Nor does it represent a substantive sect or denomination: for all 'Anglo-Catholics' are *ex hypothesi* members of the Anglican Communion, and would forfeit their distinctive name if they abandoned the fellowship of Canterbury. It is rather a movement and a tendency, operative within the English Church and her daughter Churches, as recognizable to sense-perception, though as difficult of exact comprehension and description, as a wave-crest moving across the surface of the sea. Moreover, there is no authoritative enumeration or census of those who are to be classed as 'Anglo-Catholics,' nor is there any person or body of persons possessing the right to determine who can justly claim this title and who cannot. A recent controversial document, which demanded that 'Anglo-Catholics' should define and publish their principles, received no reply—not unnaturally, in view of the fact that it was not directed to any definite address; it would have been as reasonable

to challenge the bimetallists of the world to meet and formulate their creed. Any attempt, therefore, to state the essential religious values underlying the Anglo-Catholic movement must necessarily be subjective, representing those aspects of the movement which appeal to the writer, rather than authoritative or official in character; and any such attempt would almost certainly be repudiated by one or other of the groups which are commonly classed together under this name. Nevertheless, there is enough coherence and unity in the movement to render possible a formulation of the basic position underlying all its various phases and manifestations; and where, in the following account, a sentence or a paragraph expresses not so much what Anglo-Catholicism is at the present moment as what the writer hopes that it will in the future become, the reader will be duly warned of the fact.

#### II.

It is a commonplace to distinguish between religion and theology, between the felt experience of union with God and redemption through Christ, and the work of the intellect, which endeavours to describe in scientific terminology the implications

and the fundamental causes of that experience. This distinction is latent in the two halves of the unattractive, but useful and now inevitable, hybrid term 'Anglo-Catholicism.' The word 'Catholicism' (in its popular rather than in its etymological sense) stands for a certain well-defined and well-known type of religious experience, activity, tradition, and 'atmosphere.' The prefix 'Anglo' stands, in the last resort, for a certain theological presentation of the Catholic religion. Just as the Church which owns the primacy of Constantinople is primarily 'Orthodox,' and 'Eastern' only in a secondary, accidental, and titular sense, inasmuch as its members are to be found in all the continents of the globe, so 'Anglo-Catholicism' is connected with England and the English race, not in idea, but only by virtue of the historical circumstances of its birth: for there are thousands of 'Anglo-Catholics,' who, though British subjects, cannot speak a word of English, and thousands more who are subjects of the United States of America, of the Japanese Empire, of the Portuguese Republic. It will therefore be convenient, first of all to enumerate those elements of Catholic faith and practice on which Anglo-Catholicism lays especial stress, and then to explain the particular theological interpretation which, in view of its essential genius, it appears bound to place upon them.

### III.

There are, it may be hoped, few 'Anglo-Catholics' who would not recognize that the great word 'Catholic' stands in antithesis to the term 'heretical' rather than to the terms 'reformed' or 'protestant,' and that, accordingly, a 'Catholic' is first and foremost one who holds fast to the great orthodox doctrines of the Holy Trinity, the Incarnation, and the Atonement, in that sense in which they may be said to have been accepted *ubique, semper, et ab omnibus*. But in common practice the term 'Catholic' is too often used in a merely sectarian sense, to denote one who holds certain beliefs with regard to the Church, the Sacraments, and the Saints which are rejected, or at the least not accepted, by the communities generally known as 'Protestant.' This popular use of the term, unfortunate though it may be, nevertheless gives us the key to the meaning of 'Anglo-Catholicism,' in so far as it *de facto* bears a narrower and more defined connotation than the word 'Anglicanism.' It has been said that for the adherents of the 'Oxford Movement' (the last phase but one of the Anglo-Catholic Movement)

the cardinal article of the Apostles' Creed was 'I believe in the Holy Catholic Church.' If to this be added 'the Communion of Saints,' and the high sacramental doctrine, which, though unexpressed in any of the ancient creeds, may be said to be common to the Latin Church of the West and the Orthodox Church of the East, and was inherited by them both from the undivided Catholic Church of the first millennium A.D., of which they are the largest fragments—then the statement not inaccurately indicates the centre of gravity of the specifically 'Anglo-Catholic' position.

The religious values, then, or modes and potentialities of experience for which the Anglo-Catholic Movement stands, may be expressed as follows:

*Firstly*, a great love and veneration for the visible institutional, historic Church, regarded as the mystical Body of Christ, in which He lives through His Spirit and through which He carries out the work of man's salvation, as the storehouse of grace, the dispensatrix of the Sacraments, the Divinely-appointed ark of salvation, and the apostolically-descended, age-transcending, immortal transmitter and interpreter of the Deposit of Faith. This exalted conception of the Christian society involves a jealous regard for the due transmission of the Apostolic ministry, under that threefold form in which it has been known at least since the days of St. Ignatius, as being a vital nerve of institutional continuity in that part of the Church which is militant here on earth; and a willing submission to certain disciplinary rules and customs, which can claim to be invested with the authority of its universal approbation. And that idea of the co-inherence of all the elect in the Body of Christ, which is implicit in the Catholic conception of the Church, is held to involve the corollary of an organic unity subsisting between the Church on earth and the Church beyond the veil, a unity so close and intense that it compels us to pray for the welfare and spiritual progress of the faithful departed, and justifies us, at least so far as private devotion is concerned, in asking for the help of their prayers.

*Secondly*, is to be enumerated the 'sacramental principle,' that is, the doctrine, based upon what is believed to be Christ's appointment, that just as God has willed the mystery and beauty of the phenomenal universe in general to be a means of evoking 'natural religion' in the soul, so also He has willed to utilize certain particular phenomenal appearances to be effectual signs and vehicles of

His redeeming grace. Anglo-Catholicism believes, that is to say, in the possibility and actuality of sacred actions which are not merely symbols, but (if the coinage may be allowed) 'hyper-symbols,' in which appearance and reality almost, if not altogether, coincide: and it may well apply to them the half-serious question of the Archangel in *Paradise Lost*:

What if Earth

Be but the shadow of Heaven, and things therein  
Each to other like, more than on Earth is thought!

The characteristic devotional praxis of Anglo-Catholics is based upon this conviction, as combined with another idea which is fundamental to Catholic Christianity (though not indeed peculiar to it), that is,

*Thirdly*, the idea of man's inherent weakness and sinfulness, due to the mysterious far-off catastrophe known as 'the Fall' and only to be remedied by the communication of strength and purity to him from without, from an objective, Divine source—though this idea would by all instructed Anglo-Catholics be held side by side with the correlative idea of the necessity of faith and spiritual effort on man's part in order to the adequate apprehension and assimilation of the grace offered him on God's part. Hence the Anglo-Catholic maintains a lofty conception of the cleansing and new birth effected by baptism, and of the freedom from guilt conveyed to post-baptismal offenders by the sacrament of Penance. But purity, in the sense of juridical acquittal or 'justification,' is not enough; man also requires strength of will and spiritual vitality; and this, in Catholic belief, is ministered to him, in exhaustless supplies corresponding either to particular moments and phases of life or to the standing needs of life itself, in Confirmation, Ordination, Marriage, the anointing of the sick, and most of all in the sacrament of the Lord's Supper, the *esca viatorum* which is regarded both as symbolizing and as conveying to faithful disciples the Body and Blood of Christ, that is, Christ Himself in His stainless human nature, to be the strength and refreshment of their souls. It is congruous with what was called above the 'hyper-symbolic' view of the nature of sacraments that the Eucharist, in its character of a Commemoration of the Lord's Death, should be regarded as not merely sacramental but also in some sense sacrificial. Probably all reflective Anglo-Catholics would be prepared to accept a sentence of Canon O. C. Quick's as defining their own belief on this point, so far as it can be defined—'Modern Catholics . . . while rejecting the mediæval suggestion that the sacrifice on the

Cross can be in any sense repeated, nevertheless maintain that Christ's self-offering is, as touching its spiritual essence, eternal and continuous in heaven, and that every offering of Christ in the Mass is one with Christ's heavenly and spiritual self-offering, and so partakes of its efficacy.'<sup>1</sup>

#### IV.

The foregoing is, of course, merely a compendious statement, and does not purport to be a demonstration, of the chief ideas which have conferred upon 'Anglo-Catholicism' the second part of its double name, ideas, the accentuation of which differentiates it to a certain extent from other tendencies within Anglicanism, and to the same extent aligns it with the other systems which claim the name of 'Catholic' in an intensive sense, that is, with Roman Catholicism and Eastern Orthodoxy. (Considerations of space forbid us to dilate upon certain elements in 'Anglo-Catholic' practice which, though they are normally found in fully developed Catholicism, do not seem directly to involve any dogmatic principle—elements such as the cultivation of mysticism and the exploration of the higher levels and states of prayer, monachism, and the development of ritual and liturgical beauty.) It is not, I understand, the object of these articles to provide a collection of argumentative apologies for the chief types of Christian belief, but merely a series of descriptions of them. Yet it may be pardonable, and may assist the reader to grasp the inwardness of Anglo-Catholicism, if, in a brief parenthesis, I indicate—without expounding in detail—the line of argument which an educated Anglo-Catholic would (abstracting from the incommunicable sanctions of individual spiritual experience) take for the purpose of defending the faith that is in him. He would contend 'The instincts of my moral and spiritual life—which, I believe, is that of a normal man—demand an august, traditional, sacramental religion, which grips and moulds the will through the affections: and Catholic Christianity is evidently the highest and purest religion of this type which exists in the world. Moreover, as I read the history of Christian origins, it appears to me that Catholic Christianity is in essence original Christianity, the religion of Christ Himself, as developed and explicated by St. Paul and St. John. I must, therefore, be a "Catholic." But I cannot be a Roman Catholic, for various reasons, amongst which the unhistoricity

<sup>1</sup> *Catholic and Protestant Elements in Christianity*, p. 33.

(as I think it) of the Papal claims is the chief. Nor can I formally join the Eastern Orthodox Church, as I cannot take seriously the assertion that the "true Church" is almost entirely confined to the Levantine and Slavonic races. Nothing, therefore, remains for me but to be either an "Old Catholic" or an "Anglo-Catholic": in principle it does not much matter which I am; but practical considerations, historical associations, and the circumstances of my birth and baptism decisively incline the balance in favour of the latter course.'

## V.

The last paragraph will have made it clear that Anglo-Catholicism as a working system involves the rejection of two theories of the Church which, taken together, are held by the overwhelming majority of Catholic Christians, viz. that which identifies 'the Church' with the Roman Communion, and that which sees it only in the Churches in communion with Constantinople. It is natural to inquire, 'What, in that case, is the Anglo-Catholic view or theory of the Church?' and the inquiry is one which imperatively demands an answer, in view of the fact, to which attention was drawn above, that belief in 'the Holy Catholic Church' was one of the mainsprings of the Oxford Movement.

It is clear that any attempt to answer this question must involve an account of Anglo-Catholicism as a theological system, or, in other words, an exposition of the meaning of the prefix 'Anglo,' which, as was pointed out above, must necessarily form the second part of our task. If the Anglo-Catholic cannot admit the claims made by the Roman and Eastern Communions respectively to constitute 'the whole visible Church,' he is still less able to put forward such a claim on behalf of his own, numerically far smaller, Communion. He is therefore driven back upon a 'branch' theory of the Church, which is conceived as now consisting of those bodies which have preserved the essential faith and order of the ancient undivided Church, and upon a view of its 'unity' which sees this note rather in identity of dogmatic and institutional structure than in unbroken external Communion. It was, and in many quarters still is, customary to enumerate three 'branches' only, Roman, Eastern, and Anglican, no attempt being made to explain the position of Episcopal communities such as the Copts and Assyrians in the East, or of the Old Catholics and the Swedish Church in the West. This somewhat rigid 'three-fragment' theory of the Church is often

set in a context of equally inelastic sacramental doctrine, which is borrowed with or without modifications from the text-books of Latin scholasticism, and is sometimes accompanied by a more or less 'fundamentalist' view of the inspiration of Holy Scripture. In other words, Anglo-Catholic theology at the end of the last century, as embodied in such a work as the late Dr. Mortimer's *Catholic Faith and Practice*, might have been described as a truncated version of Latin theology, with the Papal claims and their corollaries omitted, and a Church existing in three fragments substituted for the one imposing, visibly united Church which finds its centre in the See of Peter.

Such a system, however, was clearly too artificial to last, and indeed Latin Catholicism without the Pope can only be likened to Hamlet without the Prince of Denmark. Anglo-Catholicism is bound by its very nature to be a new version or interpretation of Catholicism (as 'new,' that is, as the Catholicism of Origen was in the third century, that of Augustine in the fifth, and that of St. Thomas in the thirteenth), for the simple reason that it is disabled by the present isolation of the Anglican Communion from adopting any one of the hard-and-fast theories of ecclesiastical unity which have in the past been prevalent within the 'Great Church' and its two main fragments. It needs a new theory of the Church, based upon organic rather than mechanical analogies, which will provide not merely a vindication of the possibility of a Catholic life out of communion with the Apostolic sees both of East and of West, but also some more convincing explanation of the eminent Christian qualities of 'non-Catholics' than is to be found in the hypothesis of the 'uncovenanted mercies of God.' Such a new theory would not be 'newer,' in relation to those which have preceded it, than was the Anselmian theory of the Atonement in relation to the Cappadocian; but it would be as new. It would take account, both of the vast development of non-Episcopal and Protestant Christianity and of the established results of scholarly research into the origins of the Church and its ministry.

It is hardly necessary to point out that a revised view of the character and structure of the institutional Church must involve a critical reconsideration of the nature of its authority in matters of faith—of the weight which should be attributed to 'Catholic tradition'—of the degree of respect which should be paid to the conclusions of Œcumenical Councils, in view of the 'all-too-human' and secular influences which a candid reading of Church history shows to have swayed both the deliberations

of the Councils themselves and also the judgment of the general body of Christians as to which of rival Councils should be ranked as Œcumenical—of the mutual relations of Scripture, tradition, and reason, considered as sources of religious truth. But the process of re-testing and re-thinking the intellectual forms in which the Catholic experience of the past has embodied itself, when once set in motion, cannot stop at the doctrine of the Church. 'Prove all things: hold fast that which is good.' The new light which linguistic, historical, and archæological study has thrown upon Scripture necessitates a new view of the relative parts played by Divine inspiration and human idiosyncrasy in the composition of its various books, and a modification of the theories for many centuries held within Catholicism as to the final and cogent authority of 'proof-texts.' The study of the history of dogma, the flux of philosophic thought, researches such as those of Mr. O. D. Watkins with regard to the origins of Penance and of Fr. Puller into the development of Unction, call no less insistently for a restatement of the doctrine of the Sacraments; and the facts admitted by a scholar of such unimpeachable orthodoxy as the learned Bollandist, Fr. Hippolyte Delahaye, S.J., concerning the growth of the cult of the martyrs in the third and fourth centuries, and its resemblances to the pagan cult of heroes, demand a critical examination of the traditional practices of venerating and invoking the saints, for the purpose of determining how much of popular Catholic saint-worship really flows from the Christian conception of the Church as the Body of Christ briefly sketched above, and how much may have to be regarded as the survival of heathen polytheism under a faintly Christian disguise. Such are the intellectual tasks which face the 'Anglo-Catholic' thinker who, whilst retaining all his love and veneration for the Church, the Sacraments, and the Saints, is conversant with the facts of Biblical and historico-theological science, is imbued with the modern critical spirit, and realizes that any religious system which claims the allegiance of the educated must be prepared to submit to the most searching scrutiny both of its inner coherence and its external credentials.

#### VI.

In view of the task thus imposed upon it by the inherent necessity of its nature—the task of bringing into being a scriptural and reasonable version of Catholicism, free from superstition and from relics of paganism, and organically related to the thought and knowledge of its age—modern Anglo-

Catholicism may be regarded as the intellectual heir and successor of the Catholic humanists of the early sixteenth century, of such men as Colet and Erasmus, who, if they could have reformed the Western Church according to their desire, would doubtless have made both the Reformation and the Counter-Reformation unnecessary. But a religious movement requires time in order to become explicitly self-conscious and to understand its own true character. The Tractarians were children of the pre-critical epoch, and the heroic mission priests of the latter half of the nineteenth century were too deeply absorbed in the care of souls, and also (it must be added) too much distracted by the necessities of self-defence against persecution, even to think of theological reconstruction. The beginnings of the restatement of English Catholicism as a doctrinal system in modern categories may be said to have been marked by the publication of *Lux Mundi*; but, owing to the lack of touch between scholar and parish priest which was an incidental result of the transference of the centre of the movement from Oxford to the parishes, at the end of the 'Oxford Movement' proper, this great book has probably exercised more influence without than within the 'Anglo-Catholic' body. In this generation, however, the *liaison* between thinker and pastor has been restored by the Anglo-Catholic Congresses; and the appearance of *Essays Catholic and Critical* may be regarded as signaling the resumption of the task begun by *Lux Mundi*. The general revival of respect for theology in the Church of England, which has now ensured a theological training for all future ordinands, will exert a diffused and impalpable influence in safeguarding devotional practice from unbalanced exuberances; and certain exotic Latinisms, which, in a few places, conceal rather than express the genuine nature of Anglo-Catholicism, may be expected to die of themselves. The enactment of the Revised Prayer Book, if it is enacted, will make it clear that Anglo-Catholicism is providentially destined to develop on its own lines, and not on those of a more or less truncated Roman Catholicism; and the truly Catholic, yet austere and restrained services of the great conventual Church which the Community of the Resurrection is slowly building at Mirfield may be taken as symbolizing both the spiritual tone and the intellectual temper of the Anglo-Catholicism of the future.

It remains to indicate in a few words, that presentation of the specifically 'Catholic' ideas enumerated above, which seems to be forming itself in the thought of the Anglo-Catholic theologians of

this generation. Amongst these ideas, the most important is clearly that of the Church, its extent, character, and authority; and, broadly speaking, the main versions of Catholicism which have existed in the past or which now exist—patristic, mediæval, Tridentine, Byzantine—have derived much of their specific tone, texture, and consistency (if these metaphors may be allowed) from the interpretation which they have placed upon this fundamental concept. To it, therefore, our attention shall be devoted first.

Starting inductively, from a synoptic view of the facts of Church history, rather than from any preconceived conviction as to what the Church ought to be, the modern Anglo-Catholic student tends to conceive the Church as a living and growing organism, rather than as a mechanism or a legal corporation. He does not wish to set any arbitrary term to legitimate development; but in order to decide what development is legitimate and what is not, he looks to the infancy, youth, and earliest maturity of the Church, in order to discern the type to which development should conform. Hence he regards the main institutional form which took shape within the primitive undivided Church of the first Christian millennium, namely, the threefold hierarchy, perpetuating itself in sacramental ordination, as the expression of a principle which is integral to the Church's life, and which is the basis of the description of the Church in the Nicene Creed as 'Apostolic.' But, precisely because he conceives the Church as an organism, not a mechanism, he is dissatisfied with the narrow and sharply-cut limits which St. Cyprian imposed upon the idea of the visible Church; and when he thinks of the Christian qualities displayed by many who are not in fellowship with any section of the historic hierarchy, he is prepared honestly to apply the test of our Lord's words, 'By their fruits ye shall know them.' The conception of the Church which results from this line of thought is that which is summed up in the phrase of the Anglican Bidding Prayer, 'Christ's holy Catholic Church, that is the whole congregation of Christian people dispersed throughout the world'—and which underlies the Lambeth Appeal of 1920. Nevertheless, he would regard certain areas of this œcumenical 'congregation' as normally, and others as abnormally or defectively organized; and for some purposes he would confine the name of 'the Church' to this nucleus of normally organized and doctrinally orthodox communities. If asked, 'Do you hold Episcopacy to be of the *esse* or only of the *bene esse* of the Church?' he would

probably reply, 'It is of the *bene esse* of "the Church" in the broader, and of the *esse* of "the Church" in the narrower, sense of the term.'

This substitution of a biological for a mechanical or a juridical mode of conceiving the Church naturally involves a conception of its doctrinal 'authority' somewhat less stringent than has prevailed amongst those who have claimed the name of 'Catholic,' at least since the close of the patristic epoch. The idea of a single, visibly united, infallible Church—which, when once recognized for what it is, must be submitted to implicitly and whose formal utterances, whether published through a supreme ruler or through a Council, must be treated as verbally inspired—is of no avail as things are: for, if we reject the claims of Rome, no such single body is at present discoverable on the face of this planet. The conception of 'authority' which seems to be taking the place of this idea is based upon the classical meaning of the word *auctoritas*, as signifying 'weight' or 'influence.' Very great weight is attributed to those traditions which can be proved to have been held for many centuries *ubique et ab omnibus*; but such traditions cannot be exempted from the necessity of satisfying the test of *semper*, which in effect is identical with the test of conformity to the teaching of the Apostles as embodied in the New Testament. And of such conformity the individual reason is the only judge. No tradition is truly Catholic unless it is also scriptural; and the existence of an open Bible imposes upon the individual the duty of deciding for himself whether a given tradition actually was promulgated or sanctioned by the Lord, and maintained by His immediate followers, or not.

It follows that the 'authority' of the Church in matters of faith amounts to this—that the individual is bound to take the full-orbed teaching of the undivided Church as his starting-point, and, in testing the conformity of its several articles to the teaching of the Apostles as found in the New Testament, always to give tradition the 'benefit' of a reasonable 'doubt.' Such authority is pædagogic, rather than peremptory or coercive; though the Church actually conveys the knowledge of the Faith to the hearer, in idea at any rate he should come to believe the Faith, not because it has been imposed upon him by an infallible hierarchy, but rather because he has himself verified it in the pages of the New Testament and in the laboratory of spiritual experience.

The bearing of this mode of conceiving the basic

ideas of the Church and tradition upon a modern presentation of the doctrines of the Sacraments and of the Communion of Saints can only be illustrated with regard to a few points and in the most general manner. In the formulation of Eucharistic doctrine, so far as such formulation is desirable, the Anglo-Catholic theologian of the future is likely to employ dynamic rather than ontological categories; and the question, what happens to the ultimate metaphysical essence of the elements after consecration, will be allowed to sink out of sight, at least until philosophers are agreed as to what the ultimate metaphysical essence of matter is. The recognition of the fact that Penance had a hard fight to establish itself in the Church during the early centuries (as against the rigorism which maintained the irremissibility of post-baptismal sin), and that the modern confessional is not the only, or the most ancient, form in which the penitential discipline of the Catholic Church has been administered, will increasingly justify the characteristic position of the English Church, which offers the spiritual benefits and the psychological relief afforded by this sacrament to all, but enforces it upon none. And the admission that Unction in its present form is of ecclesiastical, not of Dominical institution makes the sevenfold numbering of the sacraments a matter of terminological convenience rather than of dogmatic principle.

Equally far-reaching is the influence of modern knowledge upon the liberally-minded Anglo-Catholic's judgment with regard to the veneration and invocation of the saints. His Catholic instincts forbid him to sunder himself from the Church of the catacombs by condemning the pathetic requests for the prayers of those who have passed beyond the veil which may still be read in *sgraffiti* and inscriptions of a date as early as the third century A.D.; and he has a full share of that family pride and affection which delights in celebrating the heavenly birthdays of martyr and confessor, even though their lives may be separated from us by a millennium and a half or more. Yet he cannot forget that the enormous development of the cult of the saints in the fourth and succeeding centuries synchronized with the influx into the Church of vast masses of half-converted heathen, under the pressure of the civil disabilities imposed upon paganism by the Christian emperors: he is deeply impressed with a sense of the complete discontinuity of the polytheistic tendencies of Mediterranean folk-piety with anything that can be found in the New Testament; and he is constrained to conclude that whatever *cultus* of the saints goes beyond a

simple *ora pro nobis* in private, and the general tone of the Prayer Book collects in public devotion (at least of these collects as they would be if enriched by 'comprecatory' phrases), represents not a development of, but an accretion upon, authentic Christianity.

Especially in regard to the *cultus* of the Blessed Virgin is he concerned to plead for restraint and sobriety. No one more than he feels the naturalness of honouring the Mother of the Redeemer, both for her unique dignity as the Theotokos, the Bearer of God, and for the sweet and gracious character which reveals itself in the few New Testament allusions to her life; and he is in full sympathy with the attitude towards her expressed in Keble's lovely verses 'Mother out of sight.' But he knows of no scriptural or other evidence for the doctrine of her Immaculate Conception; his historical conscience cannot tolerate the myths of her Presentation in the Temple and corporal Assumption; and he is convinced that much continental worship of the 'Queen of Heaven' represents, not so much the impression made by the Mary of the New Testament upon the earliest disciples, as the later transference to her person of ideas and sentiments connected with that pre-Christian Queen of Heaven, whose worship was denounced by Jeremiah in the Old Testament.<sup>1</sup> Finally, whilst realizing that the work of the Second Council of Nicæa cannot now be undone, he is half inclined to wish that Christianity had retained its original *aniconic* character; and he is deeply concerned that any use of images which is tolerated in our Churches shall be so safeguarded as to avoid both the appearance of idolatry and any recrudescence of the fetichistic belief in particular miraculous images which still flourishes in the Mediterranean area.

## VII.

It is, of course, the case that many of those who are described as 'Anglo-Catholics' would not accept the foregoing account of the form which it will in the future wear, and that such persons would regard its 'Latinizing' as its final and unalterable phase. It is clearly impossible to argue the point here, and the writer must sum up his observations on the assumption that they are well founded. If they are, it will be true to say that Anglo-Catholicism, as it is in idea and as it will be in fact, stands not so much for any single principle peculiar to itself as for the combination of two principles, which at present are nowhere else completely harmonized, but which are equally necessary for the unified

<sup>1</sup> Jer 44<sup>17ff.</sup> 25.

Christianity of the future. These two principles are Catholicism and Criticism. It is largely believed that allegiance to the historic Faith, affectionate loyalty to the historic Church, deep, heartfelt sympathy with the mystic beauty of Catholic

worship and the subtle poignancy of its devotional atmosphere are incompatible with the spirit of intellectual candour and free inquiry. Anglo-Catholicism, in the writer's belief, exists to prove the opposite.

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## Literature.

### *JESUS: A NEW INTERPRETATION.*

ONE would say off-hand that a really original point of view in the interpretation of the Gospels was well-nigh impossible. But it has been achieved in *Jesus: A New Biography*, by Mr. Shirley Jackson Case (Cambridge University Press; 15s. net). The author gives due credit to the critical methods that have elucidated Q and dated that elusive document and the other sources. But he asserts that none of the traditional standards, neither the canonicity of a Gospel, nor tradition about its authorship, nor the date of its composition, nor even the two-source authority, is of definite value for determining the historical quality of a narrative. That is a pretty radical and sweeping statement! A successful return to the historical Jesus is only possible when we can sift away unhistorical elements and get at the original elements. Criticism, or 'documentarianism,' like any other 'ism,' may be naturally subversive of historical truth. The picture in the oldest documents contains too much and too little. Too much because of the things due to the creative impulse of the original writers. Too little because it lacks facts which had escaped the writer's notice.

All this is preliminary to the author's own way of arriving at the truth. This is through the social environment of Jesus, 'a more complete integration of Jesus within the distinctively Jewish setting' in which He actually lived. 'The decisive consideration in dealing with all gospel tradition is the extent to which the narrative reveals the dominance of interests suitable to the distinctive situation of Jesus, in contrast with conditions characteristic of later stages in the growth of the Christian movement.' Every statement is to be judged by the degree of its suitability to the distinctive environment of Jesus on the one hand, and to that of the framers of gospel tradition on the other.

Here is a new critical weapon. And it is used in this book with remorseless vigour and logic. The 'biography' is an application of the method just

described to the story as we have it in the Gospels. It would take too much space to follow the author through the analysis of situations and incidents. But the outcome is the suggestion that the environment of Jesus moulded His words and acts. Jesus believed in the current expectation of Judgment at hand, and He was impelled by this to take up the preaching of repentance. That is one (and a slight) illustration of the way His environment imposed on Him His mission, His beliefs, and His purposes. The principle is applied all through, and its effect is to strip away much that we have accepted as original in Jesus, and much that we have regarded as trustworthy. It leaves Jesus a rather unimpressive figure.

The book is extraordinarily interesting and quite able. But as a critical method it seems to us to be a great deal more unreliable and far more arbitrary than the severest documentary analysis. It has its measure of truth, and the reader who can bring some independence of judgment to it will learn a good deal from it. But this is not the last word by any means.

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### *WILLIAM LAW AND QUAKERISM.*

In *William Law and Eighteenth Century Quakerism* (Allen & Unwin; 12s. 6d. net), Mr. Stephen Hobhouse, M.A., gives us an interesting footnote to history, and a careful study of Law's mind, taken from an unusual angle.

How Fanny Henshaw felt compelled by conscience to become a Quaker; how John Byrom tried to dissuade her, and called in Law to his help; how Law wrote six letters here given, but in vain; how she replied and took her own way and became a noted Quaker preacher, and the like—all that is but the framework. The real substance of the book is the survey of Law's allusions and ever-growing affinities to that Quakerism which at first he attacked, and of his own mind as revealed therein—for example, of the singular shifting to and fro of