

think it was meant for seminarians and upwards. But those who do struggle through it will be able better to re-unite the old and the new in their own minds or the minds of their congregations.

BENET WEATHERHEAD, O.F.

THE RUBRICS OF THE ROMAN BREVIARY AND MISSAL: THE GENERAL DECREE OF 26 JULY, 1960, WITH AN ENGLISH TRANSLATION, by J. B. O'Connell; Burns and Oates, 10s. 6d.

HOW TO USE THE NEW BREVIARY, by Lancelot Sheppard; Darton, Longman & Todd, 5s.

PRAYING THE BREVIARY, by Graham Jenkins; Challoner Publications, 4s. 6d.

HANDBOOK FOR THE NEW RUBRICS, by Frederick R. McManus; Geoffrey Chapman, 21s.

Some of us still become a little confused when some rubrical hazard appears, and we have to apply the new rules which came into force on January 1st, 1961. Burns and Oates have produced for us the complete Latin text of the decree for the Roman Rite, with a page for page translation by Canon O'Connell, one of the most prominent liturgical experts in the country. The first announcements of this book, back in the dark ages of 1960, told us there would be a commentary, but this has been left for a future publication, presumably to see how the new rubrics work in practice. Technical rubrical Latin has its peculiarities of diction, and we probably should not grumble at correspondingly peculiar technical English, such as 'properness' and 're-placement' (of a feast) for *proprietas* and *repositio*, and phrases like 'exequial Mass', 'translated feast' (in n.99, though usually 'transferred') and 'extraordinary celebrations'; maybe 'properness' would need a circumlocution to avoid it, but we might 'shift' a feast, or attend a 'funeral' or a 'special festivity'. It seems a pity that the kindly *Variationes* at the end of the Roman decree, summing up for us what in fact has been altered, have been omitted (except for the calendar), and also the *Declarationes* regarding the application of the new rubrics to local or monastic calendars.

Lancelot Sheppard has given us a useful booklet, 'severely practical . . . [to] make the learning of the breviary easier or the adaptation of an old breviary possible' (p. ix). It is an excellent introduction to use of the breviary in general, and in particular to the management of the new rubrics. The last chapter explains the mysteries of an *Ordo*.

Praying the Breviary starts with nine pages of history of the breviary, so compressed as in fact to be misleading: for instance (p. 6) one has the impression that the *Gloria Patri* was added to the Psalms in the first century, and (p. 11) that the Franciscans adopted the breviary of the Roman Curia, while in fact Haymo of Faversham was invited to organize its text in 1241. A sad gracelessness of style is rather evident: 'clergy . . . moved around more than most . . . the

Franciscans who travelled even more so . . . ' (p. 11), ' . . . customs gradually petered out' (p. 14), 'the Bible has suffered the same fate of non-usage' (pp. 16-17), and the subject suggested by the title is discussed during five pages (pp. 16-20) explaining that 'without doubt the Psalms are prayer' (p. 16). The purpose of the booklet is to encourage lay-people to make use of the breviary as a prayer-book, without necessarily attempting to recite all of it, and leaving to them the choice of Latin or the vernacular. And this is indeed a good thing. The remainder of the book (pp. 21-40) is an analysis of each part of the Office for a beginner. The explanation is much more elementary than Lancelot Sheppard's 56 pages devoted to a detailed examination of each hour.

Finally we have a book from America, reproduced (with American typography) in England. Fr McManus is a canon lawyer from the Catholic University and in his *Handbook for the New Rubrics* he sets out to provide 'a practical guide'. The greater part of the book is a re-telling of the new rubrics in a more conversational manner, preceded by some short notes on liturgical changes in recent years, especially since 1955, and interspersed with occasional references to the previous rubrics for comparison, the calendar, for instance, being given with the old ranks alongside. Local American feasts are included, but not (perhaps naturally) local English feasts (as St George I class), though there is a reference to British usage of the phrase 'High Mass' (p. 109), which in America means a Sung mass. For many readers the actual Vatican decree will be a more manageable book, with its first-class index, while Fr McManus does no more in this direction than to refer (on p. 1) to that index. Others, for whom the reading of rubrics is hard going, may find this book a little easier.

SEBASTIAN BULLOUGH, O.P.

THE EARLY CHRISTIANS, by Michael Gough; Thames and Hudson, 30s.

THE AGE OF ATTLA, by C. D. Gordon; University of Michigan Press, \$3.95.

The attractively presented series *Ancient Peoples and Places* includes some very good volumes and some rather indifferent ones. The plan which they follow is dictated inevitably by the antiquity of the peoples concerned, and the excavated nature of their places. A catalogue of archaeological discoveries and *objets d'art* is linked into a sequence by passages of a history that is sometimes so ancient as to be quite legendary. This was very much the case, for instance, with the de Paors' book on early Christian Ireland. Mr Gough is fortunate in having to deal with a thoroughly factual history of persecutions and heresies. Of the two parts into which his book naturally falls, the second (from Constantine to Justinian) is perhaps less satisfactory than the first (pre-Constantine) because the heresies are summarised at times too schematically. It is admittedly a great thing that Mr Gough's exposition of these confusing controversies does not bore us, but at times one is suspicious of over-simplification.

When we have assimilated the background of persecution and heresy, the