

....Canon Luckock has undertaken in his *Studies in the History of the Book of Common Prayer* to deal with questions which for three hundred years have agitated the English-speaking race. We find in this volume the same reverence for antiquity and scholarly treatment of difficult questions which we noticed in "After Death," by the same author. Most readers will find more to interest them in the present volume. After a brief notice of the early British Church down to the Reformation times, the author devotes the first chapter to the Anglican reform, as far as the completion of the first revision of the Service Book. He then describes the Puritan innovations and the changes that were made in the last years of Edward VI. In chapter iii we have the Elizabethan reaction and in chapter iv the final or Caroline Settlement. The temper in which the discussion is conducted is moderate and judicial. Those who do not agree with his conclusions must admit that the differences they have to contend about are those of fundamental principles. Such differences exist and cannot be reconciled. Canon Luckock holds, for example, a view of the authority of antiquity which does not impress us at all. He looks at the sacraments as we cannot. He accepts a distinction between Catholic and Puritan which implies that no Puritan could be a Catholic and no Catholic a Puritan, a notion which does great injustice to a large section of the Anglican Church. By the aid of the word Catholic he seeks to trace back the line of Anglican continuity to pre-Reformation times. He takes what we consider a mechanical and arid view of the continuity of church life—as depending on rites, ceremonies, vestments, ritual, institutions—rather than the essential continuity of a life rooted in faith in the Redeemer. He defends the ejection of the eighteen hundred Non-conforming ministers on Black Bartholomew's Day. He says it was hard, but necessary. The Puritans had done the same before. He does not ask what kind of a national church it is that does such things. But such differences we expect. They are involved in the principles with which he starts, and they neither surprise us nor diminish the merit of his book, in which we see a learned and luminous treatise, conducted in the best spirit. We wish most heartily that the Caroline Settlement had been different; but for such as it was no better expositor nor historian can be desired than Canon Luckock.