

REVIEWS

THE MEANING OF MASS : DOGMATIC AND DEVOTIONAL CONSIDERATIONS UPON THE DIVINE LITURGY. By Bede Frost. (A. R. Mowbray; 3/6.)

This is a valuable addition to devotional works upon the Roman Mass by an Anglican religious who regards it as the most perfect liturgical expression of worship in Western Christendom. The Ordinary and Canon are treated of in a shrewd commentary, modern in idiom and illustration, which carries one forward over the familiar ground with a new sense of the immeasurable treasures that are to be found in it. From first to last the Christological note receives due emphasis, whilst St. Thomas's Eucharistic Treatise is used with the art that conveys real illumination. Here and there the lyric imagery of the style, which at times seems out of harmony with the sober splendour and concision of the Roman Liturgy, betrays the author into inaccuracies which can easily be remedied in another edition. The last Chapter treats of the Thomistic doctrine of substance, and should prove an adequate corrective to those whose notions of the Catholic doctrine of the Real Presence are tinged with materialism.

A book so lively and captivating will help all who read it to discover in Holy Mass the true centre of their worship and prayer. The author's personal love for the Roman Liturgy clearly springs from a knowledge that is not altogether academic: his fine sense of delicacy has prompted him to omit letters designating a religious profession that might ruffle some of his Catholic readers.

AELWIN TINDAL-ATKINSON, O.P.

HISTORY AND BIOGRAPHY

MEDIÆVAL RELIGION studied in Four Essays, followed by Essays on The Origin of the Romantic Tradition and The Vision of Piers Plowman. By Christopher Dawson. (Sheed & Ward; 6/-.)

The opinion that the middle ages represent a static period in European history was long ago rejected; but it is only just becoming understood, that they were a time of constant renovation and revision both for institutions and doctrines. Mr. Dawson rightly assumes that religion was the dominant concern of the human intelligence during these centuries. He seeks to discover how the Christian conscience, directed by the Church, reacted to the new modes of life and thought that were produced either by internal developments of Latin Christendom or more frequently by influences from without. We are compelled to a greater admiration of the so-called