

- 12 Wadell, 144.
- 13 Wadell, 146.
- 14 Maurice Nedoncelle, *Love and the Person*, Trans. Ruth Adelaide (New York: Sheed & Ward, 1966): 20.
- 15 *PL* 196: 1203. Cf. Joseph Ratzinger, *Behold the Pierced One*, Trans. Graham Harrison (San Francisco: Ignatius, 1986): 55.
- 16 Josef Pieper, *About Love*, Trans. Richard and Clara Winston (Chicago: Franciscan Herald Press, 1974): 51.
- 17 Gabriel Marcel, *The Existential Background of Human Dignity*, (Cambridge: Harvard University Press, 1963): 147.
- 18 Roger Troisfontaines, *De l'Existence à l'Etre*, 2 vols. (Louvain: Editions Nauwelaerts, 1968), Vol. I, p. 18. Cf. Francis J. Lescoe, *Existentialism: With or Without God* (New York: Alba House, 1973): 80.

Reviews

THE OXFORD MOVEMENT IN CONTEXT: ANGLICAN HIGH CHURCHMANSHIP 1760–1857 by Peter Benedict Nockles, *Cambridge University Press, 1994, third impression 1996.*

What connection could usefully be made between R.L. Stevenson's *Travels with a Donkey* (1879) and the *Collected Poems* (1909) of the Manx schoolmaster T.E. Brown, famous for that opening line 'A garden is a lovesome thing, God wot!', and between either of those two and the sixth of John Henry Newman's twelve 'King William Street Lectures' (1850), addressed to the Anglican Party of 1833?

When the young Scottish traveller in the Cévennes, truly terrified because of his Protestant upbringing, sought shelter at the Trappist Monastery of Our Lady of the Snows, the first monk he encountered was a Father Appollinaris—for whom R.L.S. was his first-ever Scotsman. Before either the donkey-driver or even Modestine herself had been fed, the monk 'asked eagerly after *Dr Pusey*, for whose conversion he had for long been praying every night and every morning.

T.E. Brown prefaces a short life of his, entitled 'Catherine Kinrade', with a lengthy note about its historical background. The woman of the title was 'a notorious strumpet', whose 'scandalous life' tended 'to the great dishonour of the Christian name'. This 'Kath' was therefore ordered, both for punishment and *pour encourager les autres*, to be dragged behind a boat in the sea (an ordeal which she later suffered a second time). The two signatories to the notice ordering this penalty were, first, the Bishop of Sodor and man and, second, the Governor of the Isle. The zealous Diocesan was none other than Thomas Wilson (1663-1755), author of *Maxims of Piety*, one of which is 'You say that you believe the Gospel: you live as if you were sure not one word of it is true'.

In the sixth of the lectures of 1850, Newman particularly wished to

point to the kind of Erastianism that had flourished on the English mainland less than a century before. His victim for this occasion was William Warburton (1698-1779) who in 1759 became Bishop of Gloucester. He must have been an easy target: the entry about him in the *Oxford Companion to English Literature* ends with the round statement that 'He was a bad scholar, a literary bully, and a man of untrustworthy character'.

Not only Pusey and Newman himself but also Wilson and Warburton make their entrances and exits in this marvellously meticulous and altogether necessary study by Peter Benedict Nockles.

Dr Nockles lets the reader know early that he is a Catholic and always has been. It is all the more remarkable therefore that he should have found so interesting, and devoted so many years to the study of, the seemingly innumerable divines whose words, whether in print or in letters, reveal the beliefs and practices of the several principal and numerous subdivisions in the 18th and 19th century Church of England and even in the Episcopal Church in Scotland. It would take a Sykes or a Chadwick brother or an E.R. Norman or a C.H. Sisson to write a review of this work, which all members of (for instance) the Anglican-Roman Catholic International Commission will need read, if they have not done so already.

The writer of these remarks, one of those ordinary readers, whom many a publisher tries to woo, became a Catholic early in 1955, on the 65th anniversary of his baptism. During the past two years he has read those beautiful Twelve Lectures and the *Development* and other works of Newman. At just the right moment, Peter Nockles' work was literally put into his hands by the Dominicans. It confirmed him in his recent great change and it often amused him. Also, it corroborated what Newman said, in various ways, in those Twelve Lectures, most notably in the ninth, where he points to the misguided or misplaced use by Anglicans, and by Protestants generally, of personal opinion: 'Nothing is so irritating to others as my own private judgement'. Page after page of Dr Nockles' encyclopaedic study allows the reader to see the terrible consequences that follow when Christian pastors regard even the most central matters of faith and sacrament as being perpetually an object of discussion and contention.

M.R. RICHARDS

Book Notes

Daniel W. Hardy belongs to a generation of theologians who did not have to publish revised doctoral theses and the like in order to secure their first academic post. On the contrary, it is only now that he has retired as Director of the Center of Theological Inquiry at Princeton that he has brought out his first book, *God's Ways with the World: Thinking and Practising Christian Faith* (T&T Clark, 1996, £24.95, pp. 421), surely the theological bargain of the decade, a rich collection of papers written mostly in the last ten years (only one dates back to the 1970s). The fruit of worship, teaching and reflection, over twenty years at Birmingham and four at the University of Durham, this is systematic theology of an uncommonly demanding quality. Moreover, these essays have not been