

unturnd which, by the turning, though it cost a little hardship, might contribute something to heal the mortal malady from which we suffer for, adrift from God, who is as necessary to our life as oxygen itself, the individual and national soul is as the dead leaf blown before the wind of the prevailing doctrine of the moment.

"Hear O Israel, the Commandments of life; give ear that thou mayest hear wisdom. How happeneth it, O Israel, that thou art in thy enemies land? Thou art grown old in a strange country, thou art defiled with the dead; thou art counted with them that go down into hell. For if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding, that thou may know also where is length of days and life, where is the light of the eyes and peace." Where else, indeed, can be strength, wisdom, understanding, most vibrant life, truth, beauty, and love, but in God who made all things, sustains all things, and who spoke to men by His Chosen One, saying "Come unto me all ye who travail and are heavy laden, and ye shall find rest for your souls."

LOUIS LAILAVOIX.

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## REVIEWS

THE MASS: FROM SHADOWS TO THE TRUTH. By Arthur J. Clarke, C. SS. R. (Burns Oates, 7s. 6d.)

The first burst of enthusiasm for the Liturgical Movement has happily subsided. Happily, because bursts of enthusiasm lead to excesses, and the simple Catholics of the last twenty years have often had to sustain a great deal of nonsense in matters of external religion under the title of the liturgy. Now there is greater hope of balance, as Catholics begin to relate more easily the external trappings of vestments, chants, offices and ceremonies to the basic principles of worship. They have begun to see the importance of these things in relation to the Mass. Here Fr Clarke's book has appeared most opportunely. In a brief space he covers all the essential features of the Mass without allowing himself to be drawn aside into modern theological discussions. He explains the daily Mystery in simple and vivid language God himself has explained the Mystery in images that the most uneducated can understand in the *vestigia* of the Old Testament, and Fr Clarke makes very effective use of that explanation. He also introduces history how the modern Mass has developed for the sake of the Liturgical gnostic, but to enable the laity to assist at the Mystery with greater understanding. The chapter on the share of the people in the Mass (chapter 9) is particularly

balanced without lack of force. The author, recalling Pius X's demand for *active participation*, shows how this can be carried out by the unlettered peasant telling his beads, how the Church has never insisted on a fixed and unvariable form of assistance at Mass, but finally how this active participation must follow the movement of the Mass and cannot be fulfilled by purely individualistic devotions during Mass.

The book is also an interesting example of the impossibility of ignoring modern discussions, and of the way in which dogma never develops apart from the spiritual life of the Church. For although Fr Clarke has successfully avoided any direct adherence to Père de la Taille or to his opponents, he has necessarily become involved in the ideas that have come into Catholic consciousness through these discussions. Thus, in reference to the sacrifice of Calvary, he speaks of the "Oblation" which includes the Agony in the Garden, and the "Immolation" which begins after the Agony, and this distinction is seen in the Mass, the division being made before the Consecration. The source of these ideas must be Père de la Taille's *Mysterium Fidei*; and yet Father Clarke insists on the actual offering which our Lord makes in every Mass, in a manner which is certainly not to be found in the work of the learned Jesuit. Fr Clarke therefore lacks precision on the manner of the Mass's participation in Calvary. He does not intend to write precise theology for the schools. But this lack of precision shows, firstly, that the modern discussions cannot be written off as irrelevant (they have played an essential part in the development of this doctrine), and secondly, that we have not yet reached the point when the problems first raised by the Reformers have become fully assimilated by Catholic piety. But this book shows that that point is considerably nearer than it was thirty years ago. The book is to be recommended to all Catholics.

CONRAD PEPLER, O.P.

THE SCHOOL OF PRAYER. By Olive Wyon. (Student Christian Movement Press, 6s.)

There is a warm persuasiveness about this book that one rarely meets in treatises on prayer, and one feels that the writer will easily succeed in encouraging the puzzled and the disheartened to give prayer another trial, and may well stimulate the more proficient to intensify their efforts. Miss Wyon thinks that the weakness and conventionality of contemporary Christianity is due to ignorance, to carelessness and haphazard methods in spiritual matters. To counteract this she has written this refreshing and practical book, basing it almost exclusively on standard Catholic authorities, but allowing her own personal experience to breathe