

species must not be taken as a sign of a new sacrifice, as distinct from the sacrifice of the Cross, but a new sign of the same sacrifice. He sees no need to retain the clumsy distinction between 'oblationists' and 'immolationatists', as if one could maintain that the Mass was exclusively either an oblation or an immolation. The Mass is the real oblation and immolation of Christ and of Calvary under the species of a sacramental oblation and immolation. In this sense the Mass is the sacrament of Calvary. *Signum rei sacrae in quantum est sanctificans homines* (S.T. IIIa, q. 60, a. 2). Being a ritual sign, it can be indefinitely repeated, liturgically, while the mystery remains ever the same.

The second part of the book is concerned with the origins of the Eucharist and will be easier for the general reader, being less technically theological. Here the author shows that in the order of ideas the sacrificial aspect of the Eucharist was the first to be emphasized in the early Church. He also points out that from the words of St Paul, the earliest witness to the oral tradition, it is clear that the Eucharist was also considered a pledge of the impending parousia. It was not until much later, at the time of the first Eucharist heresies of the ninth and tenth centuries, and again at the Reformation, that the real presence began to assume the primary place in the exposition of the dogma. In the final section Canon Masure deals with the 'hereditary liturgical link' between the Christian Eucharist and the Jewish Pasch. Here recent research and documentary evidence relating to rabbinical literature gives us a progressively better understanding of how our Lord, in his divine wisdom, made easier for his apostles the passage from the Old Law to the New. *Novum Pascha novae legis phase vetus terminat.*

E.C.

CHASTITY. (Blackfriars Publications; 16s.)

The series in which this volume appears have followed the same pattern by treating the subject historically, theologically and psychologically. The previous volumes have been of a very high standard in each section and this one is a worthy follower. The sanity of the papers on the medical and psychological aspects is refreshing and more than ever necessary in these days. Throughout the series there has been something vigorous and outspoken. From a practical point of view this volume is in some ways the most important. The problems that can arise in religious life, there can be no doubt, so often occur in the matter of this vow of chastity for the simple reason that in fact it is the most difficult to keep except for those who are keeping it for the wrong reasons. A horror of marriage and sexual relations, we are told, should never be the reason for entering the religious state. The care that must

be taken in accepting candidates is stressed by virtue of all three sections of this book.

Once again may we thank those who have from the beginning made these volumes possible, not least the translators. Just one very small point. Is not the plural of Superior General Superiors General? (p. 189). What is to be our next feast of learning and common sense? It is very much to be hoped that this series will continue. The existing volumes should be on the shelves of every superior, and their contents in their minds.

DOMINIC J. SIRE, O.P.

ST DOMINIC: SERVANT BUT FRIEND. By Sister M. Assumpta O'Hanlon, O.P. (Herder; 15s. paper, 26s. cloth.)

This biography from Australia has the merit of placing St Dominic in his historical setting, which is given in some detail, but it is not merely an historical record. Sister Mary Assumpta has the spiritual profit of her readers at heart, and aims at inspiring them with something of her own love for the Saint.

A few assertions are unconvincing, as for instance, that 'Communism is merely Albigensianism in modern guise'; and some modern historians who suppose that St Dominic's Albigensian converts, formed by him into a religious community, were destined to 'conduct educational establishments' have all the documentary evidence against them. The Saint, evidently to secure them against molestation by the heretics, made the enclosure so much stricter than was usual before the Council of Trent, that the Nuns were known as the *inclusae*, the 'immured', and the rule given them was, 'You shall not go out, neither shall those outside enter in to you'. There are instances of other communities of Dominican nuns receiving girls for education as was customary even in the contemplative Orders at the time, but this was never the *raison d'être* of the community. It belonged to the Dominican Sisters of the Third Order conventual to inaugurate the great work of Dominican convent schools.

The head of St Dominic on the cover of the book is particularly interesting, being a well-reproduced photograph of the statue made by Professor Pini according to the findings of the scientists who examined the relics of the Saint when in war-time they were removed for safety to an underground shelter.

For a book of less than two hundred pages, fifteen shillings with paper cover and twenty-six shillings with cloth binding seems expensive, even as books go nowadays.

M.B.