

of the whole created order at the end of time. If this volume is in any way pre-eminent among its author's major works, it is perhaps in the striking aphorisms, even more numerous and enlightening than we have grown to expect. Among the most arresting may be instanced these hard sayings 'I suffer, therefore I exist'. 'It is not man who is human but God.' '. . . it is God who demands that man should be free, and not man himself.' 'Beauty is the expression of the infinite life in finite form.'

C.H.V.

CANTERBURY CATHEDRAL IN THE MIDDLE AGES. By C. S. Phillips, D.D. (S.P.C.K.; 2s.6d.)

This is a very useful and scholarly brochure produced in the attractive manner which we have come to associate with the S.P.C.K. Though written by an Anglican clergyman who apparently believes in the continuity of the Elizabethan Establishment with the Church of St Augustine and St Thomas a casual glance at the text should be sufficient to show how essentially different was the purpose of this and every other Cathedral in medieval times to their present-day use. The daily round of Mass and Divine Office is correctly emphasised as well as the fact that Canterbury, like several other English Cathedrals, was staffed by Benedictines and therefore used the monastic Breviary. The special feasts are noted and the offices peculiar to Canterbury are discussed in a clear and concise manner. There is something, too, about the musical side of the Liturgy. There are some interesting details concerning special functions when visiting notabilities in Church and State were present and took their part in the processions and other ceremonies. On such occasions a visiting abbot or abbess would 'process' side by side with the Cathedral prior, an abbot on his left and an abbess on his right. These and many other facts not generally known are here set forth with copious notes and references. Dr Phillips is to be congratulated on a very useful and eminently readable piece of work.

E. T. LONG

ERASMUS, TYNDALE AND MORE. By W. E. Campbell. (Eyre and Spottiswoode; 15s.)

THE ELIZABETHAN HOUSE OF COMMONS. By J. E. Neale. (Cape; 18s.)

These two works are useful contributions to our knowledge of Tudor England. Mr Campbell has combined the biographies of Erasmus, Tyndale and More to show their respective contributions to the Reformation epoch, Erasmus as the great Renaissance figure whose learning was at the service of the Church; Tyndale, a translator of the Bible like Erasmus, and like him connected with Cambridge (though an Oxford graduate), but inspired by a hatred of the Church which made his masterly translation an attack upon it; and More, whose controversial writings against Tyndale are the