

is coming back again as the consecration and inspiration of the daily grind.

Among Anglicans this was set out not very long ago in a remarkable book—*Liturgy and Society* by Fr Hebert. *The Altar and the World*—also by an Anglican—is on more practical and less scholarly lines than Fr Hebert's book; it is also rather more topical.

Though its *principles* will hold for all who accept the Christian Revelation, its immediate value for Catholics cannot be great.

The author takes the Communion Service of the American Episcopal Church and shows the application of various parts (some of which have no equivalent in our Rite) to the problems and needs which face the world today: 'It is not only as individuals that we have failed. . . . This cry, 'Lord have mercy', has a basic place in patriotic considerations. We were given our countries in which to preserve nurturing fatherlands; we have had responsibility to create and develop English-speaking nations in which under God there might be for all men life, liberty, pursuit of happiness. How sadly short of the hope of our fathers is the achievement of us, their children!' (p. 16). One other quotation may be made: 'To call us from a wounding over-occupation with what we do not pause to understand, with a world which for all our good desire we keep thrusting ever deeper into Hell—to call us from all this to contemplation of Reality, the Church provides that in the midst of the Liturgy we shall receive a dramatic summons to disentangle ourselves from the net of accidental circumstance and fix our attention on immutable purpose—to dwell, for at least a moment or two, in Heaven and in God' (VIII: *The Sanctus*, p. 45). Perhaps the explanation of the value of prayer (*The Great Intercession*, p. 37) might have been completed, according to Catholic teaching, by the principle that God answers prayer when he sees fit—or rather, *how* he sees fit—because he has moved us to ask for that for which he sees we should ask; a mystery indeed, but implied in the Pauline expression—'fellow workers with God'.

Thus, although there is nothing essentially new here, and the value of the book for Catholics will be limited by its very nature, its outspoken indictments and its applications of the Liturgy to the burning questions of the hour will recommend it to readers.

DOM WULSTAN HIBBERD, O.S.B.

HOW TO PRAY THE MASS. By Fr James, O.F.M. Cap. (Cork: Mercier Press; 1s.)

Fr James provides a simple, but thorough, commentary on the Mass, aided by unpretentious illustrations of its chief moments. Eager to assist the faithful towards that 'active participation in the holy mysteries and in the public and solemn prayer of the Church' which Pope Pius X commended, Fr James does not attempt too much: he knows his readers and their habits of worship. But his

little book should do much to draw ordinary folk to 'pray the Mass', and it is to be warmly welcomed. I.E.

**BENEDICIONALE**, with prayers used in Public Devotions, edited by Ven. Archdeacon M. S. MacMahon, P.P., V.F. (Dublin: Gill, 15s.)

Messrs Gill have already, with their new edition of the *Rituale*, set an excellent standard of ecclesiastical typography. The *Benedictionale*, authorised for use in Ireland, has the same dignity of format and distinction of printing. It is a matter for congratulation that the service-books of the Church are now being given the beauty that is proper to their use. Useful rubrics in English provide for Solemn and Private Benediction, as well as for Exposition, of the Blessed Sacrament. I.E.

**SIX O'CLOCK SAINTS**. By Joan Windham, Illustrated by Mona Doneux. (Sheed & Ward; 6s.)

There is no need to re-introduce this eighth impression of probably the best series of lives of saints and other holy folk designed in the modern vein for small children, except to rejoice in the fine black type in which it has been reprinted and to commend the new illustrations; the latter are in the modern French style and (or should it be 'but?') children will love them.

H. J. C.

**STORIES ABOUT JESUS for Very Little Children**. By Elizabeth Edwards. Foreword by His Eminence the late Cardinal Hinsley. (Staples Press; 3s. 6d.)

These are happily not stories written for children; they are stories told by a mother at bed-time to her small son, only very slightly doctored (I think) for publication. This is the best way of all for children to learn the Gospel story, but not every mother will have the gift of vivid, realistic story-telling that this mother has in a very marked degree. Both they, and all those who have the precious duty of instructing children, will welcome this book with eagerness and perhaps with relief. The history of the Incarnation is set forth in twenty stories wherein legitimate imaginative details are introduced to make the narrative live for the child. The majority of them were told to 'John Martin' when he was four and a half; but 'because he liked to hear the same story over and over again', those relating the Passion and Death of our Lord were not told 'until he was a good deal older'. Cardinal Hinsley declares that 'they are an inspiration to an old time-worn disciple in a dark world'. And the reviewer himself found that half a century of years was not proof against their appeal.

H. J. C.