

tion, the sense of a living community, and makes of them the basis of an examination of conscience for Catholics.

Among the activities of the French Dominicans the publishing of gramophone records is the latest—and not the least lively. Under the title 'Editions de Jericho' (and we all know what happened to the walls when the trumpet sounded) a series of interesting long-playing records includes the presentation of the Rosary through scripture readings and music, an introduction to the Old Testament prophets through the same means and a charming Christmas record, with carols in every language and musical tradition, arranged by the Little Sisters of Jesus.

REVIEWS

THE PASTORAL SERMONS OF RONALD A. KNOX. Edited by Philip Caraman, s.j. (Burns and Oates; 42s.)

Among the many memories of Mgr Knox which I treasure two stand out very clearly and are perhaps not altogether irrelevant to a consideration of the collection of his sermons now published with the title of the *Pastoral Sermons of Ronald A. Knox*. He came to stay with me at Cambridge immediately after preaching at a mixed marriage which had kept the society columnists busy and taxed the capacity even of the Brompton Oratory. I had remarked that I had not known that he was a friend of the bridegroom. 'I don't know him terribly well', he replied, 'but I think that I often get asked to perform at mixed marriages because bishops won't do them and I provide a bit of purple in the sanctuary.' To anyone who had not experienced Mgr Knox's humility it would seem incredible that he should be unaware that he was amongst the very few preachers in this country who would lend distinction to any occasion.

My other memory is an earlier one. A small dinner was being given to one of my predecessors on his retirement. The occasion was informal and intimate, the hosts were seven close friends, the meeting-place a private room in a London club. Mgr Knox was the obvious person to give us an opportunity of drinking the health of the guest with—not a speech—but a couple of sentences. But when the suggestion was made to him he would not hear of it. 'I have nothing prepared', he said, 'and I can never speak without preparation.' Again, to anyone accustomed to thinking that the object of painfully writing out sermons is eventually to acquire such fluency as enables the preacher to dispense with a manuscript, it may come as a surprise to learn that during a life-time of speaking Mgr Knox never spoke without a manuscript—a manuscript which indicated the very inflexions of the voice.

Father Caraman tells us, in his introduction, that 'the unpublished sermons were as carefully polished as any Mgr Knox himself arranged for publication. . . . There was no editing to be done to the text. All the sermons were printed exactly as they were written.' The very asides which gave such

an impression of spontaneity to the hearer are there and the topical illustrations which made the same conference seem so apposite to this community or that were, I believe, interpolated in the typescript. Mgr Knox had in fact created an entirely new form of sermon. The elaborate technique of the hey-day of pulpit oratory, when the preacher would indicate in his manuscript the precise point when he would take snuff, was adapted to the manners of our less formal age.

Mr Waugh has told us in his Biography that to Mgr Knox 'there was one, and only one, proper expression for his thoughts, which had to be sought with care'. Mgr Knox was a perfectionist and his sermons are works of art. A mind of great subtlety and ingenuity, steeped in the classical and Christian tradition, pondered the truths of revelation and presented the fruit of his prayer and study in words of great precision and delicacy while preserving an almost conversational tone. To those who were privileged to hear him these sermons will recall him vividly. For them they will conjure up the wistful appearance, the almost deprecatory manner, the perfect phrasing and timing of his speech. I cannot be sure how far those who never heard him will catch the magic. The art of the preacher is more ephemeral perhaps even than that of the actor.

But if the young of today have the good sense to read these sermons, they will find in them a great treasure. It is frequently regretted that Catholicism cannot divest itself of the language of the theological text-book and consequently remains unintelligible to the ordinary Englishman. Here in the idiom of today, or perhaps more engagingly of yesterday, is a presentation of Catholicism which one hopes may continue Mgr Knox's life-work of commending the Faith to his fellow-countrymen.

A. N. GILBEY

AFTER NINE HUNDRED YEARS. By Yves Congar, O.P. (Fordham University Press; \$4.50.)

THE GREEK EAST AND THE LATIN WEST. By Philip Sherrard. (Oxford University Press; 25s.)

No Latin who has travelled much in the Near East can doubt the fundamental unity between Latins and Greek Orthodox; the same Christ in the same Eucharist, the same priesthood and episcopate, the same monastic ideal and in essence the same Liturgy. Inevitably the Latins will notice among the Orthodox the traits that in the West are thought of as specifically Catholic, the conception of Mother Church, the invocation of patron saints, the honour paid to relics and, everywhere pervasive, the cult of the Mother of God as Mother also of Compassion.

For those who indulge in them, the centuries-old controversies have some of the venomous quality of a purely family quarrel. The controversy on the procession of the Holy Ghost presupposes a common patristic background and the belief common to East and West in the co-inherence of the Three Persons, *circumincessio*, *perichoresis*, greatly reduces the difference between the two doctrines. The controversy on jurisdiction within the Church again presupposes a common framework of ecclesiology and again