

## Book Reviews

author's sense—'classical,' it breathes with the same spirit as the writings of the Fathers, full of Scriptural phraseology and quotation.

F.M.

THE FRANCISCANS. By Fr. James, O.S.F.C. (Sheed & Ward; 2/6.)

This is the fourth volume to be published of *The Many Mansions* series on the religious orders. Fittingly has the work been entrusted to an eminent Franciscan, Fr. James O'Mahoney, O.S.F.C., the author of *The Desire of God in the Philosophy of St. Thomas*. In such hands the exposition of the spirit and ideals of the Order is wisely carried out. Notably does Fr. James stress the intimate link which has ever bound the Order to the Church. The Church cradled the Order in its infancy, and in no niggardly fashion has that early interest been, during seven centuries, repaid. Not quite so wholeheartedly as Fr. Devas, O.F.M., in his kindred volume, *The Franciscan Order*—surely the Ishmael to Fr. James' Isaac—but still clearly enough, does Fr. James endorse the view that reforms among the Franciscans were largely efforts at balance between the active and contemplative apostolate to which the Order is devoted. In the matter of the Franciscans and science, Fr. James, as we might expect, is particularly good. 'One of the highest forms of charity,' he writes, 'is that intellectual charity which divines, and essays to satisfy, the needs of the mind.' The book is somewhat marred by a few bad misprints, unusual in Sheed and Ward publications.

O.F.M.

THE HISTORY OF THE CREEDS. By F. J. Badcock, D.D. (Society for Promoting Christian Knowledge. Pp. xiv., 249; 12/6.)

Dr. Badcock has succeeded in writing on the Apostles', Nicene and Athanasian Creeds with such untrammelled frankness that he may endanger his welcome from the scholars.

He takes no time in coming to a frontal attack on 'the great names,' which we were expected to look upon as authority some years ago. The first words of his book are as follow: 'Thanks be to the vast erudition of Harnack and Kattenbusch a false literary pedigree has been invented for the Old Roman Creed . . . . These German scholars have been followed by Dr. Burn and Bishop Gibson . . . . Unless we are overborne by the

## *Blackfriars*

authority of the great names of those who have fathered or sponsored this theory, our first feeling is one of questioning amazement. Investigation only deepens wonder.' So far, so good. But Dr. Badcock goes farther; and, not to the good. For Dr. Badcock is Fellow of St. Augustine's College, Canterbury. Yet the *genius loci* has not been able to keep him from writing such words as these: 'An appellate jurisdiction, though of a limited kind, had been conferred on the Bishop of Rome by the Council of Sardica in 343' (p. 56). Again alluding to the legend that the 'Apostles' Creed' had been drawn up by the Apostles, he says, somewhat irrelevantly, 'It is clear that no bias in favour of historic facts would have prevented the acceptance at Rome of a story which tended to the magnification of the Roman See' (p. 127).

V. McN.

A HISTORY OF THE CONSECRATION OF CHURCHES AND CHURCH-YARDS. By R. W. Muncey, M.A. Preface by Dr. J. P. Whitney. (Heffer & Sons; 6/-.)

A handbook on the highly interesting subject of the Consecration of Churches has been long needed. The author has succeeded in compressing into a short book a great deal of interesting and well documented information on the subject. The proportions of his book are not always well thought out, nor is it consistently interesting throughout, at times it tends to become too much of a catalogue. But it is definitely valuable and has made us his debtors for many historical facts and references in a handy form.

Dr. Whitney states in the preface that the author 'gives the English Church its wider setting.' This simply means that he has tried—rather unsuccessfully—to ignore the Reformation. The most pathetic chapter in the book is that which describes 'English Orders for the Consecration of Churches' (post-Reformation). Following directly on an historical account of the growth of ceremonies for a church consecration in the first fifteen centuries, it must strike any reader who is acquainted with the glorious '*Ritus Consecrationis Ecclesiae*' now in use, their direct successor, how completely the Reformers wished to change the old order of things. Where are now the lustral washings of the walls, the consecration Crosses and their anointing, the heaped ashes, and above all the enclosing of the relics and the solemn consecration of the Altar, whereon, as a consummation, the Holy Sacrifice will be offered?