

Hildebrandt is attempting to prove that Wesley is a true development of Luther, but that Luther is still needed as a corrective of Wesley. The latter book is on the author's admission greatly inspired by a previous attempt by the German Pietist, Jellinghaus, leader of the holiness-movement in Germany, to introduce Methodist holiness-theology into Lutheranism. The author is not deterred by the fact that Jellinghaus eventually gave up the attempt and retracted. Dr Hildebrandt evidently thinks that the reconciliation is possible, though he obviously finds much in Wesley that an orthodox Lutheran needs to reform. The reviewer is not convinced by these recent attempts to make Wesley a strong Lutheran, and thinks that he is nearer in these matters to Anglican, and therefore to Catholic, theology. Dr Hildebrandt's style is not easy, as most of his sentences contain some words in inverted commas taken from Scripture, Luther, or, predominantly, some three hundred of Wesley's hymns. Dr Citron's style is crystal clear, his methods eirenic, but he is often inconclusive. It is unfortunate that he was not able to extend his honest effort to understand all sides by a study of both St Thomas and subsequent Catholic theology. H. F. DAVIS

HERE I STAND: A Life of Martin Luther. By Roland H. Bainton. (Hodder and Stoughton; 20s.)

The author of this book, a lecturer in various theological colleges in the United States, has been at pains to produce an impartial study. For him Luther is the precursor neither of Hitler nor of the Atlantic Charter. The book is profusely illustrated from contemporary sources and contains many sidelights on the period. Chapter XIX, which is mainly concerned with Liturgical experiments and the translation of the Bible, is particularly interesting. Those unacquainted with American colloquial style will be a little astonished at some of the quotations; the Devil in particular comes out with some racy remarks. But there is, in spite of appearances, a table of references both for pictures and for texts. The pictures will be most valuable to those interested in the period.

The principal criticism that the present reviewer has to make is that certain events and circumstances which play an essential part in determining the career of Luther and the development of his doctrine are not sufficiently underlined and set in their right perspective, though they are all there to the discerning eye. Luther was the victim of circumstances. He might have been a champion of Catholic reform but for German nationalism and xenophobia, high European politics and the stresses between the various classes in Germany which combined to make of him an heresiarch whose career and life's work were rather the victims than the arbiter of events. Staupitz would never have appointed as lecturer a man of suspect doctrine as he appointed Luther

in 1515. Yet four years later Eck, profiting by an atmosphere rather like that of a cup tie (these academic tourneys played much the same part in the life of the medieval student as sporting events do nowadays), succeeded in making Luther deny the authority of Pope and Council in favour of Scripture privately interpreted and align himself with Hus, a figure, as Mr Bainton points out, of sinister memory in ducal Saxony. It was unlikely that the man who had become the spokesman and symbol of the German student classes, who was surrounded by clamorous admirers and encouraged by men like Von Sickingen for their own purposes, would retract before the threats tempered by patronising kindness of the authorities, who hardly realised the forces which Luther represented and in whose power he was. But Mr Bainton does not seem to assess these forces; he does not, for example, account adequately for Luther's virtual retirement after the Peasant's Revolt and the merging of the reform movement with the Princes' struggle against the Emperor. Nor does Mr Bainton seem altogether at home in the complicated economic, social and political structure of Germany which influenced Luther's career so profoundly. For instance, the Emperor delayed so long in taking action against the Reformer because he found him a useful weapon against a Pope who tended to be pro-French. Agreement between Pope and Emperor was followed almost immediately by the summons to Worms. The relations of the Reformer with the Princes and his attitude to the Peasants' Revolt hardly receive satisfying treatment. Luther, unlike Calvin, did not organise a Church. Even his liturgical work was largely experimental. The Princes supplied what was lacking. In regard to the peasants one must bear in mind the adulation of the peasant as a sort of 'noble savage' by the German humanists of the day. Luther shared this, tending to think that the peasants alone had preserved the basic virtues of Christianity. In 1525 he was brutally disillusioned. There is nowhere a clear statement of Luther's doctrine of Justification by Faith set over against the Catholic doctrine he sought to supplant. Only once is the Catholic view set forth, and then only as a hint and by accident. To conclude: this is a book which contains much of interest to the professional historian but which might mislead students approaching the subject for the first time.

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SAINT TIKHON ZADONSKY. By Nadejda Gorodetzky. (S.P.C.K.; 21s.)

It is thirteen years since Nadejda Gorodetzky published *The Humiliated Christ in Modern Russian Thought*, and all who treasure that book have looked forward to the day when Mrs Gorodetzky would give us another. We have had to wait a long time; but now it has appeared its subject makes it doubly welcome: many who have read of Tikhon Zadonsky, perhaps in *The Humiliated Christ* or in V. Zenkovsky's