

REVIEWS

demand of Thomas Aquinas that no claim for charity should be recognised for those who had been excommunicated, as well as for those who had been pronounced enemies of the human community." Fr. Bede Jarrett's *Social Theories of the Middle Ages* is quoted in support of the statement that "dogma gained the upper hand over morality, and dogmatic exactitude over effective love." But St. Thomas has been carefully read. There is nothing slipshod in the section devoted to the social philosophy of Mediæval Catholicism. With no less attention are the social consequences and foundations of social charity in calvinistic puritanism discussed. The appalling doctrines of Calvin and our English Richard Baxter brought about "a set-back rather than progress in public charity." Dr. Hník is not easy reading and the translation must have been difficult. It seemed best to the translators to follow closely the text "rather than to aim at a more literary English." The book is far too long. Repetitions abound in the opening chapters, and a third of the volume is taken up with the social philosophy of modern unitarianism and the basis of charity in the humanitarian Church of Czechoslovakia. The eloquence of two famous American unitarian divines, W. Ellery Channing and Theodore Parker fills pages and pages. The chapter on the relation of Catholic theology to the doctrine of the liberal Christians of Czechoslovakia is far more valuable and worth all the noble sentiments of Dr. Channing and his companions put together. The good citizenship of unitarians is by this time well known.

JOSEPH CLAYTON

WORSHIP

THE YEAR'S LITURGY. Vol. I. By the Rt. Rev. Fernand Cabrol, O.S.B. (Burns, Oates; 7s. 6d.)

Every Catholic ought to desire to participate in the Church's Liturgy in the measure in which he is able. For the living of the Liturgical Life means a more intimate share in Christ's life, His life on earth perpetuated year by year, and lived again in the Ritual Worship of the Church. The Liturgy is Christ's Prayer to the Father, and in it we have the inestimable privilege of sharing in that prayer; this is fundamental to all Liturgy, that it is, in the words of the Missal, "through Him, and with Him and in Him," that we give glory to God—*per Ipsum et cum Ipso et in Ipso est tibi Deo Patri Omnipotenti, in unitate Spiritus Sancti, omnis honor et gloria*. Though this Prayer, as Christ's Prayer, is in itself intrinsically perfect, yet according as more and more Catholics take part in it greater glory is given to God, and He is more excellently honoured in His creatures.

BLACKFRIARS

Abbot Cabrol's intention in *The Year's Liturgy* "is to help the faithful to understand their Missals or Vespersals better by making them familiar with the essential elements of the liturgical cycle." This intention the book fulfils admirably, up to a point. As an exposition of the Liturgical Year it is a valuable, though somewhat inadequate, account.

The author divides the year into its several liturgical parts, treats each part individually, discussing its character and origin, and then devotes his attention to the proper of the Saints whose feasts occur within that part. In this first volume he considers Advent and the proper of the saints within that season, Christmas with its octave, and the saints whose feasts are observed at Christmas-tide, then Septuagesima, Lent, Passiontide, and Pascal Time up to Trinity Sunday and the feasts of Corpus Christi and the Sacred Heart. The section on Passiontide is good, and the one on Corpus Christi excellent. A wealth of historical information is given on the origin of each different season of the liturgical cycle, on the feasts, and on the Stational Churches for each particular day, and this is truly helpful for a deeper understanding of the Mass or Office under consideration. But it is not enough! The author does indeed consider the various parts of the Mass of the day, but far too briefly, and too often his observations on these say no more than can be discovered by anyone reading the Missal or the Breviary intelligently for himself. It is a pity that the work is so summary, and intentionally so—"we wish to reduce the work to two volumes, instead of nine, or fifteen"—for an adequate treatment of the Liturgical Year does not admit of such a brief exposition.

JORDAN PEARSON, O.P.

POUR COMPRENDRE LA MESSE. Par Dom Gasper Lefebure, O.S.B. (Croisade Liturgique, Abbaye de Saint André-lez-Bruges, Belgique; 5 frs.)

The Mass is Catholic Action, and, as the author of this book explains, it is the supreme Catholic act. It is unique in that it traverses several realms of reality. It embraces the Divine and the human, and relates them one to the other in a multitude of modes. There is Adoration, there is supplication, there is retribution. God receives the praise due to His Supreme Majesty, man enhances his own dignity—both by the recognition of his own nature as creature, and by his knowledge of Dogma, which is the priceless possession of Truth, and all is brought to a head in the perfect Sacrificial Act of the Victim, who is the Divine Word.

Now any attempt to explain the Mass must take into account how the great Drama takes place on several planes. This simple