

author is, indeed, somewhat out of his depth here might be inferred from the facts (to take only two) that he apparently believes Nicholson's book to be a full translation of the Persian original, and that he describes Margaret Smith's trivial and notoriously inaccurate study of Ghazâlî as a 'brief but excellent summary'.

This disparity in treatment leads to the strangest contrasts of style: on the one hand, we have the irritating classification of two or more ideas, however simple and general, by (a), (b), (c) and so on, and the gratuitous explanation of 'hard' words like 'apophthegmata'; on the other, we encounter whole phrases of untranslated Greek and the casual use of such words as 'historism', 'normative', 'phenomenology', 'societally' and so forth. Even allowing for the author's double background of German and American scholarship, this sort of thing sadly tries one's sympathy.

With all this, it is a 'good book', manifestly sincere and often startlingly shrewd. Free as he seems to have made himself from any sort of ill-informed prejudice, Professor Wach yet repeatedly makes clear that he takes no stock in synthetic world-faiths, compounded of the 'best in all religions'. While striving to investigate objectively but charitably, he takes a clear stand as a convinced moderate Protestant.

A serious misprint occurs in the middle of p. 5: 'casual' for 'causal', while on p. 99 the Arabic terms for 'divine majesty' and 'divine beauty' have been given their inverse English equivalents. The bibliographies to each essay are very full.

G. M. WICKENS

RELIGION IN CHINESE GARMENTS. By K. L. Reichelt, translated by J. Tettie. (Lutterworth Press; 15s.)

CONFUCIUS AND CHRIST. By L. Sherley-Price. (Dacre Press; 21s.)

The first of these books is by a distinguished Protestant missionary, Dr Reichelt, who is well known for his work among Chinese Buddhist monks and for the stress he lays on continuity between Christian and non-Christian religion. In the present work he gives a sketch of Chinese religious thought which is interesting in that he succeeds in showing very clearly how Chinese animism provides the background both for Confucius and Laotze. For the rest the book is informative but a little disappointing in that facts and details are presented without sufficient interpretation.

Mr Sherley-Price's book is of a slighter nature. He is content to present a simple and sympathetic account of Confucius's teaching and to observe, from time to time, that it requires completion and re-interpretation from the standpoint of revelation even if its own problems are to be solved.

It is interesting that neither of these books shows any signs that the authors are aware that the whole problem of missionary work has been radically altered by the two Revolutions in China. However long the influence of Confucius lasts and however strong the grip of primitive animism, it remains true that as formative, or even canalising, influences they belong to the past. The New China has a new ethical code and a new religion which has overlaid and will fast destroy the old.

IAN HISLOP, O.P.

ANGLICAN

LANCELOT ANDREWES. By Florence Higham. (S.C.M. Press; 7s. 6d.)

In this short biography Dr Higham has woven the relatively little we know of Bishop Andrewes into his writings and sermons and has succeeded in making him a living figure. Andrewes gained prominence as a student at Cambridge, and then in 1588 he received a residential canonry at St Paul's. In 1601 Elizabeth made him Dean of Westminster, and in 1605 James I nominated him to the see of Chichester. He was translated to Ely in 1609 (as Bishop of Ely, the author points out, he embellished St Etheldreda's, now restored to Catholic worship), and then to Winchester in 1618. Dr Higham treats of his part in the preparation of the Authorised Version, of his rôle as controversialist with St Robert Bellarmine, with the Huguenot du Moulin and with Puritans, of his friendships, and of his preaching both as bishop and as Almoner to King James I. The author is at pains to present the bishop in as favourable a light as possible, but she has rather overdone it in the matter of the Essex divorce and his ready compliance with the king's wishes; it must be admitted, however, that a conception of kingship such as Andrewes seems to have had must inevitably lead to conflict with truth. The last two chapters of the book are devoted to the *Preces Privatae*. To those brought up in a tradition in which 'the liturgy is the premier school of prayer', this collection drawn in great part from the Prayer Book and from the riches of the Eastern Church and the Fathers will be singularly attractive. It was a happy thought to conclude with a selection from the *Preces*, in Newman's translation, as it serves to make us know better this bishop, who had no small part in shaping the Church of England.

DOM THOMAS BOOS

FLORENCE ALLSHORN AND THE STORY OF ST JULIAN'S. By J. H. Oldham. (S.C.M. Press; 12s. 6d.)

This remarkable little book should be studied by Catholics because it shows how a woman, brought up in the most uncompromisingly Evangelical section of the Church of England, and who, so far as can