

of pilgrimage, one on custom and tradition, and a conclusion entitled 'Microcosm of History'. Readers who have made the pilgrimage to Lough Derg or Croagh Patrick will find some interesting matter on the customs which have grown up during the centuries, and explanations of some features, like walking *deiseal* round the beds at Lough Derg, which had their origin in pre-Christian sun-worship before being adapted to the service of the Sun of Justice. Altogether the book is rich in interests. Almost a handbook for those who 'long to go on pilgrimage', it is a study of popular, traditional prayer and penance in common, and an introduction to the lives of the Celtic monks.

The book is well produced. The photographs are excellently chosen, but occasionally rather faint in reproduction.

B.M.

BEDE: A HISTORY OF THE ENGLISH CHURCH AND PEOPLE. A new translation by Leo Sherley-Price. (The Penguin Classics; 3s. 6d.)

This useful translation will be welcomed by readers who have come to believe that the racy and homely style of Bede is concealed by the Tudor ornament of Stapleton. From the beginning the translator captures and retains Bede's feeling for contemporary events, his careful scrutiny of authorities and, above all, his account of the affairs of men in the light of their salvation. Saint Bede does not moralize; but the prayer at the end of the *History* reveals that his task was more than an essay in research, excellent as this was, because we have the overflow of the author's *lectio divina* and of his conviction that the account of saints and sinners 'might bequeath a means of salvation to the living'. The *History* is also a prayer-book. In its present convenient form it should help to acquaint many readers with the saint who wrote it and the saints he describes.

B.M.

TOWARDS EVENING. By Mary Hope. (Sheed and Ward; 10s. 6d.)

This is an unusual book, written with a great deal of charm by a woman in her early sixties. One wonders at first how a book of this nature, written in America, will appeal to the English aged and ageing public, where the aftermath of a war is worn into the tissues of the nation, and where the grandparents still do the odd job, or put aside the shilling meant for baccy, so that the grandchildren do not have to know what privation means. How many, I wonder, in our crowded streets, have time to reflect on the beauty of the dawn, or listen to the clear note of the thrush, or prepare, with leisure, for the arrival of their grandchildren and parents? The author thinks of herself as blessed, inasmuch as she does not anticipate lack of means to pay for

her care; yet, I did bring the book into a London old people's home, and left it around to see what would happen. The charm of the book brought its own delights, in spite of the illogicality of expecting a group of people who had worked hard all their lives, to sit and read: 'I have no excuse for failure in tolerance for I have sufficient intelligence to understand that my neighbours may have greater temptations and fewer consolations than I imagine. If I can modify my mental judgment through use of my commonsense, I will go a long way towards a more charitable approach.' For, within its pages there is the life of a soul, and the human being seeking after God, to love and adore him, and to give him everything, through the simplicity of love within the reach of all, rich and poor, and one is reminded that, after all, in speaking of pure contemplation, a high point of loving God was reached by the old peasant who, when asked what he did in church, expressed himself by saying that he just knelt and looked at God and God looked at him.

The book, written as a diary for the year, should have a good sale in this country, and there should be more than one copy of it available in our libraries.

K. J. BARTLETT

SAINT DOMINIQUE DE CALERUEGA D'APRÈS LES DOCUMENTS DU XIII^e SIÈCLE. Par M.-H. Vicaire, O.P. (Paris. Editions du Cerf, 1955.)

LIVES OF THE BRETHREN OF THE ORDER OF PREACHERS. Translated by Placid Conway, O.P. (London. Blackfriars Publications; 16s.)

In 1921 the well-known historian Père Mandonnet published a small book of 183 pages, called *Saint Dominique: L'idée, l'homme et l'oeuvre*. Small in volume it was rich with the accumulated historical knowledge and wisdom of many years' teaching at the University of Fribourg. This work, which set out to show what manner of man St Dominic was and how the foundation of the Friars Preachers came about, contained no notes. In 1937, Père Vicaire, a disciple of Mandonnet and, like him, professor at Fribourg, republished the book, adding numerous notes to justify the various statements of the original work, various other of Mandonnet's articles bearing on the subject, and a number of critical studies on important points, such as the chronology of the Saint's labours in Southern France up till the time of the confirmation of the Order in 1216, the exact nature of those labours, their background in the pietist movement then in full development, and the history of the Rule of St Augustine, etc. The small book had become a work in two volumes. Among the other critical studies added by Vicaire was an important one on the primitive legislation of the Order, showing that large parts of it were the work of St Dominic