

convey nothing of the dynamic quality of the living spoken word.

The essay on Francis Thompson is repeated in this book; but many readers will think it is well worth the *encore* and the book is worth keeping for the tribute to G.K.C. written for BLACKFRIARS at the time of Chesterton's death. Fr Vincent (himself a holy man) salutes G.K.C. as fit associate with his fellow Londoner, St Thomas More and, like him, a great Englishman 'whose life bore quartering of philosophy, poetry, chivalry and holiness'.

The final paragraph of the Conference on Perseverance in Prayer (p. 173) is almost prophetic, where Fr Vincent, all unconsciously, describes what happened on his own death-bed when he faced slow starvation with heroic patience and a saint-like gaiety.

B.D.

THE IMITATION OF CHRIST: THOMAS A'KEMPIS, A NEW TRANSLATION
by Edgar Daplyn, F.R.S.L. (Sheed and Ward; 6s.)

The author of this new translation of the *Imitation* rightly deplores the many defective versions of this golden book, so frequently mauled by translators who have sometimes cut and altered according to their own views and prejudices. Still, there have been some very good English translations, notably those of William Atkinson, Richard Wytford and the Jesuit Anthony Hoskins, not to mention the well-known Bishop Challoner. And to bring it up to date and satisfy the contemporary demand for modernizing our translations, we have the recently published rendering of Abbot McCann (Burns and Oates) and Leo Sherley-Price (Penguin Classics). It is difficult to say to which of these we would award the palm; both are so superlatively good; and both, we are inclined to think, are better than this latest translation.

No Scripture references are given and it is not always clear that Scripture is being quoted because the author has a version of his own. 'De lectione Santarum Scripturarum' is rendered 'Of reading holy writings', when clearly the Bible is referred to. Thomas A'Kempis is described as a Dutch monk. Isn't it an anachronism to call him Dutch? He was actually born in what is now Germany. He wasn't a monk, but a Canon Regular. And is the vigorous, lucid, rhythmical Latin of Thomas A'Kempis accurately described as 'a dead tongue'?

B.D.

THE MAKING OF A FRIAR. The Script of a Broadcast by the B.B.C. from the Dominican Priory, Hawkesyard. (Blackfriars Publications; 2s.)

This broadcast of the Solemn Profession of a Dominican laybrother is surely a model of its kind. The austere simple Dominican rite of Solemn Profession is impressive in itself; but its significance is

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