

professedly theological works. It is so easy to make isolated texts of ancient writers fit in with our own preconceived theories. The author of the pamphlet under review is deeply versed in Rabbinic literature as well as in Christian liturgical lore. His conclusions as to the nature of the *berakot̄h* are novel, as is his application of these conclusions to explain the Consecration Prayers of the early Church. It must be left to the specialist to assess their value. He seems to be unaware of the late Dom Connolly's researches into the question of the authorship of the *De Sacramentis*. If, as seems conclusively proved by Dom Connolly, St Ambrose himself was the compiler of the *De Sacramentis*, then we have in his other works a precious source of information as to the eucharistic doctrine underlying the liturgical treatise. Is it really any different in its essentials from that of St Cyril of Jerusalem? Can the study of liturgies only suffice to determine the sacramental doctrine of the primitive Church? Their witness is of great value, but as a *locus theologicus*, can only be secondary. Conclusions drawn from individual sources, or our interpretations of these sources, must be carefully checked with reference to the general belief of the Church at that time, and if the teaching of that Church is true now it must have been so always.

DESMOND SCHLEGEL, O.S.B.

A SHORT HISTORY OF THE FRIENDS IN SCOTLAND. By William H. Marwick, M.A. (Scotland General Meeting, Edinburgh; 2s.)

The author of this survey of the Quakers of the North frankly recognises that in Scotland 'Friends' views have run counter to strong forces in the national character, to its fondness for didactic theology, to its militaristic proclivities, to its preference for a trained ministry and an ordered ecclesiastical system'. Since 1653 they have struggled against these characteristics, which are surely closely linked with the orderliness of natural reason. Their success has not therefore been numerically great. But they are justly proud of one of their earliest members, Robert Barclay, for the tercentenary of whose birth this booklet is produced. And yet this young prophet, who as a Quaker walked through the streets of Aberdeen clad in sackcloth calling on the people to repent, had studied in a seventeenth-century Parisian seminary and shows in his *Apology for the True Christian Divinity* (excerpts from which are here included) a strong proclivity to follow the national traits of his race. He knows how to distinguish, but the weakness as always was towards making distinctions into dichotomies, so that the inner and the spiritual become the only realities. We cannot help feeling that a little more of the national gift of sturdy reasoning powers would have made him into a great thinker as well as into a great saint.

The biographical parts of these 40 pages are strangely repetitive.

JOHN HUNSTER