

REVIEWS

sciousness that you are being slowly driven into a corner, but knowing too that the corner is God' (p. 56). One could quote many more passages to illustrate his characteristics of thought and method, for here is not merely beauty in word, clarity in thought, sympathy in understanding, but a philosophy of life. To Fr. Bede religion is meant to help man appreciate all life, and not just a part of it; to value life in all its richness, to miss nothing. 'Faith teaches me about God, and because now I know God I can find all life lit with splendour.' It is a philosophy of the present. The past, that is finished; the future, that is in God's hands; the present, that is ours.

KENNETH WYKEHAM-GEORGE, O.P.

THE CHALLENGE OF CHRIST. Father James, O.M.Cap. (Burns, Oates: 5/-.)

All Father James' works make valuable reading, and this is no exception. The contents were originally delivered as a series of conferences, which accounts for what appears in cold print as occasional over-painting. However, even when the style does not suit the present medium, the matter treated is of great importance. Christ's challenge seems to be echoing ever more clearly through the world of to-day, as is evidenced by the constant flow of literature on His person and character. The value of Father James' contribution to this stream lies in his pointing out the particular applications of Christ's living personality to modern life. His treatment of some of these aspects is very practical. In this respect such subjects should be noted as the position gained for women by Christ, the affective knowledge of Himself that Christ demands of His true followers, Christ's claims against Communism, and the indwelling of the Holy Trinity in the soul through Christ's mediation. With a light touch the author manages to drive home some profound doctrines, as well as to give us among other things a short sketch of the whole theology of the Immaculate Conception.

CONRAD PEPLER, O.P.

THE MASS OF THE WESTERN RITES. By the Rt. Rev. Abbot Cabrol, O.S.B. Translated by C. M. Antony. (Sands; 5/-.)

This is the English translation of Abbot Cabrol's *La Messe en Occident*, which was published in 1932. One might be tempted to ask the purpose of yet another book on the archaeology of the Mass when several very good ones already exist. Such a question is forestalled in the preface. The books already in existence treat mainly of the Roman Mass, while the present book is concerned with the rites of the whole Western Church. The study of the Mass of the various Western rites has more than

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an academic interest. It has a practical value for anyone who tries to hear Mass with understanding. As the Abbot explains in his preface, it is only by a comparative study of this kind that the Mass as it exists to-day can be understood as a logical whole. We might add that an intelligent interest in the externals of the liturgy does not choke, but feeds individual piety. Abbot Cabrol is scholar enough to recognize the limitations which beset an enquiry into liturgical origins. Hence his conclusions are moderate. A full bibliography at the end of each chapter refers the student to the recognized authorities from which he may form his own opinion on points under dispute. But this book is professedly not written for the student; it has an appeal far wider. Abbot Cabrol has given us, through his translator, a careful study of the Mass which for its conciseness and simplicity is so far unrivalled. **BRENDAN MAGINTY, O.P.**

HISTORY AND BIOGRAPHY

THE REFORMATION IN ENGLAND : I. THE ENGLISH SCHISM : HENRY VIII (1509-1547). By G. Constant. Translated by the Rev. R. E. Scantlebury. With a preface by Hilaire Belloc. (Sheed and Ward; 16/-.)

In 1521 Henry VIII was given the title 'Defender of the Faith' by the Pope. Only ten years later, Convocation recognized the Defender of the Faith as 'supreme head of the Church of England.' M. Constant's book is the history of this change, its causes, the means by which it was effected, and its consequences down to the king's death.

It is a book which should be of great value to all students of the period, and is made more valuable by the fullness of its documentation throughout and the excellent bibliographies. It is written in a tone of scholarly moderation of which the comment on social distress and the suppression (pp. 195-6) may serve as an example. But the general reader should not be alarmed by the array of the apparatus of scholarship. He can ignore all that and read a clear connected narrative of the highest interest, which is perhaps not without its warnings for our own times. Mr. Belloc in his preface says that Henry's experiment in schismatic orthodoxy is alien to our time. But Catholics sometimes find themselves still in trouble with forces whose preoccupations are not doctrinal, still faced by highly centralized, absolute, and forceful governments, still suspected as inimical to political unity and national ambition. Against these causes of religious revolution they may be fortified by the example of the 'champions of Catholic unity,' against others which are within their own control they may be forewarned by much that finds a place in a history of the schism.