

BLACKFRIARS

reader's attention to the chapter dealing with the motet, which blows away a good many cobwebs and clarifies a hazy, and often misunderstood definition.

The value of the book to choirs and their trainers is much enhanced by the excellent extended play disc, attached to the inside cover, and also by the inclusion of a very full list of available editions of Tudor Church Music together with names and addresses of the publishers concerned.

ARTHUR OLDHAM

ROME AND THE VERNACULAR, by Angelus de Marco, O.F.M.; Newman Press; \$3.25.

This book is a very useful historical account of the use of the Latin language, and exceptions thereto, in the public worship of the Western Church since the superseding of Greek. Of necessity the ground covered is much the same as in the second part of Korolevsky's *Living Languages in Catholic Worship* (Longmans, 1957), but some matters are treated at less length, while more attention is given to others. For instance, the use of Chinese at Mass, where Father de Marco is able to give the text of the unpublished decree of 12th April 1949, which granted Chinese priests the use of literary Chinese for all the foremass and a few other parts. Father de Marco gives a chapter to an analysis of the relevant proceedings of the Council of Trent, in the course of which he quotes the words of the only English bishop at the council: 'Neither does the reason for condemning the vernacular seem sound, and it seems false to hold that all things need not be understood by you, because the gospel and many other things ought to be understood by the people . . . And it should not be condemned under anathema to recite the canon aloud'. (Bishop Goldwell had a Welsh diocese, but he was a man of Kent).

It is a pity that such a subject should be disfigured by several infelicities of language, such as 'private Mass', 'unbloody', 'secret' for 'inaudible', 'oration' for 'collect', 'cult' for 'congregational worship' (a quoted comment on this last, p. 159, is unintelligible to the present writer). On p. 24 the beginning of 'the evangelization of the British Isles' is post-dated by some three hundred years.

It should be made clear that the author of this book is not pleading a cause: a careful reading of it would help many people both of clergy and laity to make up their minds on the problem involved with less prejudice, sentimentality or lust for novelty.

DONALD ATTWATER