

BLACKFRIARS

It is obvious that many changes must take place on both sides before such an ideal can be realized. The Catholic Church does not change her dogmas but she has changed and does change her practice to meet the varying problems which successively confront her; she is rigid in principle but can be flexible in its application. The ultimate reunion of Christendom will of necessity be the end of a long process. But if we believe in the supreme power of the Risen Christ we cannot doubt that it will come, and not till it does will the Church go forward in triumph on its work of converting the world to Him. This consummation is still very far off, and our work to-day lies not in projecting ready-made schemes of reunion, but in preparing the ground in which reunion will one day germinate and fructify. That work is a work of sympathy and understanding; a work of unravelling the network of misconception about each other in which we are all of us entangled; anyone who has had experience of both sides of the controversy knows how thick those entanglements can be; and more than anything else it is a work of bringing out and living in all its fullness the richness and depth of Catholic doctrine and life. The truth will stand out, so that all may see and accept it, not in the dust of controversy and hostile partisanship, but in the calm air created by an intense living of the Christian life and by a fervent will to understand those who differ from us, and what lies at the root of our differences.

The small group of associates (both Catholic and Anglican), whom Lord Halifax gathered round him, believed most fully in this ideal of corporate reunion and in all that it implies. Those on the Catholic side were not eccentric freaks; some of them were scholars of European reputation, and one of the services that Fr. Bolton's book does is to show that the reunion aspirations of Lord Halifax's friends in France were part of a much wider intellectual movement which has made and is still making a deep impression on the intellectual life of the Church. In one sense Lord Halifax's life work was abortive; the condemnation of Anglican orders and the breaking off of the Malines conversations were a reversal of all his hopes. But he was a pioneer in the working out of a new method of approach between the separated parts of Christendom, and his work will not die.

HENRY ST. JOHN, O.P.

RUE AND ROSEMARY. 1487-1537 seen through a contemporary's eyes. By Mary Sturge Gretton (Mrs. Gretton, J.P., B.Litt.). (Hall the Printer, Ltd., Oxford; 2/6.)

So much of old-world Oxfordshire is linked with the strange history of Lady Katherine Gordon, that Mrs. Richard Gretton has been admirably inspired to present the beautiful wife of

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“Perkin Warbeck”—or was he Richard of York, after all?—as the leading lady of *Rue and Rosemary*. These delicately meditated scenes at Minster Lovel and Godstow, Abingdon and Fyfield, with vistas of the Kimbolton of wronged Queen Catherine and the Chelsea of St. Thomas More, find the cousin of the Fourth James of Scotland—a pathetic pawn in Stuart and Tudor statecraft—going her gracious womanly way, thrice widowed and four times a bride, in the courts, castles and country-houses of those shifting and difficult times. The author’s intimate knowledge of that little traversed watershed the close of the fifteenth century—with its long slope up from the Middle Ages and its precipitous descent into the Renaissance and modernity—localized in a country so legended as the environs of Oxford, renders the new book, as *Crumplin* was before it, a notable achievement in a distinguished field. Mrs. Gretton designs all the profits on the book’s sale for the Scholarship Fund of Burford Grammar School; and it is being sold for half-a-crown a copy by Hall the Printer, Ltd., Oxford.

HELEN PARRY EDEN.

MISCELLANEOUS

THE LIBER USUALIS. With Introduction and Rubrics in English. (Desclée et Cie. Paper, 7.40 Belgas; Cloth, 10 Belgas.)

Nearly forty pages of Introduction (mainly on the Rules of Interpretation), rubrics for the Offices, and page-headings have been translated into English; for the rest we have the Latin *Liber Usualis*. In our opinion the value of the book lies not in the addition to the text of the rhythmic signs but in the text itself. We are told that the book is “intended specially for use in Seminaries, Cathedrals, and important Churches . . .” In other words, for choirs which have already considerable competence in singing, and in the singing of the chant. But there is far greater need of such a book as this for small parish choirs who wish above all to sing the Proper, irrespective of aesthetic effects. Again, even from the purely commercial point of view it seems that this book should have a circulation wider than amongst the important churches. It is essential that small choirs and, if possible, those nuclei of ardent layfolk who recognize their obligation to take an active part in the services of the Church, should have before them the authoritative text of the chant. We are indebted to the publishers for supplying this need at a relatively small cost. But to us it seems of secondary importance that all should follow the method proposed in this book. Those to whom the Solesmes method appeals, on grounds either of scholarship or expediency, will find here all the help they need for following that method. But it should be remembered that unity of worship is not expressed immediately by uniformity in singing. Each parish is a