

lish Roman Catholics, down to liturgical developments and tendencies of Catholics, Anglicans and Nonconformists in our own times, Mr. Morison conducts us with a sure hand, urbane temper, and most satisfying scholarship. The work is concerned with certain *books*, in the exact sense: that is, with the books, not with their contents viewed as worship, theology or literature. Mr. Morison is a very distinguished typographer: in this book his professional interests have gratifying opportunities, and it contains a great deal of valuable bibliographical and ecclesiastico-historical information.

A review is not the place to discuss the main interest of the Problems of Worship series, *viz.*, the possibilities of "direct vocational services" for particular use. Obviously, as Mr. Morison points out, a rite that already has *benedictiones navis, viae ferreae, telegraphi*, and the rest would not refuse to take the next step. But, as he says elsewhere, "No doubt there will be more than one opinion about the choice of words for, and regarding the dogmatic completeness of, the benedictions, petitions and responses which constitute supplementary vocational services existing." There will indeed. The two specimens of such services given, Anglican compositions for the Royal Navy and Royal Air Force seem to this reviewer to be in some respects serious transgressions of religious fittingness and the nature of Christian worship, to misconceive both the functions of that worship and the needs of Christian people.

A mention, *honoris causa*, might have been given to the Latin-English edition of the Roman Missal so well edited under the direction of the late Abbot Cabrol, the first edition of which was printed by the Oxford University Press (for Mame et Fils, Tours) in 1921. And may I point out three tiny slips: the author of the *Simple Guide to the Recitation of the Breviary* (page 99) is a layman, Lancelot Sheppard; on page 30, "Cardiff" should be "Llandaff"; and on page 137 is an unfortunate example of elegant variation, "So the Dom says." Would Mr. Morison refer to me as "the Mister"?

DONALD ATTWATER.

"THE CEREMONIES OF THE ROMAN RITE DESCRIBED," by Adrian Fortescue. Seventh Edition further revised throughout and augmented by J. O'Connell. (Burns Oates, 21s.)

In the original Preface, now omitted in this augmented edition, Cardinal Bourne wrote: "A Ceremonial . . . calls for frequent revision if it is to be thoroughly in accord with the most recent legislation of the Holy See." This edition, therefore, is not simply the response to the continued demand for this popular and invaluable work. It is one of the signs of the living Church that the Law and Practice of her worship is not static or unalterable; and it is comforting to all but those who regret a guinea for a new edition

that the externals of Catholic Worship can never be tapped within the compass of a handbook. Fr. O'Connell has added some useful directions on High Mass before the Blessed Sacrament exposed, on binating during Holy Week, on the Apostolic Blessings for the moment of death, etc. He has re-arranged in a more practical form some sections, such as that on Extreme Unction; many details in ceremonies have been added or improved, and the lay-out is more convenient, particularly in the heavier titles to paragraphs. But there are some omissions which have nothing to do with the virile growth of the Roman Liturgy, such as Dr. Fortescue's Preface, which related his work with that of his predecessors and so gave an idea of tradition in this matter, and also Notes on Books, which have been replaced by a more up-to-date and comprehensive, but less informative, Bibliography.

C.P.

THE INCARNATION OF THE WORD OF GOD. Being the Treatise of St. Athanasius *De Incarnatione Verbi Dei*. Newly translated by a Religious of C.S.M.V., S.Th. (Bles; 5s.)

In an excellent Introductory Mr. C. S. Lewis deplores the practice of consulting books about books rather than the books themselves; if you cannot read Plato in Greek, why not read him in English before studying Mr. So-and-so on *What Plato means to me?* In the matter of Christian doctrine there is a surprising reluctance to use existing translations from the major theologians of the early centuries. This is partly due to the bad habits which Mr. Lewis castigates here and which pastors and masters generally might do well to castigate likewise. A further cause is the inaccessibility and the "sawdusty quality" of certain of these translations—for instance many of the laborious works of the Oxford Movement. This may be countered by such works as the present—a well-presented and handy little book which gives a patriotic masterpiece in easy and natural English, avoiding archaism and preciousness and keeping the magnificent sweep of the argument. Good fortune to it and to its possible successors.

W. S.

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