

tern writers on Eastern thought would acquire a reasonable knowledge of Catholic theology and its technical terms; it would provide them at least with an exact mode of reference and save them from the suspicion (I do not say the just suspicion) that thinkers unsure of the central tradition of the West are no safe guides to that of the East.

The other criticism concerns the verse translations. They are lamentably flat, with a flatness which can be technically ascribed to the use of end-stopped blank verse with an excess of archaisms and of weak syllables. I understand that the Pali original is in couplets, for which form blank verse is in any case a most unsuitable medium. Why not learn something from Mr. Waley? Few scholars can hope to achieve a style so felicitous, but his general principles of free rhythm and plain words should show the way to something better than stunted essays in academic verse.

WALTER SHEWRING.

THE REFORMATION IN ENGLAND. Vol. II. Edward VI (1547-1553).
By G. Constant. Translated by E. I. Watkin. (Sheed and
Ward; 16s.)

As the sequel to the Abbé Constant's account of the Henrician schism, this is a book for which many readers will have waited with some eagerness. It provides a detailed and absorbingly interesting account of the progress of the religious changes in the reign of Edward VI. First, there is a sketch of the position at the accession of 'the young Josiah.' The Abbé Constant's verdict on the character and career of Somerset agrees for the most part with that of Professor Pollard, admittedly the principal authority on the reign, and his account of the Protector's policy and fall is a masterly summary of a difficult and intricate piece of history. The progress of the Anglican church towards Lutheranism is described, and the subsequent change, during the period of Warwick's power, to a position which was substantially Calvinist is convincingly and clearly painted. The author's account of the influence of the foreign reformers who took refuge in England during the reign—particularly the impact of the Polish reformer, John a Lasco, on Cranmer's intricate mental processes—is not the least interesting part of the book. There is an appendix on the subject of Anglican orders and an extensive bibliography. Another appendix is devoted to Cranmer's project for reforming the breviary. Less successful is the appendix on the liturgical use of the vernacular, a profoundly interesting subject, which the layman may well feel is at once too short and too long. The Abbé Constant remains unconvinced by Dr. Messenger's contention that Henry VIII's doctrinal decrees were not only schismatical, but also heretical. The war has deprived us of an index, which we are promised in the next edition. Here and there, as is perhaps inevitable, there are some misprints: for instance, Miss Frances Rose-

Troup, whose book, *The Western Rebellion of 1549*, is the principal work of importance on the subject of the revolt in Devon and Cornwall, is transmogrified in a footnote into 'Fr. Rose-Troup.' It might perhaps be argued that the picture of Protector Somerset as the enlightened Liberal statesman, born before his time, is less convincing to-day than it used to be. There is something uncomfortably reminiscent of the Third Republic in the make-up of the Protector.

As is probably inevitable, the book has something of the atmosphere of an expertly conducted tour of a recent battlefield, a battlefield still scarred and blasted by political and theological controversy. Most of the corpses have been identified, and the principal heroes interred and posthumously decorated: but everywhere the debris lies thick. When Taine pictured the old divines as giant ichthyosaurians or megatheria, slowly winding their way through the primeval slime, armed with syllogisms and bristling with texts, to rend each other in gigantic conflict, his simile seemed less actual than it does to-day. The truth, as we are beginning to realise to-day, is that we are in grave danger of picturing the Reformation struggle as a kind of theological tank battle, absorbingly interesting to the expert, but frequently a little bewildering to the mere layman. A satisfactory account of the English Reformation—and this is particularly true of the years 1547 to 1553—must be concerned to interweave the social, economic and psychological strands into the whole complicated web. To this the Abbé Constant's book is a really important contribution; but a thoroughly satisfactory account remains to be written.

THOMAS CHARLES-EDWARDS.

SACRIFICIAL PRIESTHOOD. By Joseph Barker, C.R. (Dacre Press; 1s. 6d.)

This essay is mainly concerned with the Godward function of the priest and is written for the benefit of the Anglican clergy to encourage them to face the problem of private and frequent celebration of the Eucharist. The pastoral and prophetic side of their function has been sufficiently dealt with, 'but it is not always clearly understood that there is a side of the ministry in which the priest stands in direct relation to God.' With this in view the author briefly sketches the development of the priest's functions in the Eucharist during the first nine centuries, for the later doctrine of the Church as summarised by Trent will not be acceptable to his readers. Indeed, the author himself is for this reason strangely blind to the full meaning of sacrifice. He thinks that the 'theory' that two Masses have more value than one 'is not in the best Christian tradition,' implying the notion, false in his eyes, that 'each Mass is an additional application of the benefits of Calvary for some purpose on earth.' But in so short a space the author cannot attempt any valuable discussion on the nature of sacrifice. In passing, he makes