

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