

BOOK REVIEWS

THE ROMAN MASS. Translated from the French of Fr. Pierre Maranget by Rev. Joseph Howard. (London: Sheed and Ward; 96 pp.; 2/6 net.)

In these days of revived interest in the Liturgy, this small book should be of service. It summarises concisely the work of better-known French writers upon the history of the Roman Mass; in fact, most of the information it contains is drawn from Mgr. Batiffol's *Leçons sur la Messe*, blended with some theological explanations from Père de la Taille, and a *souppçon* of piety. The chief features of the Mass receive adequate treatment, but a few lines upon less important details would have been welcome: for example, the isolated *Oremus* before the Offertory is passed over without comment, as is the *Per quam haec omnia* at the end of the Canon. Again, does *Pro omnibus orthodoxis . . . cultoribus* refer to the Bishops alone? Other writers, with the exception of Duchesne, seem to take the passage as including all the faithful. Durand de Mende, Notker le Begue, Remi, and Germain should be spelt in the forms more familiar with English readers. There are misprints on pp. 14, 28, and 34.

T-A.

IRELAND AND THE FOUNDATIONS OF EUROPE. By Benedict Fitzpatrick. (Funk and Wagnalls.)

This book fills a gap in histories of early Western civilisation. The part played by Ireland between the sixth and twelfth centuries is rarely perceived. Greece, of course, was the source of our civilisation, but during the dark ages she was forgotten. It is usually thought that Byzantium was the only source of the second dawn. But there were really two sources, Byzantium and Ireland, both spreading over Europe from opposite corners. The Renaissance of the thirteenth century owes a great deal to the evangelical work of Irish scholars.

This is brought out very clearly in this book. It is a comprehensive survey of the activities of these early Irish scholars. But for non-Irish readers it is spoilt by an aggressive tone, and the suggestion that everything not Irish is barbaric. Irish monasticism failed in the end, and the rule of St. Benedict prevailed, and yet we are told that (p. 41) 'Bene-