

country for a century or two, until our language becomes more degenerate than it already is. C. P.

UNITY OCTAVE SERMONS (Graymoor Press, Peekskill, N.Y.).

One of the first fruits of the Church Unity Octave was the conversion in 1909 of the (Anglican-American) Society of the Atonement, a Franciscan congregation of regular tertiaries established at Graymoor founded by Fr Paul Francis, who was, too, the originator of the Octave, which has by this spread throughout the world, enjoying the blessing of Popes and bishops as well as the support of religious leaders of many denominations. It is appropriate, therefore, that the Graymoor Press should publish a collection of sermons and addresses delivered in Washington during the Octave celebrations of 1946.

Following the intentions of the various days, this collection is welcome as an American contribution to a movement which has, as yet, had too little support among English-speaking Catholics. For our part, we are glad to find that the notable celebration of the Octave in Oxford in 1942 (proceedings published as *Prayer and Unity*, Blackwell, 5s.) is acknowledged for the inspiration it most certainly was for those who took part in it.

There was never a greater need for prayer for Christian unity than now. 'The reunion of East and West', said Fr Victor White in 1942 (and his words are quoted by Fr Gillis, C.S.P., in his sermon), 'of the churches of the Anglican Communion and the Evangelical Bodies; the integration within one brotherhood of Jewry and Islam, and of the teeming millions of the heathen is, humanly speaking, a fantastic enterprise'. All the more therefore should we pray, trusting that our Lord, who has prayed that 'they all may be one', will inspire our prayers, and hasten the coming of the unity he wills. I.E.

LE MYSTÈRE DE L'UNITE. JEU LITURGIQUE. (Couvent des Pères Dominicains, 44 Rue Rabelais, Angers.)

It has been justly said that the arts have yet to be enlisted in the apostolate of Unity. The painter, writer, musician or even the designer of posters who will bring home to all and sundry the scandal of disunity and the cry of the Good Shepherd has yet to be discovered.

But a Dominican of Angers has explored the possibilities of dramatising the eirenic message with remarkable success. His *jeu liturgique* is in the tradition of the medieval mysteries in that it is very largely scriptural and designed to be performed in Church. But it could not have been composed, let alone performed, in any other decade.

Presented for the first time in the Dominican Church at Angers during the Unity Octave of January 1945, it was performed in no less than eight other towns in 1946 and is due to be given in the Cathedral of Lyons this coming January. It is performed in the

choir, with the aid of acolytes and music. The three main scenes unfold a number of tableaux representing the unity of the Church, its dismemberment through sin, and the recall to Unity. Choral recitation and group movement, on the lines popularised by the Grail in pre-war days, enhance the apt selections from both the Old and the New Testaments. It is plain that Père Kopf has started a most fruitful development, for his *jeu* is capable of being adapted to other uses, either lowlier, as in schools, or more ambitious, at a Eucharistic Congress. Perhaps the Grail will even consider giving it at the Albert Hall? Meanwhile it is to be hoped that an English translation may soon be available.

HERBERT KELDANY

THE EPISTLES OF ST CLEMENT OF ROME AND ST IGNATIUS OF ANTIOCH, tr. James Kleist, S.J., Ph.D. (*Ancient Christian Writers, Vol. I.* The Newman Bookshop, Westminster, Maryland, U.S.A. \$2.50.)

The Catholic University of America is doing great service to English-speaking Catholics by publishing new translations of the Fathers of the Church. The series, *Ancient Christian Writers*, under the general editorship of J. Quasten, S.T.D., and J. C. Plumpe, Ph.D., is addressed 'to all who remain conscious of a most precious ancient heritage, the works of the Fathers; and it purposes to make these works available in a new English translation that is at once faithful to the original message and intelligible to the reader of our century'. It is intended to publish not only the Greek and Latin Fathers, but also Christian Oriental writings, many of which have not yet appeared in English versions, and which in part have only recently been discovered. Its aim is to provide accurate and readable translations of the texts: it does not set out to discuss detailed problems connected with them. Consequently the series will appeal to the general reader rather than the specialist: though at the same time the translations are based on the most recent and trustworthy texts, and the collection aims at combining philological precision with theological understanding.

The first epistle of St Clement to the Corinthians has always been held in high esteem, so that many early writers included it in the canonical books of the New Testament. It is a pastoral letter from the Church in Rome to the Church in Corinth, reprimanding the latter gently, but firmly, for the dissensions which have occurred. The restrained and formal style of Clement contrasts sharply with the impetuous and enthusiastic letters of the martyr Ignatius, though the doctrines, representing both West and East, are in close accord.

Ignatius wrote his seven letters, six to Christian communities, and one to St Polycarp, bishop of Smyrna, while he was under arrest, and travelling to Rome to his death. They are individual and intensely personal in style, the letters of one who was on fire with love, love of Christ, and love of his one and indivisible Church.