

Book Reviews

THE BIBLE BEAUTIFUL. An edition, for general use, of the Douay Version of the Old Testament. By Mother Mary Eaton. (Longmans, Green & Co. ; 3/6).

This excellent work was first issued some months ago at two shillings, and was noticed here at the time. In it Mother Mary Eaton gives us 'the entire history of the Jewish people, from Genesis to the Machabees, with copious extracts from the Psalms, the Prophets and the Sapiential Books, in nothing but the words of Holy Scripture.' The book is well printed and pleasant to read, having no verse divisions and only one column to the page. Half a dozen useful maps are inserted. In the present edition with its new binding the external appearance contrasts as pleasantly as the internal with the Bibles we have been too long accustomed to. The price is low for a volume of four hundred and forty pages, and altogether the book is one to be warmly recommended.

L. W.

MATTHEW PARKER'S WITNESS AGAINST CONTINUITY. By the Rev. H. E. G. Rope, M.A. (Burns, Oates & Washbourne, Ltd. ; paper, 2/6).

Father Rope has ably marshalled the evidence, mainly from the Parker correspondence, which proves that the Elizabethan Reformers were startling innovators on the system they set out to reform and that in personal opinion they rejected much that Anglo-Catholics now hold as essential. Yet in this piece of continuity controversy, as in many others that we have read, we are beset by the sense of being at cross purposes with our opponents ; that the continuity which we persistently deny them does not appear to be the continuity which they as persistently claim and that we should be making better use of our opportunities if we argued about questions which lie nearer to the heart of the matter.

And the heart of the matter is that the expression 'One Church' does not mean to the Anglo-Catholic what it means to us. Continuity for them means essential identity between the Church to-day and the Church as it was founded by our Lord. We hold the Reformation to have been a break in continuity because by it the Church of England was severed from the Catholic unity. They deny any essential break because they deny our conception of Catholic unity. If we argue with Anglicans about continuity, taking our own conception of Catholic unity as a basis, we shall find that they are prepared to concede much that we claim ; if on the other hand we argue the question