

Blackfriars

The other two books are smaller and unbound. The Medieval one has twenty tunes from MSS. in the Bodleian Library; eleven from Trinity, Cambridge; three from the British Museum; and the Christmas Sequence *Laetabundus* from the Dominican Gradual, with the Latin words and a beautiful English translation by Fr. John O'Connor. The proof-sheets of this must have gone astray judging from the number of B flats that are missing. Also, were this the place, which it is not, to discuss the accompaniment of Plainsong, we would like to ask several questions about the method adopted here. There are also in this book a number of misprints in the Latin. The vigour and beauty of both words and tunes are most striking. It is interesting to compare these versions (where they overlap) with those of the Oxford Carol Book, and to see how much more alive is the rhythm in the versions that Sir Richard gives.

The third book is a definitive edition of those few folk carols rescued by Gilbert and Sandys in the early nineteenth century. The number is not nearly as great as is generally supposed (Gilbert, eight tunes; Sandys, eighteen). Many of them are popular favourites, and they formed the first beginning of the carol revival in this country. They are harmonised and put in a singable form by the editor.

All these books have one object, to make the music in them available for modern choirs. The carol books will succeed in this admirably. Whether choir-masters will use the Calvin Psalter, with its magnificent tunes but irregular and unusual rhythms, is another question. If we dared to criticise so eminent an authority, it would be to say that the work of harmonisation does not come up to our expectations, it is rather heavy and 'thick'; especially is this true of the carol books; and surely the over-use of the *tierce de Picardy* is unnecessary and irritating. The editor has only restrained himself from using it at the end of a tune in two cases out of a possible twenty-eight! But perhaps it is a matter of taste.

F.M.

CHRISTOMATHIA BERNARDINA EX OPERIBUS S. BERNARDI. Compilatore P. Dr. Emerico Piszter, S.O.Cist. (Marietti: Via Legnano, Turin; pag. viii—392; 18 lire.)

The Prior of the Monastery of St. Gotthard has gathered within the pages of a manageable volume a veritable synthesis of St. Bernard's teaching. The ordinary run of student who 'does' theology must confess to being somewhat daunted by the formidable tomes of St. Bernard's works in the Mabillon

or Migne editions and his acquaintance with 'the last of the Fathers' is generally scrappy, limited to the occasional homily in the Breviary or to such anthologies as Père Aigrain's excellent *Les Plus Belles Pages de St. Bernard*. In this new book we have something more than 'good quotations' or flowers for the pious calendar: it is a compilation of St. Bernard's own words in the form of a systematized theology. St. Bernard, who lived and wrote in the tradition and manner of the Fathers stands at the threshold of the age of the Schoolmen. He had little sympathy with the new methods, and he was suspicious of the new rationalism. The subsequent excesses of the Averroists more than justified his fears. It is in vain we look in his writings for the conciseness and scientific idiom of the scholastics; yet the scholastics are indebted to Bernard; and St. Thomas has not forgotten to acknowledge that indebtedness and sounded his praises in superlative terms.

We recommend this book as an easy introduction to the thought and teaching of St. Bernard. It is a pity that the author sometimes distracts us by intruding into the text his own reflections—with brackets and marks of exclamation, it is true; but if such comments are necessary, they should be relegated to the bottom of the page among the footnotes. And why, oh why no index? An index of such a book as this would be a complete guide and concordance to the theology of the Saint, and it would have heightened the value of the book more than tenfold.

B.D.

THE RENEWED CHURCH OF THE UNITED BRETHREN, 1722—1930.

By William George Addison, M.A., B.D., Ph.D. (London: S.P.C.K.; pp. 228; 12/6.)

Most of us know little of the Moravians, except that they are avowedly anti-Catholic, are sincere and strenuous in aiming at personal holiness, and attach great importance to committee-meetings. Dr. Addison's work does not profess to be a complete history of the 'Brethren,' but from the epoch of the lovable autocrat Count Zinzendorf onwards it gives a large amount of extensive and peculiar information. Especially interesting are the pleasant but futile correspondence of Zinzendorf and Cardinal de Noailles, and the various discreet pourparlers between the Moravians and the Anglican authorities. We note that while Zinzendorf was deferential and concessive in his appeals to Archbishops Wake and Potter, the Moravian spokesmen in our own day do not envisage the idea of union