

their sole aim.

The Eternal Father wished this new kingdom, this state populated by such men, should be founded on earth by His only-begotten Son in imitation of the heavenly kingdom, and that He should be their Ruler, their Founder, their Officer, and the Guide Who led them, bearing the standard of the Cross and teaching them the way to heaven not only by word, but much more by the deeds and example of His most holy life. When the will of the most Blessed Trinity (which was concerned in this transaction) was declared, who could describe with what joy, obedience, promptitude and heartfelt love and desire that holy Soul must have accepted the command, and what deep affection He must have felt for the human race committed to His care? Such matters are so sublime and beyond our understanding that we can only wonder at them in silence, knowing that this is fitting regarding the actions of Divine Magnificence and of that Lord who is incomprehensible in His nature and therefore in all His works, more especially in this.

It is essential to understand that the root and origin of Christ's love for mankind is His intense love and obedience for His Eternal Father. He loves us because His Father bade Him give us this deep affection, as I said. How joyfully must such a Son have accepted the command of such a Father from whom He had received such riches of grace! For as Saint Gregory says, "the greater the force with which charity rises aloft to love God, the more swiftly does it descend to the depths to love its neighbour for the love of God. (7 *Moral. Cap. II*). This shows with what impetus He turned to love the neighbours commended to Him by the Father for whom He felt such unspeakable affection.

Another reason for his deep love was the insatiable thirst felt by the Son of God for the glory of His Father, and since this glory is promoted chiefly by the sanctity of our lives our Lord longed for that sanctity with a desire beyond the power of words to tell.

(To be continued).

REVIEWS

THE HYMNS OF THE DOMINICAN MISSAL AND BREVIARY. Edited with Introduction and Notes by Aquinas Byrnes, O.P. (Herder: n.p.).

Although the author has been at considerable pains to find the best translations of these hymns and has filled his notes with many references, this work is not addressed primarily to students. It is primarily for those who use the Dominican Breviary and Missal. For these the book is a necessary book, one to be used continually in union with the daily recitation of Divine Office.

Latin hymns recited quickly, without preparation, or sung to a chant that occupies the attention, are often passed over without tasting their meaning, like swallowing a mouthful of wine in a pint of wafer. Yet the chant and the public recitation are intended to bring out the meaning, freeing it from mere intellectual apprehension and allowing it to pervade the whole body and the whole church. Here the one who prays with Dominican hymns is treated to the best metrical translations, which follow the literal meaning and the metre of the original (given on the opposite page). For this reason many are from J. M. Neale's hymns, but the author himself presents a number of his own straightforward and accurate renderings. There is a brief note on the authorship and metre of the Latin hymn and then a commentary which is redolent of the Scriptures and clarifies many difficult verses. It is to be regretted that the author does not give a little more information on certain points. Thus he informs us that the Dominican rite has eighty-three hymns not included in the Roman rite and that there are many differences in those occurring in both rites. But the reader is left to discover for himself which are proper to the Dominican liturgy and what are the differences. There is no attempt to give any history of the individual hymns, apart from the author or date of composition. Finally the simple numbering of the hymns from 1 to 189 in the manner of a popular hymnal offers little assistance to those wishing to use it in day to day comparison with the Divine Office. These are small blemishes which the keen reader can remedy for himself, for the most part without much labour. In addition the book provides the student with a handy compendium of Dominican hymns and is likely to set many on to the study of hymnology in general, for the older compositions given here survived the Urbanic revision and have preserved the freshness and perfection of the early medieval hymns.

CONRAD PEPLER, O.P.

A HISTORY OF THE DOMINICAN LITURGY. By William R. Bonniwell, O.P. (Wagner, New York).

There will be many readers to welcome this book, and it is hoped it will be easily and cheaply obtainable in this country. For the Dominican Liturgy has long awaited a thorough and convincing history to justify its continuation as a living way of worship and to overcome the desire of impatient unifiers to bring what is regarded as an awkward archaism into conformity with the present Roman rite. The book is scientific, producing all the known evidence in this complex historical problem with skill and clarity, and providing an exhaustive bibliography and index; but it is also written in an easy style that makes interesting reading for all who wish to know about the Order of Preachers and