

The danger of 'ingrowing nationalism' to Catholicity could hardly be made more plain. And all the blame cannot be put on a fanatical minority among Central-European immigrants. The representatives of other and more influential elements have not always shown the tact, sympathy, understanding and sense of universality that would be expected of them. The earlier, and even the later, history of the Ukrainians and Ruthenians in America, for example, is very far from being a uniformly edifying story—on either side.

A curious by-product where the P.N.C.C. is concerned is the matter of liturgical language. Polish was adopted, not because it was their spoken tongue, but because it was *Polish*. And Polish is becoming less and less known, so that we have the rather comic spectacle of increasingly more americanised young aspirants to the priesthood in the Polish National Catholic Church having to learn Polish in the seminary as their liturgical language.

DONALD ATTWATER

ESSAYS IN THE CONCILIAR EPOCH. By E. F. Jacob. (Manchester University Press; 25s.)

This is a second and enlarged edition of a book which received great praise on its appearance in 1943. The original ten chapters on conciliar and cognate matters and on the spirituality of the Low Countries have now been supplemented by two new chapters on the florid style of some fifteenth-century letter-writers, and on petitions for benefices from English University clerks particularly during the Great Schism. As is usual with Professor Jacob, the treatment is thorough and documented. His wide knowledge of the great body of continental writings on the Conciliar Epoch is evident throughout, and his control of German sources has opened up what might be called the *terra incognita* of many English students. A most attractive feature of the book is the author's ingenious method of bringing up to date or modifying some statements of the original book. This takes the form of a gloss in which the results of later research have been brought to bear on certain words or passages.

L.B.

FAMILIAR PRAYERS. By Herbert Thurston, S.J. (Burns Oates; 16s.)

The contents of this fascinating volume appeared as articles in *The Month* between 1911 and 1918, and the author at the time of his death in 1939 was busy preparing them for publication in book form, but the task has now been completed by Fr Philip Caraman, S.J., with the advice and assistance of Fr Thurston's close friend, the Bollandist Fr Paul Grosjean.

Needless to say the book is interesting, containing many of the surprises for which Fr Thurston was noted. Let us take one example, *The Our Father in English*, which forms the second paper. Here we are told that the 'Our Father' as daily used by English Catholics is the version first published by Henry VIII in 1541, some years after he had severed himself and the nation from the Church, and it cannot be doubted that up to that date the 'only official form of the Pater Noster was in Latin and this was used on all public occasions'. Fr Thurston shows quite clearly that although there are many extant translations in old manuscripts and early printed books, these all differed, and not infrequently more than one translation appeared in the same manuscript. When Mary brought back the Catholic liturgy she left the new English Pater Noster as published by her father, and it was not until the seventeenth century that English Catholics discarded the 'which art' and 'in earth' as archaic.

W.G.

THREE CHILDREN, Our Lady's Three Messengers of Fatima. By Canon C. Barthas, translated by Sister M. Dominic, o.s.s.s. (Clonmore and Reynolds; 15s.)

THE SHEPHERDS OF FATIMA. By Father de Marchi, retold in English by Elisabeth Cobb. (Sheed and Ward; 7s. 6d.)

Canon Barthas' book is a popular account, with a good deal of imaginary detail, of the lives of the three children who saw our Lady at Fatima, and of their marvellous experiences. Yet even in a popular account one would like to have an accurate statement of the central facts. Why not frankly admit, for example, as Father Martindale pointed out in *The Month* (October 1953, p. 220), that not all present at the Cova da Iria saw the solar phenomena on October 13th? In a translator's note Sister Mary Dominic explains that 'some words and exhortations intended for French readers have been omitted'. This might have been done even more thoroughly. English and American readers—and, we believe, French ones as well—could dispense with remarks such as 'Our Lady did not choose as her messenger one of the girls of today with permanent waves and skirts unduly short'. The translation is unfortunately very much a translation and abounds in pious clichés. Francisco's face is not only 'lit up with angelic brightness', but he is 'a humble mountain flower . . . uprooted by heaven', and Lucia's perpetual vows must needs be 'mystical nuptials'.

In pleasant contrast, Father de Marchi's *The Shepherds of Fatima*, a delightful children's book, is really 'retold in English', and a very lively and idiomatic English it is. We have unhappily to rely largely on imported literature for our 'spiritual books'; but it would be a boon if