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## Book Review. - Literatur

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## BOOK REVIEW

**BIBLIOGRAPHIA PATRISTICA: INTERNATIONALE PATRISTISCHE BIBLIOGRAPHIE. I: Die Erscheinungen des Jahres 1956.** Berlin: Walter De Gruyter, 1959. xxviii and 103 pages. Cloth. Price not given.

Theology is gradually catching up to the standards set by the humanistic disciplines in the providing of adequate bibliographic tools for its students. The period since the Second World War has seen the appearance of the *Internationale Zeitschriftenschau für Bibelwissenschaft, Religious and Theological Abstracts, New Testament Abstracts*, and the *Religious Periodical Index* of the American Theological Library Association, to name but a few.

The *Bibliographia patristica* has long been needed, for before its appearance scholars were forced to use Marouzeau's *L'année philologique* or Bursian's *Jahresbericht*, both intended primarily for the classicist and therefore hard to justify in even the most opulent of seminary library budgets. Bursian's successor, *Lustrum*, has so far included no survey articles on patristic thought and apparently will not, on principle.

The *Bibliographia patristica* is impressive in its coverage; some 22 pages of closely printed text are required to print the abbreviations of the journals indexed. It also lists new books that come to its attention in the field of patristic thought. Let us therefore say at once that it is simply indispensable for the patristics scholar.

Grateful as we are, however, one or two negative remarks must be made (outside of minor typographical errors that will not be mentioned). There is no reason that can

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justify entering the names of scholars from Greece in the genitive rather than the nominative case. It seems pedantic. More serious is the total lack of abstracts for the articles. While it is probably economic factors that determined the choice, it is one that might well be reconsidered. Two- or three-line abstracts in the style of those in *L'année philologique* would well justify a doubling of the cost. If this does not prove possible, then perhaps each year's issue might include as a supplement one review article in the manner of the old *Bursian* or the new *Lustrum*. Such evaluations by competent scholars would certainly justify their cost.

Still, hail and welcome! A long life to a long-needed tool, that will prove a friend to many in the years ahead!

EDGAR KRENTZ

**SELECTED WRITINGS ON THE SPIRITUAL LIFE.** By Peter Damian. Translated by Patricia McNulty. New York: Harper & Brothers, 1959. 187 pages. Cloth. \$5.00.

In this book we have a brief but valuable introduction to one of the most interesting characters in the 11th century. Peter Damian was a strict recluse who, after he became prior at St. Andrew's monastery at Fonte Avellana, added to the many prescribed penitences and abstinences. However, he was not too busy to equip himself with an excellent knowledge of the Scripture. His ability as a preacher also took him from the monastery, and he came to be well known as a teacher and reformer all over northern Italy. He was a personal friend and helper of many of the popes of his day.

But above all Damian was a mystic, a contemplative seeking union with God. To him contemplation was more a way of life than an intellectual science. He spurned all philosophy. It was the ascetic life, he believed, that served as an ascent toward contemplation, and important for this asceticism was the eremitic life and flagellation.

The writings selected in this volume deal chiefly with his directives for the contemplative life and with warnings that the life of a monk will and must be hard. One who reads these treatises and sermons will surely be impressed with the great eloquence of this medieval preacher, but also with the great gulf between the dour monastic life and the free and joyous life we enjoy under the Gospel.

ROBERT D. PREUS

**HEGEL: ENCYCLOPEDIA OF PHILOSOPHY.** Translated and edited by Gustav Emil Mueller. New York: Philosophical Library, 1959. 287 pages. Cloth. \$6.00.

This new translation of Hegel's *Encyklopädie der philosophischen Wissenschaften im Grundrisse* is offered in the interest of what Mueller calls a much-needed Hegel renaissance. One might seriously question, however, if the unadulterated and often unintelligible speculation of Hegel can silence either the assertions of dogmatism and scientism or the nihilism of the existentialists.

In a short but provocative introduction Mueller explains many of the difficulties arising from Hegel's almost impossible German, his constant abstraction, and his actual desire to be misunderstood. For instance, Hegel insists that philosophy must be a system, but then his own "system" is the nexus of all other exploded systems of philosophy. Hegel's choice of terms in his triads is also most confusing, again and again denoting something other than one would suppose. Because of all this the translator justifies himself in taking the liberty of paraphrasing, adding, and subtracting material. When one attempts to read and make

something of the included work of Hegel he is inclined to agree with every word the translator has said about Hegel's abstruseness and also to feel greatly relieved that most philosophers and theologians have once and for all thrown off Hegelianism, or at least have tried to do so.

ROBERT D. PREUS

**JOHN WESLEY AND THE CATHOLIC CHURCH.** By John M. Todd. New York: The Macmillan Company (London: Hodder and Stoughton), 1958. 195 pages. Cloth. \$3.00.

Todd has examined the teachings of Methodism's founder to determine their relationship to the teachings of the Roman Catholic Church. His approach is ecumenical—the author, it must be pointed out, is a Roman Catholic layman. He maintains that the Tridentine formula for justification, "faith and works," expresses the same doctrine that Wesley taught. Wesley emphasized the sacraments as means of grace. Although he did not believe in transubstantiation, he and his brother Charles, says Todd, "went a considerable way towards bringing the whole doctrine back in other language" (p. 148). This is an extreme example of Todd's *modus operandi*. Stressing the points of similarity (both Wesley and Roman Catholicism subscribe to the Apostles' Creed) and glossing over the differences in as favorable a fashion as he can, Todd regards Wesley as a saint and has "prayed to God through him" (p. 192).

CARL S. MEYER

**A HISTORY OF BAPTISTS IN AMERICA PRIOR TO 1845.** By Jesse L. Boyd. New York: The American Press, 1957. Cloth. 205 pages. \$3.00.

Baptist Boyd has written a short account of the Baptists in America prior to the organization of the Southern Convention. He is interested particularly in personalities; the biographical sketches that he gives are uniformly interesting and enlightening. The work is intended primarily to supply the need

for a denominational history for Southern Baptists in the Bible Department of Mississippi College. Lutherans, too, will find this work useful, although it is not to be regarded in any sense as a definitive history.

CARL S. MEYER

*A KINGDOM AND A CROSS: ST. ALPHONSUS LIGUORI.* By Helene Margaret. Milwaukee: The Bruce Publishing Co., 1958. viii and 215 pages. Cloth. \$3.75.

St. Alphonsus Liguori (1696—1787), founder of the Redemptorists, or the Congregation of the Most Holy Redeemer, was canonized in 1839 and declared a doctor of the Roman Catholic Church in 1871. His biographer calls him "the world's greatest moral theologian" (p. v). This biography in a readable fashion gives the details of his life but is not concerned particularly about making an analysis of his thought. It is edifying reading for Roman Catholics.

CARL S. MEYER

*THE AGE OF CATHERINE DE MEDICI.*

By John E. Neale. New York: Barnes and Noble, 1959. 111 pages. Cloth. \$2.75.

Four lectures by Sir John Neale, the eminent Elizabethan scholar, on a contemporary of Queen Bess, center around the religious wars in France in the second half of the sixteenth century. Clearly and dramatically the author sets forth a complex period of French history, which has often been misrepresented and misunderstood. The short work is a welcome addition to the history of the Reformation era. CARL S. MEYER

*HISTORY OF THE ARCHBISHOPS OF HAMBURG-BREMEN.* By Adam of Bremen. Translated and edited by Francis J. Tschan. New York: Columbia University Press, 1959. xxxiv + 253 pages. Cloth. \$6.00.

Adam of Bremen, who died about 1081, writes not only about bishops but also about people. He is interested in the spread of

Christianity throughout the northern part of Europe. He takes into account geographical and ethnographical factors. In his prologue he says: "Their [the archbishops'] deeds, of which I had read from time to time, appeared to me to be worth relating both because of their own importance and because of the exigencies of this Church" (p. 3). And so they were. They are worthwhile reading, too, especially for a study of the medieval church. The mere fact that this account has been published in the Columbia University series *Records of Civilization* is a guarantee of its worth. CARL S. MEYER

*MEMOIRS OF A RENAISSANCE POPE: THE COMMENTARIES OF PIUS II.*

Abridged and translated by Florence A. Gragg and edited by Leona C. Gabel. New York: G. P. Putnam's Sons, 1959. 381 pages. Cloth. \$6.00.

Aeneas Sylvius Piccolomini (1405 to 1464) wrote his autobiography in the third person. It was long regarded as the work of his secretary, John Gobel; Ludwig von Pastor, however, has shown conclusively that it was actually written by the man who was pope, under the name Pius II, from 1458 to 1464. Perhaps it should be called a history; perhaps, memoirs. At any rate the book is fascinating reading. Here is a firsthand account of social and political happenings of the *quattrocento*. Pius, for instance, tells about the details of a cistern, his little she-dog, a brothel keeper, the Council of Mantua, Frederick III, the landscape around an Italian city, a horse race, the College of Cardinals, the birthplace of Cicero (as becomes a humanist), or the manners and morals of his countrymen. Pius II was interested in so many things that few readers will not find their interests reflected in his diary. The complete work has been translated in five installments in the Smith College Studies in History. The abridgement is skillfully done, as is the translation.

CARL S. MEYER

**HERESIES AND HERETICS.** By Leon Christiani. Translated by Roderick Bright. New York: Hawthorn Books, 1959. 141 pages. Cloth. \$2.95.

Although some of the volumes in the *Twentieth Century Encyclopedia of Catholicism* edited by Henri Daniel-Rops have been noteworthy, this volume, number 136 under section XIII, is one of the less satisfactory. It is poorly balanced in the treatment of the various "heretics." The treatment of Jansenism is one of the best sections of the work. The "Protestant Revolution" has a chapter of 17 pages; it is not always factually correct. The point of view that heresy takes the form either of rationalism or quietism is an interesting one. **CARL S. MEYER**

**MEN AND IDEAS: HISTORY, THE MIDDLE AGES, THE RENAISSANCE.** Essays by Johan Huizinga. Translated by James S. Holmes and Hans van Marle. New York: Meridian Books. 1959. 378 pages. Paper. \$1.45.

Johan Huizinga (1872—1945) was an eminent Dutch historian, known in English for his *Erasmus of Rotterdam* and his *The Waning of the Middle Ages*. In his interpretation of the Renaissance he did not follow Jakob Burckhardt; rather, he emphasized the continuity with the Middle Ages. Among the essays here printed in English for the first time that on "The Task of Cultural History" is especially significant. Huizinga had many insights which the church historian needs for a fuller understanding of an easily misunderstood period of history.

**CARL S. MEYER**

**JACOPO SADOLETO, 1477—1547, HUMANIST AND REFORMER.** By Richard M. Douglas. Cambridge, Mass.: Harvard University Press, 1959. xvi + 307 pages. Cloth. \$5.00.

Douglas has made a first-rate contribution to the history of the reform movement in the Roman Catholic Church during the 16th

century and to the history of Italian humanism. Sadoleto, papal secretary, bishop, theologian, reformer, prince of the church, whose 70 years encompassed Luther's 63, lived a life worth telling, and Douglas' telling is worth reading. Sadoleto was an independent in many respects, but Erasmus influenced him greatly, and the moderates and reformers within the Roman Church found in him an ally. His Latin style won him esteem; his theology did not enhance that esteem, even in his own church. He wrote to Melanchthon in the interest of unity, but Melanchthon did not answer his letter. Melanchthon with Sadoleto, however, longed for peace, unity, scholarship, and learned leisure. **CARL S. MEYER**

**REBELLIOUS PROPHET: A LIFE OF NICOLAI BERDYAEV.** By Donald A. Lowrie. New York: Harper Brothers, 1960. Cloth. 310 pages. \$6.00.

Biographies are often the best medium of introducing a student to a philosopher. The book traces the stormy and daring life of an independent man who spoke his convictions at all times and under all circumstances. The biography shows that the one dominating motif in Berdyaev's life and writings is the freedom of the human spirit. The reader is confronted more with Berdyaev's actions and tendencies than his ideas. And this is really inevitable (as we learn in the last chapter), for Berdyaev was a changing man, approaching the same themes (freedom, personality, creativeness) ever anew. And he was a mystic, unbound by logic, and therefore his ideas cannot be comprehended in any framework.

Lowrie's book is particularly interesting in providing the background to Marxism in Russia, in both its "scientific" and its messianic character (Berdyaev insistently called it a religion). Communism like so many new ideologies took over where there was a vacuum. Church, state, and intelligentsia made no effective attempt to combat it. As

in the days of the Monophysite controversy there was a deep interest in culture and theory and abstraction of all kinds but an uncanny unconcern for human beings.

This book is timely and broadening and interesting.

ROBERT D. PREUS

**THE SAVOY DECLARATION OF FAITH AND ORDER 1658.** Edited by A. G. Matthews. London: Independence Press, 1959. 127 pages. Cloth. 9/-.

From 29 September to 12 October 1658 the conference of Congregational elders and messengers met at the Savoy Palace. Here in unanimity they adopted a declaration of their beliefs, close to the Westminster Confession. Philip Nye was the leader of the group, Thomas Goodwin and John Owen influential members. The conference in the articles on church order owed much to John Cotton of Boston, Mass. The Calvinistic Baptists, alongside the Congregationalists, substantially used the Savoy Declaration.

Matthews has the long "Preface," which sets forth the reasons for the Declaration, after which follow the "Declaration of Faith" of thirty-two articles and the "Declaration of the Institution of Churches, and the Order appointed in them by Jesus Christ." Although the text is that found in Williston Walker's *Creeeds and Platforms of Congregationalism*, the introduction by the editor and the reprint of the text make this edition valuable.

CARL S. MEYER

**SAINTS IN ARMS: PURITANISM AND DEMOCRACY IN CROMWELL'S ARMY.** By Leo F. Solt. Stanford, Calif.: Stanford University Press (London: Oxford University Press), 1959. 150 pages. Cloth. \$4.00.

Puritanism and democracy, it has been argued, are closely allied. Solt of Indiana University examines this premise on the basis of pronouncements of Puritan chaplains in Cromwell's army like Saltmarsh, Dell, Hugh Peters, and others. He sets up

nine pairs of politico-religious polarities; in six of these, according to his findings, authoritarianism prevailed. The preachers favored religious toleration, the masses over the classes, and mixed government (separation of powers). The author has made a careful, scholarly analysis that should be a corrective to the traditional view of the close alliance between Puritanism and democracy.

CARL S. MEYER

**THE MIDDLE AGES, 395—1500.** By Joseph R. Strayer and the late Dana C. Munro. Fourth edition. New York: Appleton-Century-Crofts, 1959. xiii + 597 pages. Cloth. \$7.75.

Strayer reworked the well-known volume on the Middle Ages by Munro, which Raymond J. Sontag amplified, for the third edition in 1942. Now comes a fourth edition, still further improved and made up-to-date in its embodiment of pertinent research. This work therefore belongs among the front-ranking one-volume accounts of the Middle Ages. The Middle Ages are presented as "one of the great creative periods in the history of our civilization," offering a "unique opportunity to study over a long period the interaction between a lofty set of ideals and the often conflicting demands of practical life." The part which the church played in this period is given ample treatment.

CARL S. MEYER

**ALLEGORIE UND ERLEBNIS BEI LUTHER.** By Hans Wernle. Bern: Francke Verlag, 1960. 115 pages. Paper. Swiss Fr. 12.00.

This is No. 24 of *Basler Studien zur deutschen Sprache und Literatur*, edited by Walter Muschg. Luther's place in the ranks of eminent exegetes is secure. His achievements in other departments of theology are the golden fruits of his diligent study and interpretation of Scripture. Therefore his principles of Biblical interpretation are of paramount importance. Wernle made this

study to point up Luther's progress from the allegorical method of the Middle Ages to a sounder interpretation with due emphasis on the literal sense. He reminds the reader, however, that Luther was fully aware of the use of figurative speech in Scripture. If one may speak of a current Luther renaissance, this study, too, may be included in the growing number of volumes on the great Reformer's life and work as a witness to such a happy rebirth.

L. W. SPITZ

*ATLAS OF THE CLASSICAL WORLD.* By

A. A. M. Van der Heyden and H. H. Scullard. New York: Thomas Nelson & Sons, 1960. 222 pages. Cloth. \$15.00.

The glory that was Greece and the grandeur that was Rome are here brilliantly and attractively recaptured in words, photographs, maps, and charts. The literary, religious, and philosophical contributions of both cultures are skillfully interwoven with the account of their political and economic fortunes. The maps and charts accompanying the historical narrative document, with consummate clarity, not only ancient sites, but sights and events, and include, among other items of interest, brief descriptions of the principal Greek deities and chief cult centers of the Greek gods.

This book takes the reader from the beginning of Cretan civilization to the Barbarian Invasions. It is an epic canvas, and the reader of the New Testament will gain from this work a fresh appreciation of the influences that shaped the thinking of the people who were born and lived when the fullness of the time was come. It is a beautiful book, worthy of the past it seeks to recreate.

FREDERICK W. DANKER

*A CONCISE DICTIONARY OF EXISTENTIALISM.* Compiled by Ralph B. Winn.

New York: Philosophical Library, c. 1960. 122 pages. Cloth. \$3.75.

Monmouth College's Winn herewith supplies a cross-indexed guide to about 125

concepts, catchwords, and jargon vocables of Existentialism from "Abstraction" through "Hypnagogic Phenomena" and "Possibility" to "Youth," in the verbatim definitions and descriptions of Søren Kierkegaard, Karl Jaspers, Gabriel Marcel, Martin Heidegger, Jean-Paul Sartre, and Simone de Beauvoir. Regrettably the identifying references not only oscillate inconsistently between the original titles and English translations but also fail to specify either edition or page.

ARTHUR CARL PIEPKORN

*THE HEART OF EMERSON'S JOURNALS.*

Edited by Bliss Perry. New York: Dover Publications, 1958. xi + 357 pages. Paper. \$1.85.

A single-volume edition of Emerson's *Journals* dates back to 1926. The Dover edition will be welcomed by those who want to become acquainted with this philosopher and ranking religious figure of America's nineteenth century. Emerson has much to say of interest about religious and ecclesiastical questions, although Lutherans will generally find it difficult to agree with much of what he says. His influence, however, was such that he cannot be ignored in the history of American religious thought.

CARL S. MEYER

*THE HISTORY OF RELIGIONS: Essays in Methodology.* Edited by Mircea Eliade and Joseph Kitagawa. Chicago: The University of Chicago Press, 1959. xi + 163 pages. Cloth. \$5.00.

Eight contributors, among them the two editors, Eliade and Kitagawa, Daniélou, Ernst Benz, and Friedrich Heiler, have examined the methodology of the history of religions. The materials for this history are complex, virtually beyond the total ken of any one scholar. They are drawn almost exclusively from partisan sources. Claims are made by all of the various religions, charges are levied against the other religions. Nevertheless, the exclusiveness of Christianity (which is based

for instance on the words of Jesus in John 14:6) is such that the voice of the prophet rather than the objective pen of the scientific historian is called for. Can the Christian prophet, however, carry out his God-given preaching adequately without some knowledge of the history of other religions? It is very doubtful that he can. For that reason a series of essays such as presented here is important, too, to the prophets on Main Street as well as to those at the crossroads of the world.

CARL S. MEYER

*THE RELIGIOUS ORDERS IN ENGLAND*. Vol. III: *The Tudor Age*. By David Knowles. Cambridge: University Press, 1959. xiv + 522 pages. Cloth. \$10.00.

The concluding volume of *The Religious Orders in England* climaxes a work of brilliant scholarship, sympathetic and careful treatment, detailed presentations, artful summarizations with well-reasoned interpretations, and valid generalizations. The volume is such in its wealth of materials that no student of the complicated religious happenings in sixteenth-century England, especially between 1520 and 1559, can permit himself to overlook it. In four parts totaling thirty-six chapters the period itself is surveyed, Wolsey's activities are presented, the work of Thomas Cromwell in the suppression and dissolution is detailed, and the brief reaction under Mary is described. One of the monastic personalities who emerges from these pages is Richard Kidderminster, who wrote against Luther, defending the doctrine of indulgences (p. 94). There are others, among whom William More, prior of Worcester, is especially noteworthy.

Knowles's treatment of the extent of corruption in the monasteries in the 1530s is sober and balanced. He weighs the evidence, conflicting and incomplete, and finds that it "leaves us without a clear, simple and overwhelming proof of the general depravity of the monasteries." (P. 303)

Economic aspects of English monasticism are given ample space. The disposal of the monastic lands is often treated by historians with glib generalizations that are not based on an examination of the details. Knowles examines the details and then presents his conclusions. His chapter on this subject is noteworthy. One minor error, curious and inexplicable, crept into it—the date 1939 for the commission of Rich and Cromwell, instead of 1539.

Insights and moral judgments (e.g., regarding the relationship between the divorce of Henry VIII and the royal supremacy) are apt and penetrating. The topic and the extensiveness of the work may make it seem foreboding; its perusal will be a rewarding experience.

CARL S. MEYER

*PHILOLOGIA SACRA*. By Franz Altheim and Ruth Stiehl. Tübingen: Max Niemeyer Verlag, 1958. 102 pages. Paper. DM 19.—

Franz Altheim, professor of ancient history at the Free University of Berlin, is probably best known to American theologians for his history of ancient Roman religion. The five essays in the present volume demonstrate well that his interest and competence (along with Miss Stiehl's) range far beyond the realm of classical antiquity.

*ΜΕΤΑΓΡΑΦΗ*, the first essay, is a discussion of the transcription of words from one language into another language that uses a different alphabet. The examples are taken from the Septuagint, the New Testament, and Sanscrit texts. Students of the Septuagint will find it valuable. The second essay examines the *Genesis-Apocryphon* from Qumran Cave I for traces of date. Altheim dates it in the period of Mithridates VI and Alexander Jannaeus, i.e., about 76 B. C. After a detailed investigation of some of the synagog inscriptions from Dura Europos, the little book closes with two short chapters on an italic inscription from Velletri and some Porphyry texts.



These contributions all demonstrate the strengths and weaknesses of a strictly philological approach to religious texts.

EDGAR KRENTZ

**SPIRITUAL THERAPY.** By R. K. Young and A. L. Meiburg. New York: Harper & Brothers, 1960. 184 pages. Cloth. \$3.50.

This is an excellent, compact volume that a pastor will want to read and have for reference. It would be wrong to use it as a short medical course for pastors wanting to diagnose on the basis of superficial symptoms. The premise of the authors is that the pastor must work with the physician. The material presents years of research, carefully recorded by competent practical theologians and reviewed by competent medical people. The authors have the unique ability of translating careful statistics and scholarship into readable language. Case histories can become boring or entertaining, but Young and Meiburg have woven them into the body of the material so that you cannot skip them nor do you want to, for the evidence and conclusions are solidly attached.

"Skill in counseling . . . comes by exposing yourself to the hurt of humanity." The intellectually honest admit that "a percentage of ailments are iatrogenic as well as hierogenic." Statements like these are not oversimplified generalizations; rather they reflect the depth of understanding and the frame of reference from which both authors classify their data on heart disease, ulcers, asthma, skin disease, migraine, etc.

EDWARD J. MAHNKE

**THE THEOLOGY OF THE MAJOR SECTS.** By John H. Gerstner. Grand Rapids: Baker Book House, 1960. 206 pages. Cloth. \$3.95.

Gerstner's handbook is designed as a ready reference guide to the literature on the major sects and religious trends of the day. But he offers a sufficient amount of doctrinal mate-

rial to make his book useful for the reader who does not have access to other sources. The first ten chapters give a popular introduction to his subject. The appendix contains the reference material which summarizes the preceding chapters and adds some more technical data. Part 1 of the appendix shows the traditional Christian doctrines. Part 2 shows the doctrinal deviations sect-wise. Part 3 shows the sects doctrine-wise. A chart of doctrines of the sects and religious trends follows. The final section of the appendix is a glossary of terms used by the major sects. A good bibliography of general works and of works on each sect and trend included in the book increases its value. An author and a subject index take the reader directly to his point of interest.

Gerstner discusses the following sects and trends: Seventh-day Adventism, Jehovah's Witnesses, Mormonism, Liberalism, New Thought, Christian Science, Spiritualism, Theosophy, and Faith Healing.

There is an occasional slip. Page 41 should read "from Missouri," not "Mississippi." On page 46 the *Mormon Catechism* is not identified, nor is it listed in the bibliography. This is important because some Mormons deny that such a book ever existed. The author was Elder John Jaques. The Deseret News Co. published the catechism in 1888. A copy of it is in the library of the Bible Institute of Los Angeles. In the section on Seventh-day Adventism it would be well to say that no particular Sabbath is commanded in the New Testament. (Col. 2:16, 17)

L. W. SPITZ

**THE WORLD AND MEN AROUND LUTHER.** By Walter G. Tillmanns. Minneapolis: Augsburg Publishing House, 1959. xv + 384 pages. Cloth. \$5.95.

As the title indicates, this work falls into two distinct parts. The first and smaller part (66 pages) sketches the complicated world situation in which the men of the Reformation era found themselves. Briefly Wartburg

College's Tillmanns portrays a bird's-eye picture of the complexity of the world around Luther and collates the happenings in this intricate milieu with various key dates in Luther's life. In the second larger (269 pages) part, with Luther as the focal point, he presents brief biographical sketches of the men around Luther in an ever-widening series of concentric circles beginning with the "Inner Circle" and the "Wider Circle" of friends around Luther. Then follow biographies of men farther removed in distance and spirit from Luther and Wittenberg—"Lutheran Laymen," "Scandinavian Lutherans," "The Strassburgers," "The Swiss Reformers," "English Friends and Foes," "Other Movements" (Anabaptists, Mystics, and Anti-Trinitarians), "Emperors, Kings, and Princes," and "The Roman Camp."

The volume closes with an index for each part.

Here for the first time in English is made easily available in one volume an accurate, concise series of sketches of men who played important roles in the early period of the Reformation. The book is fairly well documented, predominantly, however, from secondary sources. An extensive but unannotated bibliography is also appended. The Biographical Index is an excellent item that gives one-sentence descriptions of each of the more than 600 men and women described in the text. This volume is a valuable addition to the literature on the Reformation.

GEORGE S. ROBBERT

**SAINTE THOMAS' CHURCH IN THE CITY AND COUNTY OF NEW YORK, 1823—1954.** By George E. DeMille. Austin, Tex.: Church Historical Society, 1958. vii + 198 pages. Cloth. Price not given.

In 1823, when St. Thomas' Protestant Episcopal Church was founded, the Erie Canal had not yet been built and pew rent was the source of the parish's income. In 1826 it erected the first Gothic church in America;

Ralph Adams Cram designed the present edifice, completed in 1913, "perhaps the most magnificent parish church in the United States." DeMille tells about the buildings and the rectors and gives tables of the finances of the congregation in a well-written parish history.

CARL S. MEYER

**MINORITY OF ONE: THE BIOGRAPHY OF JONATHAN BLANCHARD.** By Clyde E. Kilby. Grand Rapids, Mich.: Wm. B. Eerdmans Publishing Co., 1959. 252 pages. Cloth. \$3.95.

Jonathan Blanchard (1811—92) gave Wheaton College its "uncompromising uniqueness." He had begun teaching at the age of 15 and was principal of Plattsburg Academy at the age of 21. Pastor in Cincinnati, president of Knox College, a noted preacher and lecturer, Blanchard espoused the abolitionist cause, Sabbatarianism, and the American Party. He was against secret societies. His biography mirrors an important movement of the 19th century.

CARL S. MEYER

**LANCELOT ANDREWES, 1555—1626.** By Paul A. Welsby. London: SPCK, 1958. xiv + 298 pages. Cloth. 25s.

Bishop Andrewes, best remembered for his *Preces privatae*, was also associated with the making of the Authorized Version. As a bishop he was a member of the British House of Lords, served on Commissions, and labored in the Privy Council. He was a man of great learning, business acumen, and integrity. He was a noted preacher, serving as court preacher to James I of England. His prayers are steeped in Scripture, penitential, devotional, but lack in part that Christ-centeredness which should pervade all prayer. Andrewes' weaknesses are not negated while his praises are sung in this thorough but not exciting, study. It contributes to an understanding of Anglicanism and of the period which led to the Puritan conflict.

CARL S. MEYER