

and makes it available to the members of the Mystical Body of Christ.

For those who shared in the work of the Congress, the belated publication of its proceedings will have a particular value. The crowded events of such an occasion, the torrent of words, the physical impossibility of being everywhere at once: all this makes recollection in tranquillity the more grateful. But for all others who care about the establishment of the liturgy in its full stature within the common life of the Church, *Le Jour du Seigneur* will be a document of the first importance. It is enough to indicate the speakers and their subjects. Mgr Chevrot deals with Sunday in the life of 'good' Christians, Père Féret with the biblical sources of the Day of the Lord, Père Daniélou with the patristic evidence and Père Congar with the theology of Sunday. Sunday as the expression of Christian salvation is considered by Romano Guardini, while Canon Michaud discusses the real meaning of 'servile work'. Canon Martimort's subject is evening worship: Canon Boulard's that of the special problems of rural society. The Abbé Michonneau speaks of Sunday in the life of the priest and Dom Robeyns considers the eucharistic fast and the time of Mass. Finally Canon Pius Parsch describes a Sunday at his parish church in Austria. The book ends with the conclusions of the Congress, as they were read out on the last day by Cardinal Gerlier, who had presided over the whole.

ILLTUD EVANS, O.P.

TRANSPPOSITION AND OTHER ADDRESSES. By C. S. Lewis. (Geoffrey Bles; 2s.6d.)

In one of these addresses Dr Lewis speaks of himself as a 'middle-aged moralist'. Perhaps it is being scarcely fair to describe himself as 'middle-aged', because though it may be literally true, it suggests that he is slightly out of date, whereas, in fact, he is as 'modern' as, let us say, Mr T. S. Eliot. But when he calls himself a moralist, he is being strictly accurate. It is a distinction which he shares with very few others. Nothing is more evident in the modern world than the collapse of the moral law, and there are very few writers who have the temerity to try to set it up again. But Dr Lewis is one of the few who has had the courage to face the fact that it is not the law that has failed, but we who have failed to live up to the law. This has come to him as a revelation, strictly in the sense that through it he has been able to rediscover the truth of Christianity. It has given him an extraordinary insight into the weakness of 'modern thought', and an extraordinary power to re-interpret the Christian tradition. The first address on Transposition is a perfect example of this power to expose the fallacy underlying the 'scientific' view of the universe, and the second, his well-known sermon on the Weight of Glory, is a superb interpretation of the Christian idea of Transfiguration. In a third address on Membership

he exposes the weakness of the 'egalitarian' theory of democracy and shows the hierarchical character of membership in the mystical body of Christ. The last two addresses on Learning in War-time and The Inner Ring are less theological and reveal Dr Lewis more as a humanist than a moralist, but they show his practical good sense at its best. The only fault one is inclined to find in him is that which besets all moralists: he sometimes gives the impression that he knows too much. There is too little sense of the mystery and inconsequence of life. But this is a price which is worth paying for so much wisdom and good sense.

BEDE GRIFFITHS, O.S.B.

THE CREED IN SLOW MOTION. By Ronald Knox. (Sheed & Ward; 8s.6d.)

I began this book with the feeling that Mgr Knox was not being quite frank. If he must write these books for girls, why not show it in the title? Why not call them 'The Girls' Own Mass' and 'The Creed at Aldenham Hall'? But I was wrong—this book at any rate is not only for girls and any internal evidence that gives rise to that impression is mere lip-service to the audience before whom these talks were delivered. Anyone can benefit from this book, priests, perhaps, not least.

But it is an irritating book for all that. I remember the feeling of injustice that hung over my college days because professors wantonly did in public the very things which merited for us severe reprimands. Mgr Knox (as every school-girl will be quick to perceive) does something of the kind here. 'There are two separate styles in English, the conversational and the literary', so we are all taught as children and woe betide the child who uses 'can't' or 'shouldn't' in an essay! Mgr Knox uses these forms throughout his book—but he is a master of English and will get away with it, and will probably pick up besides quite a little praise (how tired he must be of it all!) for the sheer beauty of his style.

Then there is an artificiality evident which had I been listening to these instructions would have antagonised me, and which now in book form remains ineffectual. 'The very subject we are discussing this afternoon (if we find time to discuss it) . . . ' p. 5: and p. 9, 'We haven't left time to talk about the subject I meant to talk about this afternoon, which was, if you remember, that of belief in God'. As everyone knows the care with which Mgr Knox prepares his MISS, and the fidelity with which he adheres to them, these are ponderous devices and even if they were more airy they would still merit condemnation on the mere score of artificiality.

I think Mgr Knox misses some good openings. Take, for instance, the description of the end of the torch-light procession at Lourdes: 'tens of thousands of candles flickering there below . . . So many of them, they don't look like separate candles; it is just a vast haze of light. And the people are singing Credo; Credo, not Credimus.'