

Reviews

CHURCH VESTMENTS, THEIR ORIGIN AND DEVELOPMENT. By Herbert Norris. J. M. Dent, 1949, £2 2s.

A comprehensive study of the vestments and ornaments of the clergy has long been wanting, and this is now supplied by Herbert Norris, the leading authority on costume and dress in all ages. Copiously and clearly illustrated, this book is comprehensible by all, and, beginning with pre-Christian times, it continues into the fifteenth century. In some aspects the work might have been usefully amplified, and little that has not been previously known is contained in it. But it provides a compendious survey, and, although authorities are insufficiently quoted, the author's own authority and knowledge are of sufficient weight. In his discussion of the changing pattern of the chasuble he might have mentioned that wear of the sleeve fabric in the old more fully cut garment contributed to the change.

WILLIAM D. MAXWELL.

THE BOOK OF COMMON PRAYER AND THE WORSHIP OF NON-ANGLICAN CHURCHES. By William D. Maxwell, T.D., B.D., Ph.D., Oxford University Press, 2/6d.

The third lecture under the auspices of the "Friends of Dr William's Library" ought to attract much attention among students of liturgy. Its subject could have been in no more competent hands. This scholarly and minutely documented little study is a book for students; it demands, and abundantly repays, the closest attention. An introductory section on the origin of the Reformed service-books—country in which Dr. Maxwell has acquired seignorial rights—is followed by a brief conspectus of Prayer-Book history and a note on the *Westminster Directory*. The main part of the lecture is devoted to an examination of liturgical movements in England and in Scotland from the

seventeenth to the nineteenth century, and here Dr. Maxwell brings out of his treasure-house much curious information regarding the evolution of worship in the Church of England, in the dissenting bodies, and in the Church of Scotland. The unfortunate tendency in comparatively recent years to regard Matins as the central service of the Prayer-Book is faithfully dealt with. Full and grateful acknowledgment is made of the witness and influence of the Prayer-Book, which is described as "of immense and lasting effect, whether it has been direct or indirect, conscious or unconscious". Dr. Maxwell's essay, as has been said, is for students: one may express the hope that he may follow it by a more popular treatment of the subject—the impact, for instance, of the *Book of Common Prayer* on sensitive minds with little knowledge of liturgy, the train of enquiry which follows the first sight of the words "Epistle" and "Gospel" following the collect for Sundays and saints' days, or the realisation of how much is missed in a worship which can find no place for the Canticles. Meantime it is difficult to imagine a more profitable manner of expending half-a-crown in these days than by the acquisition of this study.

JOHN WILSON BAIRD.

SERVICE BOOK FOR THE YOUNG (CHILDREN'S EDITION). Geoffrey Cumberlege. Oxford University Press, 1950. Price 1/6d.

The Oxford University Press published in 1948 the *Service Book for the Young*, prepared by the Committee on Public Worship and Aids to Devotion of the Church of Scotland. It contained a wide variety of responsive services for use in Sunday schools and at children's services. It would well repay every minister, superintendent and departmental leader to possess a copy of that most useful and instructive volume.

In response to a wide-spread desire for a book to be placed in the hands of the children, this less expensive booklet has appeared. It is most attractively bound and produced, and contains the first section only of the original publication, viz., five ordinary services for use week by week, and, in addition, the services for Christmas, Easter, Whitsunday and Harvest (or a Flower Service).

With this booklet in their hands the children will be enabled to join in the responsive parts of the services without hesitation or confusion. There is no doubt that the use of the book in the manner recommended would greatly enrich the worship in our Sunday schools, and, eventually, would have a like influence upon our ordinary church worship.

DAVID A. HODGES.

THE RITES OF EASTERN CHRISTENDOM. By Archdale A. King. 2 vols., pp. xv., 678 ; 668. Rome : Catholic Book Agency. 1947. £3 3s.

In the last quarter century or so there has been an increasing interest in the liturgies of the Eastern Churches, and it is noteworthy that much of this is Roman Catholic. No doubt the recommendations of the pronouncements of the Popes have led to this result. Among the more important recent works may be mentioned Salaville's very useful *Introduction to the Study of Eastern Liturgies* (London, 1938), and the books of Donald Attwater, *Catholic Eastern Churches* and *Dissident Eastern Churches* (Milwaukee, 1935-1937). Valuable books in French are R. Janin's *Les Eglises Orientales et les Rites Orientaux* (Paris, 3rd ed., 1926), and *Les Eglises Séparées d'Orient* (Paris, 1930), and the section on the Eastern Churches in *Liturgia* (Paris, 1930). In process of publication is Mercenier and Paris, *La Prière des Eglises de Rite Byzantin*. Of this outstanding work three volumes have appeared (1937, 1939, and 1948). This is a translation of the prayers of the Byzantine Rite, containing introductions, comments and explanations which are very helpful to the understanding of the services. These books are all by Roman Catholic scholars, and are an indication of the amount of work being done on this subject.

And now we have this new study on the Rites of Eastern Christendom. The author has already put liturgical students in his debt by his *Notes on the Catholic Liturgies* (London, 1930), and the present work will increase that debt very greatly. The introduction deals in a general way with such points as the evolution of the liturgy—this very briefly ; reunion ; the legitimacy and authenticity of the liturgies ; their doctrine ; etc. One interesting section gives an outline of the attitude of the Papacy to the Eastern Churches and their liturgies. There follow nine chapters, each dealing with a particular rite, viz., Syrian, Maronite,

Syro-Malankara, Coptic, Ethiopic, Byzantine, Chaldean, Syro-Malabar, and Armenian. The Syrian Rite receives 150 pages, the Coptic, 160, and the Byzantine, 250. These rites are treated on much the same plan. The history of the particular Church is outlined, the present condition described and statistics given. The architecture and arrangement of the church buildings, the vestments, the music, the liturgical language and books, receive attention. There is a brief note of the history of the rite, and then the liturgy is described, most of the prayers being given in translation.

From this outline of the contents, it will be obvious that a great deal of information is included, much of which is not easily found elsewhere. Indeed this is an almost encyclopedic work, and it will probably be a standard for some time to come. The bibliographies, one of general works, and one for each of the nine rites, are excellent and up-to-date. There is a good index of names and places at the end of each volume. But a glossary of technical terms, giving the principal references, would have been a very useful addition.

The author is a Roman Catholic and therefore most emphasis is placed on the "catholic" as distinguished from the "dissident" or "separated" rites. The question of nomenclature is discussed, and the term "uniate" is rejected in favour of "catholic," and "those Orientals, who, since they are out of communion with the Pope, are not Catholics" are called "dissidents". But the Roman bias is not very marked in the actual treatment. The history and the rites of both sides are dealt with. Thus, when a particular rite is under examination, the differences between the catholic and the dissident liturgies are explained. It should also be noted that the author takes a strong stand against the latinisation of the rites. He has himself assisted at every Catholic Eastern liturgy except one, and has attended all the liturgies of the Dissidents except three. He has thus a first-hand knowledge, and his enthusiasm and love for the Eastern liturgies are clearly manifested.

The history of the various Churches and the solution of some liturgical problems are perhaps not as simple and straightforward as the writer sometimes seems to suggest, but no doubt space did not allow of a fuller historical and liturgical treatment of the difficulties. The photographs, which are of great interest, are not always well reproduced, but the typography is good, and there are few printer's errors.

The work can be thoroughly recommended. Those who already know something of the Eastern Liturgies will find much of value here, while many other readers will be introduced to a subject of very great interest, presented with skill and understanding. The author hopes that his work will increase the spirit of goodwill based on knowledge between Roman Catholics and the Eastern Churches. His book can accomplish something of that nature for all its readers of whatever communion. In these days of deepening ecumenical spirit, the study of the rites of Churches other than our own must help us to appreciate not only their liturgies but their whole cultural tradition, and that appreciation should bring us yet nearer to the ideal of One Holy Catholic Apostolic Church.

JOHN A. LAMB.