

## BLACKFRIARS

THE SPIRIT OF THE OXFORD MOVEMENT. By Christopher Dawson. (Sheed & Ward; 3/6.)

The ecclesiastical controversies that marked the course of the Oxford Movement are dead. But the Tractarians were not a mere ecclesiastical party. The fundamental question at issue between them and their real opponents was not whether High Church or Low Church views should prevail in the Church of England, but whether the Christian religion should preserve its spiritual identity, or whether it should be transformed by the spirit of the age and absorbed into the secularized culture of the modern world. Keble or Pusey would judge of the success of the Movement, not by how much ceremonial was used in the Church of England, but by how far she had preserved the Catholic conception of an objective supernatural order and a belief in the principle of dogma, and made her aim the supernatural Christian life of her members. And they would be faced by the fact that in the Anglo-Catholic, the successor of the Oxford Movement, advance in all that concerns the externals of worship has been accompanied by no less remarkable advance of Liberalism and Modernism in matters of faith.

All this is very well brought out in Mr. Dawson's study, in which he attempts the work of historical interpretation, and of which an excellent feature is that he quotes so largely from the *Lyra Apostolica*, for, as he rightly remarks, 'the *Lyra* expresses the spirit of the Oxford Movement even more clearly and directly than the *Tracts for the Times* themselves.' His judgment is the judgment of all those who have studied the Movement with any intelligence. Why, then, should the publishers be so foolish—not to use a harsher term—as to announce his book as 'a summing-up and a verdict—judicial, definitive, moving and *totally unexpected*'?

L.W.

## HISTORY

THE MARTYRDOM OF ST. PETER AND ST. PAUL. By Arthur Stapylton Barnes, M.A. With a Foreword by Cardinal O'Connell. (Oxford University Press; pp. x & 184; 7/6.)

It is many years since Mgr. Barnes published his *St. Peter and his Tomb on the Vatican Hill*. Roman archaeology has always fascinated him. With the patience of the true scholar he has waited for scraps of evidence which may justify or otherwise the various theories he has formed on this and kindred subjects. 'Theory' is perhaps an unfortunate word; we would rather have said 'hypothesis.' An archaeologist must indulge in hypotheses if he is to co-ordinate the various tiny pieces of evidence which come to his hand. His danger is, of course, that his