

means of a very deep knowledge of the sacred writings, and the messages are presented in a fresh light. The choice of the chapter-titles alone must have called for much reflection: God with us (for Moses), Conscience and Reason (for Samuel and Elijah), Mercy (for Amos), Love (for Hosea), The Eternal in the Temporal (for Isaiah), God and the Individual (for Jeremiah), and God and the Nations (for 'Deutero-Isaiah', or, as he calls him, 'The Poet-Prophet').

It is a pleasant duty to thank Dr Elmslie for the very many valuable ideas in his book, the shortcomings of which from the point of view of the Catholic reader are due to his necessarily different theological approach and to the fact of his having drawn almost exclusively upon the literature of the critical school of yesterday and today. One notices with particular pleasure his Cambridge *pietas* towards that eminent scholar Professor S. A. Cook. It is good that the University Press has published this latest document of Old Testament scholarship in Cambridge.

SEBASTIAN BULLOUGH, O.P.

IALOGUE DE L'HOMME ET DE DIEU. By Chanoine Jacques Leclercq. (Casterman; 63 francs belges.)

When a professor abandons the outward evidences of learning and refuses to quote a single authority, one may expect something unusual and startling. Canon Leclercq does not disappoint us in these almost lyrical reflections: the professor of morals is evidently behind the work, but only because he sees so much more penetratingly than others the wonder of virtue and the utter stupidity of being bad. And when he does condemn evil he goes straight for the fundamentals and is particularly severe on self-deception. The chapter on society is especially powerful: without any illusions about the possibilities of a Utopia, he yet shows the appalling gulf between man's attainments and his capacity. Complacency is not the worst hindrance to a solution of the social problem, but it is the only hindrance: in fact, the problem is insoluble; if it were, we could expect a community of saints. 'The danger to the Church in our day is no longer in brutal corruption but in the naturalism which empties it of all that which is properly Christian.' Saints thrive on persecution, but not amidst casual worldliness.

EDWARD QUINN.

THE REVISION OF THE PSALTER: An Essay in Liturgical Reform.

By Harold Riley. (S.P.C.K., 1948; 8s. 6d.)

To appreciate the present work it is necessary to have some knowledge of the history of the English Psalter in use in the Anglican Church. In 1535 Miles Coverdale, a former Austin Friar, produced a translation of the Holy Scriptures, based not directly on the original text, but on Latin and German Protestant versions. His Psalter, revised meanwhile by himself, was adopted for the Book of Common Prayer of 1549 and that of 1552, which, though