

His writings would have especially appealed to publishers in his day if it had suffered from our paper shortage, for they were void of padding. I do not know whether Dr Talon has been impressed both by Law and the paper shortage, but it is probable that he would have liked to expand what he has so ably confined. As an 'evangelical' of sorts rather than a 'mystical' fellow your reviewer would have wished far more space had been devoted to Law's interpretation of the Inner Light in relation to his understanding of the Atonement. As a not altogether recent admirer of Coleridge, I should have liked to read more of Law's influence over that important man. It would help to take us up to T. S. Eliot, the late Charles Williams and Brother George Every. You can throw in Aldous Huxley if you have a mind.

H. M. EDWARDS.

**THE WORSHIP OF THE ENGLISH PURITANS.** By Horton Davies. (Dacre Press; 25s.)

This book written by the Professor of Divinity in Rhodes College, Grahamstown, is a careful and exhaustive sketch of the origin and history of those religious bodies which broke away from the Anglican Church in the sixteenth and seventeenth centuries. The name Puritan was given to all such, though there arose a sharp cleavage between the Presbyterians who followed their founder Calvin more closely, and the Independents or Congregationalists who looked for, and found, a further Reformation through the "Spirit. In particular they disliked credal formulas and fixed forms of prayer. In several respects the Puritans as a whole deviated from Calvin, who desired weekly Communion, tolerated the idea of Episcopacy, used the Apostles' Creed, and approved of Confirmation and Confession. But they were true to him in rejecting vestments of any kind, or ceremonies which were not directly prescribed in Scripture, and in making the Bible the fundamental rule not only of doctrine but of worship. For this reason they rejected the Book of Common Prayer even in its 1552 form which Calvin himself was prepared to tolerate, in spite of 'its many tolerable ineptitudes', as he termed them.

In spite of their differences both Presbyterians and Independents accepted the *Directory for Public Worship* set forth by the Westminster Assembly and given Parliamentary sanction in 1644, thereby replacing the Book of Common Prayer. It is fully (though occasionally inaccurately) described by Mr Davies. Being a compromise effected between those who desired a fixed liturgy and those who did not, it is rather a manual of direction than a service book. Great emphasis is laid on the sermon. The Lord's 'Supper' includes the recitation of the words of Institution and a prayer for the sanctification of the elements of bread and wine: 'that we may receive by Faith the Body and the Blood of Christ'. But the worshippers are directed to sit at or around the Table. The Puritan objections to the Prayer Book are well known, especially to the Sign of the Cross in

Baptism, and the ring in marriage. It is perhaps less well known that the Directory forbids any service at funerals.

A full account of the negotiations with Charles II and the Anglican bishops is given, and it is pointed out that Baxter's proposed liturgy contained both an anamnesis and an explicit Epiclesis: 'Sanctify these thy creatures of Bread and Wine . . . that they may be sacramentally the Body and Blood of thy Son Jesus Christ'. It is a pity that the Bishops failed to incorporate this in the book of 1662.

The author lays stress on the spirituality of the Puritans and their general dislike of the formalism which a set liturgy and still more the reading of homilies tended to produce. For the understanding of English non-conformity up to the present day this book is quite invaluable.

E. SYMONDS.

## BOOKS RECEIVED

*Bloomsbury Publishing Company.* Sister Mary Ansgar, O.P.: First Communion Souvenirs, 2s. 6d.; A Christmas Painting Book, 2s. 6d.

*Bruce Humphries.* Terence L. Connolly, S.J.: Alice Meynell, Centenary Tribute, \$2.25.

*Burns, Oates and Washbourne.* Knox's New Testament, 12s. 6d.; Vera Barclay: The Way into the Kingdom, 3s. 0d.; Mary G. Dewar: Holy Days, 6s. 0d.; David L. Greenstock: Christopher's Talks to the Little Ones, n.p.; Paul de Jaeger, S.J.: The Lord is my Joy, 7s. 6d.; François Mauriac: Margaret of Cortona, 9s. 6d.

*Casterman.* Jacques Leclercq: Saint François de Sales, 66fr.

*Editions Sapience.* S. Bezine, O.P.: Mystique de Saint Catherine de Sienne, 150fr.

*Oxford University Press.* Edgar J. Goodspear: How to Read the Bible, 7s. 6d.

*Seuil.* Jean Danielou: Le Mystere de l'Avent, n.p.

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