

'prayer during Mass'. Fr McEvoy has realised that the liturgy itself supplies all that is needed, providing a concrete 'engagement' in the sacred action and an understanding of the words which declare its meaning.

Fr Rutledge, in the first of a series of four books, shares Fr McEvoy's concern that the liturgy, and especially the Mass, should be realised for what it is: the primary teacher of Christian doctrine. Life and action is the centre of it and what is being done is explained and commented on while it is actually being accomplished. The spiritual reality being effected is presented dramatically in word, movement, music, appealing to all the senses, surrounded by a constant narrative, comment and soliloquy on what is taking place, emphasising first one aspect, then another.'

An elaborate—perhaps too elaborate—diagram of 'Christ's work of redemption accomplished in the Mass' provides a summary of Fr Rutledge's method and its application. He argues, rightly, that the liturgy should be the basis of Christian instruction, since it contains all that is to be believed and contains it as realised in the actual experience of the believer as a member of the Mystical Body. But he provides a useful scheme for relating his own method to the Catechism and to the usual course of instruction in the Old Testament and the life of our Lord.

Catechism through the Liturgy should greatly help the enrichment of religious instruction by referring it to the illimitable source of the Church's life. But its usefulness may be weakened by some untidiness of presentation and by a failure to decide whether its readers are to be teachers or children. Its style and approach vary from one emphasis to the other. It would seem that the book itself should be addressed to teachers who can then apply its excellent methods. I.E.

THE LIVES OF THE SAINTS (BUTLER): First Supplementary Volume.

By Donald Attwater. (Burns Oates; 15s.)

Eleven years have passed since the last volume of the revised Butler's *Lives of the Saints* was published. In that time some omissions have naturally come to light, while new canonisations and beatifications have added considerably to the calendar. For these reasons a supplementary volume has now appeared and it is proposed that additional volumes should appear at ten-yearly intervals, so that there may always be available an up-to-date record in English of the saints and *beati* of the Catholic Church.

The Thurston-Attwater revision of Butler has by this time established itself as an authoritative and well-written encyclopaedia of hagiography. The new volume which is entirely the work of Mr Attwater will at once take its place with the other twelve. It has the same moderation of judgment, incision of style and accurate indications of sources which have made of the revised Butler perhaps the most notable English Catholic work of scholarship of recent times.

The first group of additional biographies includes notices of twenty English and Welsh martyrs whose beatification had not taken place when the January and February volumes appeared. Thus such attractive figures as Bd Robert Southwell and Bd Anne Line now appear for the first time. Also dealt with are some English and Welsh saints such as St Caedmon, St Gwladys and St Melangell, who were omitted by accident, or, one suspects, through Fr Thurston's scrupulosity. For Dominicans it will be of interest to see that Bd Mark of Modena is now included. And Boethius appears as a martyr.

The major part of the volume is concerned with the twenty-three new canonisations and beatifications. (Most of those canonised since 1937 already appeared as *beati* in earlier volumes). Among them are sixteen women of whom no fewer than fourteen were foundresses of religious congregations or were engaged in similar work. Only two lay people, Contardo Ferrini and Mary Goretti (who was only twelve years old) are to be found among them. Among these admirable biographies it is impossible to discriminate, but one may mention Mr Attwater's life of Bd Mary Teresa de Soubiran, foundress of the Society of Marie Auxiliatrice, as a model of what a brief 'life' should be.

The volume is of special interest because of its inclusion of a number of Russian saints, all of whom lived after the dispute between Rome and Constantinople in the eleventh century and whose liturgical *cultus* has been authorised by the Holy See. Thus included are such unfamiliar saints (to the West) as St Sergius of Radonezh, St Cyril of Turov and St Abraham of Smolensk. It is indeed fortunate that in Mr Attwater Butler's *Lives* has an editor of truly Catholic sympathies who is able to interpret so justly the Church's mind and practice in regard to the holiness of her children.
I.E.

JACOB BOEHME. *Studies in his Life and Teaching*. By Hans L. Martensen. New edition, revised with Notes and Appendices by Stephen Hobhouse. (Rockliffe; 21s.)

Miss Underhill claimed Boehme as one of the very few Protestant mystics and for that reason alone we may welcome this revised edition of what might be called 'the essential Boehme'. Martensen collected all the most important sections from the seven large volumes of the mystical cobbler's works; and now Mr Hobhouse has brought Martensen's work up to date including references to recently discovered Boehme MSS as well as to Berdyaev's debt to this German mystic. In considering this revision of a mystical classic we may be excused for considering the attitude of the revisor rather than the revision. It is interesting to see how Mr Hobhouse was brought to recognise Boehme's worth through his study of William Law who was himself inspired by Boehme. Here we have a 'tradition' of inspiration: Boehme—Law—Hobhouse. Then immediately the inquirer will want to know whether this tradition is authentic, and whether Boehme himself had true insight into the