

is full of the simple straightforward instruction which may be expected from a good Diocesan Inspector in Ireland.

J.-D. CHEALES, O.P.

THE STORY OF THE PRAYER BOOK. By Verney Johnston and Ernest Evans. (A. R. Mowbray; 3s.6d.)

This is a popular history of the Book of Common Prayer written for Anglicans to mark the fourth centenary of the first English Prayer Book. It is vivid and interesting and gives a fair picture of medieval Catholic worship before the changes took place, and an equally fair estimate of the state of mind of both the priests and the people who accepted the Elizabethan settlement. The authors naturally assume a great deal that Catholics are not prepared to grant, but it seems to us that some of these assumptions are much too facile even for a popular presentation. For instance, they stigmatise the issue of the Book of 1552 as 'a party move which has cost the Anglican Communion years of controversy and may yet permanently destroy its unity and its very *raison d'être* in Christendom'. This is a reference to the fact that the changes made in 1552 were directed against the Real Presence and the sacrificial character of the Eucharist. They regard the Canon of the 1549 Book however as the 'most glorious Eucharistic Prayer' and do not mention that even from this prayer all reference to sacrifice, save one ambiguous one, had been carefully excluded by its compilers so that though it looks superficially very like the Canon of the Roman Mass in English, it proves on close examination (as the liturgiologist Edmund Bishop showed) not merely patent but suggestive of an interpretation quite contrary to traditional Catholic doctrine.

The view thus put forward by implication rather than statement that the reform of the service books in 1549 was no more than the pruning away (admittedly sometimes over-drastring) of the luxuriance of medieval devotion is an assumption that requires a good deal more justification than it is given in this book. H. St J.

THE WHOLENESS OF THE CHURCH. By Oliver S. Tomkins. (S.C.M. Press; 5s.)

The idea of oecumenicity which is the subject of this book is as yet almost entirely alien from the temper of Catholicism as we have inherited it. It is however arguable that today Christendom is faced by a crisis radically different from any that has confronted it in past history, and that a new situation demands a new temper and method of approach to each other on the part of separated Christians. The oecumenical mind may be defined as the mind which, while holding fast to the dogmatic truth which belongs essentially to one's own tradition, yet aims at entering into and understanding the beliefs and practices of other traditions. This is to be done primarily by fellowship; by entering into a relationship of knowledge and love with those who differ from us but owe