

title page the whole book might appear as a work of English scholarship such as is to be found in the Early English Text Society's productions.

But the text itself is worthy of study from a personal point of view. Not only does it reveal the sources of such devotion as the *Jesus Psalter* and the same high inspirations as Hilton and his spiritual contemporaries; but it will also serve its original purpose of assisting the reader to a simple prayer centred on the Person of our Lord. And it is here that we would raise the only adverse criticism. The modernised version has been, it appears, based on the misconception that the fourteenth-century idiom is entirely foreign to the modern English reader. On this assumption much of the strength of the original which is so much more concrete and direct is lost in the modern verbose and rather remote style. Thus 'A Talkyng of ye loue of God' is turned into 'A Discourse on the Love of God'; 'thou' etc. becomes always 'You' (with a capital 'Y'); 'stilleth his tears' becomes 'stops his tears'; 'A derworthe lord muchel is thi myldeschupc, that spraddest so thin Armes, bodiliche on Rood' is turned into 'Ah dear Lord, great is Your clemency who thus spread Your arms bodily on the cross', 'Milde Marie' is 'gracious May'. These are random examples which may reveal the style of the modernised version in relation to its original. But this is perhaps a question of taste and as the text is there in its original beauty to compare at every stage criticism is disarmed. The learned Sister has indeed re-produced a masterpiece in spiritual literature.

CONRAD PEPLER, O.P.

WHAT HAPPENS AT THE MASS. By William Barden, O.P. (Clonmore & Reynolds; 4s. 6d.)

There have been far too few attempts to link up the liturgical and the 'mystical' elements of the Mass, in order to help the faithful to make the Holy Sacrifice an essential part of their life of prayer. Usually when the attempt is made a separation rather than a unification of these two aspects is achieved. Father Barden has set out to perform this work of synthesis and has indeed covered a great deal of the essential aspects of the spiritual life and revealed their connection with the Mass. He has succeeded where many before him have failed. The only complaint that readers may raise will be that the author includes so much in so short a space; action and contemplation, the theological virtues, the Fatherhood of God, the Trinity—the reader is led breathlessly to the heights in a very short space. It is tantalising, too, to touch on a very profound analysis of the offertory, unrealised by most authors, and then to move on before it has been elucidated. There are, in fact, points which demand further development for, as they stand, they suggest the usual separation, in contradiction to the author's intention of making a synthesis: thus the apparent restriction of faith to personal experience and the sacraments to the liturgical life

in such an expression, as 'our baptismal character has to do with our outer life. . . . our faith, hope and charity are the sources of our inner life' (p. 32.)

Theologians will want to discuss further this restatement of the explanation that the Mass is the 'temporalising' of the eternal act of the heavenly priest and victim, especially as it follows a generous acknowledgement of gratitude to Dom Vonier for his *Key to the Doctrine of the Eucharist*. All will welcome the balanced judgment regarding the Rosary as a method of assisting at Mass. And all will look for more from one who has so evidently studied and prayed the Mass so as to penetrate to its heart.

CONRAD PEPLER, O.P.

THE SACRISTAN'S MANUAL. By the Reverend Denis G. Murphy. With an Introduction by the Archbishop of Birmingham. (Burns Oates; 10s. 6d.)

If one reads Mr Bruce Marshall, one has to conclude that the main preoccupations of the Catholic Clergy are Rubrics and Sex. If one surveys the literature that can broadly be called liturgical published in this country in the last ten years, one must suppose that the main pre-occupation is Rubrics. The explanation lies perhaps in the observation of Mr Belloc that the English have a keener sense of order than of justice. The book under review is a synopsis of the rubrics so far as they concern the sacristan. Everything is included, the information ranging from the regulations of the Church concerning altar and tabernacles to the complexities of Pontifical High Mass. Fr Murphy boldly hacks his way through the rubrical jungle surrounding Votive Masses, and borrows from Fr J. E. Hathway of Westminster Cathedral a piece of rubrical virtuosity on Rogation Days that makes one gasp with admiration—or weep with despair, according to temperament. The preparations for Ordination and the Consecration of a church are also included.

All this information is given economically, neatly and with a meticulous regard for the laws of the Church. Fr Murphy has gone through the vast and untidy mass of S.C.R. decrees as with a dredger. Nothing escapes him—or almost nothing. The rubrics *do* require a third candle at Low Mass and it is not a rite peculiar to the Dominicans. And when Benediction follows Vespers immediately, the celebrant *may* wear a stole at Vespers. The rubric of the Missal stating that frontals are required might have been expressed more forcibly, and the curious instruction that the proper *Communicantes* of the Ascension is not said when the octave is commemorated, if correct, needs elucidation, and seems to contravene the rubric in the Missal.

As to the practicality of the book, one has one's doubts. There can be few lay sacristans who are capable of reading through large tracts of