

admirably brought out by Father Columba Ryan's commentary, by Father Provincial's Admonition, and by the choice of hymns from the Westminster Hymnal and passages from the Old Testament read in dramatic form by single voices and choir. The result not only provides a persuasive and clear statement of the ideal of the religious life; it is also an object-lesson for English Catholic broadcasters in the way to convey unfamiliar doctrines against which strong prejudices exist. Deep issues are not shirked, but they are stated in an idiom which is both simple and dignified, and which speaks to the Christian and Biblical tradition still alive among a large proportion of the English people.

ÆLRED SILLEM, O.S.B.

LITURGIE EN LANGUE VIVANTE. Par Cyrille Korolevskij. (Editions du Cerf; Blackfriars Publications; n.p.)

This book is not a plea either on behalf of or against the use of the mother tongue in Catholic worship, nor, except incidentally here and there, does it consider arguments advanced on either side: it is primarily historical. It is in two parts. The first examines what has been done by way of liturgical translation in Eastern lands from the earliest days of Christianity, showing the governing principle at work, and its application down to contemporary times. Part Two does the same for the West; it shows how the Eastern vernacular principle gained a very limited recognition in the West during the ninth century, but was rejected in practice under various influences, though never being entirely abandoned.

Whoever knows anything of Father Korolevskij does not need to be told that this is an exceedingly thorough piece of work, displaying an almost uncanny knowledge of the by-ways of ecclesiastical history and of liturgical detail. This knowledge is always derived from the sources and, for recent times, from Father Korolevskij's own personal observations and experience as one of the most weighty and active consultors of the Sacred Eastern Congregation and of the Commission for Eastern Liturgy. At the same time the book is for the general reader, and not encumbered with masses of documentation. In recording Bishop Goldwell's observation at the Council of Trent, 'that there are many things that ought to be understood by the people at Mass besides the gospel', Father Korolevskij has made a small slip: he says Saint Asaph is in Scotland. The Roman Martyrology (May 1) is equally mistaken in saying it is in England.

This book should be studied by everyone interested in the 'vernacular' debate. It is too easily said that liturgy in Latin is 'the Church's tradition'. That this has for long been the general tradition of the

West is of course true; but the East had a quite different tradition in the matter. And neither East nor West alone constitutes The Church.

DONALD ATTWATER

THE DOCTRINE OF THE VOID. By Rev. Leonard A. McCann, C.S.B. (The Basilian Press, Toronto. Duckett, London; 21s.)

The most satisfying part of this book is the first, an excellent summary of St John of the Cross's teaching of the voiding of the faculties by the active and passive nights of the soul. For this is the main theme of the book despite its misleading title, which suggests an esoteric Eastern doctrine rather than Christian mystical theology. Nevertheless, while reading the latter parts of the work, I could not rid myself of the impression that Father McCann, rather like Don Quixote, is fighting windmills. Who are those theologians whom he implicitly corrects, who would assert that St Thomas and St John of the Cross are teaching opposite doctrines? He is trying to prove by a wealth of citations that, despite certain superficial differences, both agree in fundamentals. But are there any serious Thomists who deny this? He stresses again and again that the differences are due to the fact that St Thomas treats his subject as a speculative theologian and St John of the Cross as a 'practitioner' of the spiritual life—surely something quite obvious to anyone even superficially acquainted with both. Nevertheless, the book contains much useful ammunition for those who have to defend true mysticism against the assaults of some of our contemporaries who, as Father L. J. Bondy, C.S.B., writes in his Foreword, 'place a dangerous faith in irrational forces'.

The book is unfortunately marred by its style. Whenever it is possible to choose between a good English word of two syllables and a Latin equivalent of four to six, the author invariably plunges for the latter. Thus: 'The laws and conditions of their development in the direction of Christian perfection, as manifested in the revealed word of God, wherein we find concrete exemplification of supernatural perfection', or 'Our connaturality with God is rendered operative by the virtue of charity' and, of course, 'contact' instead of touch even when translating the French verb *toucher*!

While our theologians are writing like this, can we really blame non-Catholics if they regard our religion as a foreign importation?

H. C. GRAEF

WILLIAM WESTON: THE AUTOBIOGRAPHY OF AN ELIZABETHAN. Translated from the Latin by Philip Caraman, S.J. With a Foreword by Evelyn Waugh. (Longmans; 18s.)

Father Caraman's *Weston* has all the enthralling excitement of his