

truth. There are Dominicans in Toulouse and France today; not in the traditional places most often, not always in the traditional clothes for that matter. The man in dungarees you passed in the street may be a priest who works in a factory. His cloister is the assembly-bench; for the moment his work of reconciliation lies there. And so with the new needs of the years there may come new methods, a new language to learn: but fundamentally all is ever the same, for truth does not alter, Christ does not alter—though his ministers must never despise new ways to make him known and loved. The condition of the Order's survival—and how providential that it, almost alone among the ancient orders, has never known a lasting division—is simply that it should remain faithful to St Dominic and the initial work of grace which fashioned the vocation of us all. We must, if need be, go back beyond Lacordaire, beyond St Vincent Ferrér, beyond St Thomas himself, to our Holy Father St Dominic, matching error with truth, not any truth, but the truth that springs from the love of God, the truth that it is a life lived, dedicated, offered in all its moments to God alone.

And in our own day the need was never so great; never has there been an order so 'contemporary' as that of St Dominic, for its credentials are those of Christ himself. The source of its strength remains ever the same, and its power cannot grow less if its members are faithful to the commission of its founder, which we dare say is none other than the commission of Christ our Lord. 'Teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you.' So it is that with reason we sing in the Preface of the Mass of St Dominic: *Sapientiam ejus narrant populi, ejusque laudes nuntiat ecclesia*. The nations speak of his wisdom and the Church declares his praise, for 'by wisdom were they healed, whosoever hath pleased thee, o Lord, from the beginning'.



UNSERE LIEBE FRAU VON DER ERFRISCHENDEN QUELLE. By Franz Maria Moschner. (Herder, 1950; DM.7.80.)

This book is a profound, if occasionally somewhat didactic, commentary on the Litany of Loretto. Unlike some Marian devotional literature it avoids all fanciful descriptions, but brings out the meaning of each invocation by a careful examination of its component parts, such as *turris Davidica*, *domus aurea*, etc. For priests who know German the book might give many useful hints for sermons on our Lady.

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