

Book Reviews

best polyphony) is true Church music; music (like that of the Viennese School) which sacrifices the liturgical spirit for some other consideration, though it may be good music, is not Church music. When the author criticises the state of our own Church music he finds two principal defects—bad music, and bad performance. For bad music there is no excuse, and the remedy is obvious—but bad performance? The second defect finds its cure in the practical part of this book. The choirmaster is shown how he may build up and control his choir; and how he may choose suitable music. In addition, there is a chapter on the position and duties of the organist; a vigorous chapter on plainsong accompaniment; on ‘traps for choirmasters’—the fruit of long experience; and on ‘Congregational Singing.’ In this last chapter the author refers to loss of the tradition of congregational singing amongst English Catholics. He does not, we think, insist sufficiently on the duty of the congregation to sing, not only at ‘popular devotions,’ but also in the Mass itself, and at the other liturgical offices. The choir has, after all, only a secondary position in regard to the faithful.

In the ‘Guide to all liturgical functions’—exhaustive, straightforward and in English—the Offices of Holy Week and those pertaining to a Bishop will be especially useful to those to whom such things come but rarely. The section on Legislation, which shows that the *Motu Proprio* was a ‘reiteration of well-established principles,’ makes interesting reading.

The book closes with an essay in retrospect on the English School of Church Music. It is more than a consolation to know that we have a great musical past: it should act as an incentive to the work of reconstruction which Sir Richard Terry has so much at heart.

There are five appendices: the first being a list of Masses, Motets, and Anthems in the liturgical style suitable to the capacities of various choirs; the other four being the *Motu Proprio* and the *Regolamento* of Pius X; the letter of Benedict XV concerning the Palestrina celebrations; and the Apostolic Constitution of Pius XI.

R.M.

OFFERINGS TO FRIENDS. By Antonio de Navarro. (Country Life, 20 Tavistock Street, W.C.2; 7/6.)

We know the old Friendship’s Garland and Petit Livre d’Amitié; in which sweets were brought from the human treasury of such things to nourish friendship as it used to be, though in an uncertain and promiscuous manner. Mr. de Navarro pro-

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claims who is friend A (himself); he furnishes the list of friend B (he has had a delightful acquaintance); and his offerings are not only gems, but his own inimitable notes on a variety of facts which have come under his observation. We made the experiment of turning up the offering made to one we particularly disliked, to find out if we had changed in this respect; the only effect was to increase our liking for Antonio de Navarro.

J.G.

NINE MARTYR MONKS. By Dom Bede Camm. (Burns Oates & Washbourne; 15/-.)

Among the English Martyrs beatified in December, 1929, there are nine (eight priests and a lay brother) whom the English Benedictines claim as members of their body. It is not a large number compared with the numbers of the secular clergy who suffered during the same period, and yet it is highly creditable for a Congregation that was then in the infancy of its revival. Dom Bede Camm is a recognised expert in the field of English martyrology, and he has here applied all his knowledge and zeal to the story of these nine martyrs. Every available source has been ransacked for materials, and the reader may feel confident that this volume gives him the fullest account that is possible. Dom Bede's perspicuous narrative—which is not lacking in unction—is accompanied by a series of very interesting and valuable illustrations. We congratulate him and his publishers on a very notable achievement.

G.M.

SPIRITUAL EXERCISES AND DEVOTIONS OF BLESSED ROBERT SOUTHWELL, S.J. Edited by J. M. de Buck, S.J.. Translated by Mgr. P. E. Hallett. (Sheed & Ward; 5/-.)

By a coincidence this book came into my hands immediately after looking through another book by one who, like Blessed Robert, rejoiced at one time to call himself a follower of St. Ignatius, but who now signs himself 'T.' of *Punch*. 'Emptiness' is the word used by this author on one occasion of himself, and admirably—alas—does it summarize all for him, despite the many and varied interests that have so far filled his life. And now comes this immense contrast, this work of the Martyr, Robert, with its tone of spiritual richness, and sense of strong purpose resolutely pursued. It is an admirable spiritual book, full of wise suggestion—fruit of experience—and of high, courageous exhortation—fruit of an intensely spiritual mind. Almost every one of the seventy-three short sections of the book