

sising the first importance of the literal, but also making an interesting reference to the quite recent return to typology as a method of exegesis. In the final chapter on the authority of the Scriptures, Dr Wand, as an Anglican, places the individual conscience as the first guide, the second being the authority of the Church, which however 'dare not, at least by Anglican standards, teach anything as necessary to salvation which is not contained within the Biblical revelation'. Here again there is a weakness in the subjective and undogmatic approach. The penultimate chapter on how to read the Bible is excellent: reading it for interest as a subject of study, and most important, devotionally as a subject of meditation, with the salutary advice that attention to the readings in church together with preparation for them and meditation after them is important. In this connection Dr Wand specially recommends Mgr Knox's annotated Epistles and Gospels (p. 99), and at the beginning he also recommends Mgr Knox's New Testament for purposes of reading (p. 9). It will be remembered that Dr Wand championed this version in the *Sunday Times* when it first appeared. It is a pity that modesty prevented Dr Wand from recommending his own lovely paraphrase of the Epistles published in 1946.

SEBASTIAN BULLOUGH, O.P.

FIRST COMMUNION BOOK, for the Home and the Infant School. By The Rev. M. Tynan. (Browne and Nolan; 6s.0d.)

The first communion of a Catholic is a great event. He thus becomes a full member of the Church, being initiated into the daily working life of that Body. Just as in this world a man must eat bread to live, so he must eat the Bread of Life, which is the Body of Christ, in order to live eternally. Until a child understands what this means (and he often sees this more clearly than many who are older and more sophisticated) he cannot be said to have reached the age of reason; once, however, let him understand that God is really present under the appearances of bread and wine, and that by eating he may become partaker of a divine life, then there is no reason why he may not receive this supersubstantial bread every day; indeed, it is the necessary food by which the spiritual life of a child develops. Every priest, however perturbed he may be by apparently thoughtless communions, must know of many who have been helped and steadied by frequent or daily communion.

A first communion, then, is a very great event, and yet it is also just a step in the normal development of a Catholic. Here is a book which treats of this subject excellently. It may be used for children from four to eight years of age, and the same course might be repeated over several years, for the twenty-five lessons have all the essentials of the Faith and plenty of practical suggestions for application.

The illustrations are carefully done by a Sister of Mercy, and there is an appendix with some rhymes and hymns. The whole book

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 WHOLESNESS 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