

Temple did not hold this doctrine, but he was a full Church of England man in the sense that he belonged to the central tradition of Anglicanism, deriving from Richard Hooker through a long succession of 17th century divines. This tradition holds fast to episcopacy for the Church of England and believes it to be of Apostolic origin and in the Providence of God destined to be the ultimate ministry of the whole Church. It considers however that other forms of the ministry, brought into existence by the Reformation upheaval, though irregular in the sense of deviating by necessity from the normal, have nevertheless their own validity, giving the organised bodies which produced them the right to be considered legitimate, though less perfect, parts of the Church. At the root of this view, whether held consciously or not, seems to be the belief that Church authority is a delegation of power by the community from below, not the bestowal of power by Almighty God directly from above. This doctrine appears to be implied in Temple's Convocation address referred to above, and it certainly underlies the South India scheme and other similar projects which have been ventilated for some time past within the Anglican Communion and have recently been discussed at the Lambeth Conference.

In his œcumenical work Archbishop Temple threw the weight of his great prestige entirely on the side of this latter view of episcopacy, but he appears to have been unaware that it differed radically from the traditional view held by Anglo-Catholics and he failed to understand why it disturbed and disturbs them so much. In early days his Balliol tutor said of him that he had already an unusual gift of ready and lucid speech, perhaps sometimes too ready, leading him at times to think that he had found a solution when he had found a phrase. A Catholic who is urgent in the cause of Christian unity will regret profoundly that in his work of reconciliation, where he brought to bear so great an influence, Archbishop Temple lent his support to and did much to promote schemes in which agreement in formulæ takes precedence of agreement about things, and did not rather advocate the slower, less immediately rewarding, but ultimately more truth-attaining method of a profound and lasting historical and theological approach to these urgent problems.

HENRY ST JOHN, O.P.

CHRISTIAN UNITY: THE ANGLICAN POSITION. By G. K. A. Bell, Bishop of Chichester. (Hodder and Stoughton; 6s.)

This volume contains the Olaus Petri Lectures given at Uppsala University in October 1946 by the Bishop of Chichester. It presents a historical survey of the relationship of the Church of England to other Christian Churches from the Reformation to the present day and of the progress of the œcumenical movement. Packed into a small space will be found a very great deal of information, fairly

and impartially stated, which will be useful to those who wish to understand the part being taken today by the Anglican Communion in the œcumenical movement or who are puzzled as to the exact meaning of the South India scheme.

Dr Bell writes from what may be called the central Anglican standpoint and some of his views will not please Anglo-Catholics, though his sincerity and fairmindedness will disarm criticism.

He devotes a chapter to the relations of the Church of England with the Catholic Church and in this deals fully with the Malines Conversations and with the work of the Sword of the Spirit. Later in the book he also touches upon Rome and the œcumenical movement and the problem of Reunion. In all this he writes with charity, impartiality and considerable understanding and yet at the same time realistically.

For those who cannot afford the three volumes of *Documents on Christian Unity* edited by the author, this is an excellent substitute.

HENRY ST JOHN, O.P.

YOUNG MR NEWMAN. By Maisie Ward. (Sheed & Ward; 21s.)

It was Cardinal Newman's wish that his biographer, Wilfrid Ward, should deal with his life as a Catholic, and this is why the official two-volume biography devotes only some seventy pages to the years preceding his conversion. It would seem that the Cardinal felt that those early years, during which his religious opinions developed and came to their Catholic maturity, had been covered once and for all by the classical pages of the *Apologia*, and that nothing further of moment could be added to them.

But a man's portrait of himself, however sincere and however skilfully drawn—and it is an understatement to use such epithets of the *Apologia*—must always be something less than complete. To know the man it is necessary to have a clear insight into the workings of his mind, and this can be best given by the self-revelation of an utterly candid soul bent on the vindication of truth; but it is necessary also to see him in his external circumstances as he cannot see himself, to know the kind of man he was to his family and friends and in the ordinary relationships of daily life.

Hitherto this very necessary view has been lacking for the general reader. The published letters, with their autobiographical memoir, the reminiscences of contemporaries, have long been out of print and difficult of access, and we have known the great Cardinal in his formative Anglican days only in his theological writings and in the pages of the *Apologia*. But now we have in *Young Mr Newman* a full and vivid story of the earlier years up to 1845, written by the daughter of the Cardinal's biographer and a fitting prologue to his two volumes which deal with the subsequent period.

Much new material has been drawn upon for this new biography: a diary kept by Newman, many letters in the possession of the Oratory Fathers in Birmingham, and many family letters treasured