

Our Blessed Lady. Quite obviously it is the outpouring of an abundant heart, and for that one can forgive the author almost anything. Possibly it will have an appeal to popular tastes, and as there is such a demand because of the popular enthusiasm for Our Lady having reached such a pitch, any book is better than no book. So in spite of its over-rhetorical and over-dramatic style which only succeeds in reducing it to a pedestrian effort, one must not miss the sincere personal devotion to Our Lady, and the genuineness of its author's purpose to bring something of what he apparently feels to others. Still, when one has seen and felt something of the almost stark simplicity of Fatima, and the striking naturalness in the devotion of the peasant pilgrims who predominate there, one does become critical, perhaps over critical, of the educated writers who seem to miss (how can they help it, alas!) that simple direct quality in the faith of those who belong to the class ('*rudes*' they are called, somewhat smugly, one feels, by theologians) who are always the recipients of Our Lady's own personal manifestations.

E. P. KLIMECK.

DOMINICAN PIONEERS IN NEW SOUTH WALES. BY Sister Mary Assumpta O'Hanlon, O.P. (The Australasian Publishing Coy, Sydney.)

This is a book not only about pioneers but is as far as I know itself a pioneer in the history of the Dominicans in Australia. Because of the lack of any such literature on the subject, the fact of the great part, as it is now revealed which the Dominicans have played in the religious history of Australia in its earliest days, is something almost quite unknown even to those of us who come from the adjacent land of New Zealand. The history of the Dominican Nuns, pioneers of education in both countries, is better known. The details of their coming and their spread in this new world given by the author are however not only most informative but most interesting. Still, valuable as this may be it is for bringing to light for the first time the fact that such a number of Dominican priests, and such outstanding ones, gave their lives to work, first amongst the penal and then the pioneering colonies of New South Wales, that we owe a debt of gratitude to this Dominican Sister for her book.

E.L.K.

THE PAIN OF CHRIST. BY Gerald Vann, O.P. (Blackfriars; 5s.)

'This history of mankind is a love-story.' So Fr Gerald Vann begins this little book, which is an attempt to explain how God may be said to share in his creatures' pain and sorrow. God becoming man through the Incarnation, took upon him man's griefs and sufferings; and since time, past, present and future, is non-existent for God, what he suffered in his life on earth, is not a far-off past, but an eternal 'Now'. The reader will be gripped by Fr Vann's working out of this difficult problem, and welcome his solution of

the world's travail and pain in general, while finding much that is practical and helpful for the individual soul.

SR M. AQUINAS, O.P.

PROFESSIONAL PRAYERS. By Albert Gille. (Printed privately; 1s.6d.)

There is about these prayers (republished from the *Catholic Herald*) an air of crudity and flippancy unworthy of their purpose and divine object. The volume lacks both taste and an *imprimatur*. We have had popularised versions of everything from psychiatry to Beethoven and it is to be regretted that the great prayers of the votive Masses and the *rituale* could not have been translated and reproduced on the paper used for these repellent parodies.

T. HARPER.

THE BOOK OF UNCOMMON PRAYER. By Frank W. Moyle. (Andrew Dakers; 8s.6d.)

That treasury of incomparable prose and confused theology, the Book of Common Prayer, is fair game for the shooting of critics from the extreme right (Dom Gregory Dix) to the extreme left (the Reverend Frank Moyle). The destruction thus wrought (if it is destruction, for the B.C.P. goes on, like Tennyson's brook) can hardly be called liturgical criticism for most of the critics want to demolish the theological assumptions of the book.

Mr Frank Moyle, who would seem to belong to the Barnes-Major school, dislikes almost everything in the Book of Common Prayer. He does not think God should be called 'almighty', a great deal of Biblical phraseology is misleading to the people, he thinks, but he has a particular grudge against the Baptismal, Marriage and Burial Services. He provides substitutes of his own which are suitably vague and inevitably wordy. Oddly enough, he has nothing to say about the Communion Service, so very late-medieval, as Dom Gregory Dix has taught us.

Catholics can only feel it is all no business of ours. We only continue to marvel that people holding such bizarre notions should still want to call themselves Christians.

J.D.C.

THE CHRONICLE OF HUGH CANDIDUS, A MONK OF PETERBOROUGH. Edited by W. T. Mellows. With LA GESTE DE BURCH. Edited with an Introduction by Alexander Bell. (Oxford University Press, on behalf of The Friends of Peterborough Cathedral; 15s.)

This careful edition of a minor but interesting chronicle had one predecessor which was published in 1727. It is concerned almost exclusively with the affairs of the abbey and especially with the vindication of its claims, temporal and spiritual. Occasionally there are comments on other matters which give some fascinating glimpse of medieval England; for example the remark that the Danes were afraid to meet the English hand-to-hand but came suddenly like thieves by night on unsuspecting men, and always ran back to their ships. The Anglo-Norman *Geste*, which is accompanied by an English translation, is mainly of linguistic interest.

A.R.