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The Athanasian Warnings by W. J. Sparrow Simpson

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express in a popularly intelligible way the result and practical bearings of this co-ordination. As regards the constructive portion of his aim, it is questionable, in view of the complexity of modern life and of the problems it sets philosophy, whether it is possible for the same book to make any appreciable contribution to a new philosophic synthesis, and at the same time to be popularly intelligible. At any rate the present author scarcely possesses the required qualifications. It is in regard to the latter part of his aim that he has been most successful, and we can heartily recommend his book to that very wide circle of readers who, with a good ordinary education but no special training, are nevertheless interested and often perplexed by the problems suggested by the relations of religion and natural science. And its value in this respect is not lessened but rather enhanced by the note of individuality in the book. There are numerous quotations and references to authorities, but it is very far from a mere compilation—the author gives us his own thinking-out of the problems he deals with. And just because he has not himself gone very deep in his thinking out, he is likely to be all the more helpful to the class of reader referred to. If he only touches the fringe of the problem, as in many points he does, it is only the fringe of the problem which, as a fact, interests and perplexes the general reader and his conclusions, as far as they go, are in the main sound.

F. C. L.

THE ATHANASIAN WARNINGS. By W. J. Sparrow Simpson, B.D. (Longmans.) 1s. net, paper; 2s. net, cloth.

This little book of eighty pages (for which Canon Newbolt writes a preface) deals with one aspect of the controversy about the Athanasian Creed, viz.: its main crux, its monitory or, as they are sometimes called, damnatory clauses. Its attitude is strongly conservative; the writer is not in favour of any change, with the exception, perhaps, of an explanatory note stating that "*nothing in this Creed is to be understood as condemning those who by involuntary ignorance or invincible prejudice are hindered from accepting the faith therein declared.*"

Starting with the fact that everyone is responsible before God for the belief which he holds, the author develops his principal line of defence—that these clauses are statements of general principles, and do not contain particular applications, which no man may dare to make. When Dante named the persons whom he considered to be lost he did so without authority from the Church and against its rules.

He then shows that there is ample authority in Holy Scripture for these statements, but the objection that qualifying and balancing statements are found there, is, perhaps, hardly answered. There is, however, much in his argument that, if responsibility for belief needs to be emphasized in the present day, it is not wise to remove these clauses without providing others of a similar nature.

The expedient of retaining this Creed in the Prayer Book, while discontinuing its use (as adopted by the Church of Ireland), he characterizes as a "miserable compromise." Yet there is a large and probably increasing body of churchmen who regard this as the best practical solution of the difficulty.

W. H. D.