

changes were made at the accession of Elizabeth and at the Stuart Restoration, is substantially that still in use. Coverdale was at least as great a master of English as was Cranmer himself, and his version of the Psalms is among the classics. It became familiar to the majority of Englishmen before the end of the sixteenth century; and, by long use, gained such a hold on their affections that neither the more faithful Authorised Version of 1611, nor the scholarly but somewhat pedantic Revised Version of 1884, was able to displace it. Its shortcomings, however, as a rendering of the Hebrew, have long been recognised. In recent times attempts have been made at its revision, while leaving it substantially unspoiled; and Mr Riley's is the latest of these. His aim has been to combine the beauty of the prayer book version with the accuracy of the Revised. He considers that small, hardly noticeable, changes in language are justified by small gains in accuracy; but greater changes, only by greater and more significant gains. His principles are excellent, a model for liturgical revisers. That he has always succeeded in attaining the maximum increase of faithfulness and clarity with the least loss of the original felicity is open to question; but there is no doubt that for Anglicans he has carried out a useful task; and it is clear he would be the last to claim finality for what he has done. In passing, it is interesting to learn that his rendering forms the basis for that used in studio broadcasts by the B.B.C. Besides revising the text, Mr Riley has suggested certain rearrangements in the assignment of Psalms, both in the ordinary course (a monthly one in the Church of England) and for Sundays and other special days. The details of his system are hardly of interest to Catholics. In general, it has in view the putting an end, in the limited field of Psalmody, to the prevailing anarchy of Anglican worship. On the whole this suggested scheme represents a return towards Western Catholic tradition: the use of the Psalter in its integrity, and of a fixed number of Psalms or divisions of Psalms at each Office; as against the limited and selective use common of late years among liberal Anglicans.

DOM J. HIGGINS

EUCCHARISTIC CONSECRATION IN THE PRIMITIVE CHURCH. By G. A. Michell. (S.P.C.K.; 2s. 6d.)

This pamphlet of thirty-four pages is addressed primarily to the expert in liturgical origins, and therefore will not be readily understood by the reader who is not already familiar with the main lines of the subject. Indeed to such a one it might prove a misleading guide. Before approaching the study of early liturgical formulæ it is essential to have an extensive knowledge of the religious beliefs of those who used them: more, of the varying moods of religious feeling in a period and in lands so far removed from us. Otherwise there is grave danger of misinterpreting words wrested from the context of their authors' meaning as expressed in their

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