

noble is a nobleman, the son of a peasant is a peasant; a free mother's child is free, and a slave mother's is a slave.

This grace being lost, the bridle that controlled our inclinations and desires, they all, like a runaway horse, became wild and rebelled against the soul to punish man's disobedience and rebellion against his Creator.

(To be continued)

REVIEWS

ENGLISH PRAYER BOOKS. By Stanley Morison. (Cambridge University Press; 6s.)

The title of this admirable book may easily be misunderstood, especially by those who have not been brought up to refer the term "prayer book" primarily to the *Book of Common Prayer*. Mr. Stanley Morison in fact deals, not with all sorts of prayer books, not solely with prayer books in the English language, but principally with the official service books of the pre-Reformation Church in this country, of the Church of England, and of Roman Catholics since the Reformation, especially those used in the celebration of the Lord's Supper and other rites of public worship.

The satisfaction given by the publication of this book is four-fold; it is a very good book; it is a further example of the splendid work being done by our university publishers amid the stress of present tyrannies; it witnesses to the continued strength of the recognition of the supreme importance of public worship for Christians; and it witnesses also to a growing consciousness that this worship must not be regarded simply statically and "traditionally." For *English Prayer Books* is the first of a series "Problems of Worship," of which the general editors are the Dean of St. Paul's and the Dean of Liverpool, whose scope is "to outline in a series of small books, written by members of various churches, the essentials of worship as they have developed in the course of Christian history; to consider the nature and form of any supplementary services that more recent experience may have suggested; and to discuss the desirability of special services designed for limited groups as additions to the regular services intended for the general public."

The first part of this task, to describe the origin and development of existing service books and rites from a bibliographical point of view, has been entrusted to a Roman Catholic, and it is difficult to believe that it could have been done more satisfactorily than Mr. Morison has done it. From the earliest times, through the period of the Gregorian service books, the proliferation of "uses" in the Western Church during the later middle ages, the appearance of service books in English at the Reformation, the adoption of the Tridentine Roman Missal and Breviary by Eng-

lish Roman Catholics, down to liturgical developments and tendencies of Catholics, Anglicans and Nonconformists in our own times, Mr. Morison conducts us with a sure hand, urbane temper, and most satisfying scholarship. The work is concerned with certain *books*, in the exact sense: that is, with the books, not with their contents viewed as worship, theology or literature. Mr. Morison is a very distinguished typographer: in this book his professional interests have gratifying opportunities, and it contains a great deal of valuable bibliographical and ecclesiastico-historical information.

A review is not the place to discuss the main interest of the Problems of Worship series, *viz.*, the possibilities of "direct vocational services" for particular use. Obviously, as Mr. Morison points out, a rite that already has *benedictiones navis, viae ferreae, telegraphi*, and the rest would not refuse to take the next step. But, as he says elsewhere, "No doubt there will be more than one opinion about the choice of words for, and regarding the dogmatic completeness of, the benedictions, petitions and responses which constitute supplementary vocational services existing." There will indeed. The two specimens of such services given, Anglican compositions for the Royal Navy and Royal Air Force seem to this reviewer to be in some respects serious transgressions of religious fittingness and the nature of Christian worship, to misconceive both the functions of that worship and the needs of Christian people.

A mention, *honoris causa*, might have been given to the Latin-English edition of the Roman Missal so well edited under the direction of the late Abbot Cabrol, the first edition of which was printed by the Oxford University Press (for Mame et Fils, Tours) in 1921. And may I point out three tiny slips: the author of the *Simple Guide to the Recitation of the Breviary* (page 99) is a layman, Lancelot Sheppard; on page 30, "Cardiff" should be "Llandaff"; and on page 137 is an unfortunate example of elegant variation, "So the Dom says." Would Mr. Morison refer to me as "the Mister"?

DONALD ATTWATER.

"THE CEREMONIES OF THE ROMAN RITE DESCRIBED," by Adrian Fortescue. Seventh Edition further revised throughout and augmented by J. O'Connell. (Burns Oates, 21s.)

In the original Preface, now omitted in this augmented edition, Cardinal Bourne wrote: "A Ceremonial . . . calls for frequent revision if it is to be thoroughly in accord with the most recent legislation of the Holy See." This edition, therefore, is not simply the response to the continued demand for this popular and invaluable work. It is one of the signs of the living Church that the Law and Practice of her worship is not static or unalterable; and it is comforting to all but those who regret a guinea for a new edition