

presents his subject. In an admirable introduction he tells us that of all the chants of the various European liturgies 'the Roman or properly so-called Gregorian Chant is the most beautiful; technically and artistically the most perfect'. But it is music which is above all religious in character, and the writer insists upon its intimate connection with the religious drama of the liturgy, of which it is the clothing and accompaniment. This too explains why it is vocal music.

After a first hearing, he tells us, Gregorian Chant so often leaves 'an impression of unexpected and surprising yet perplexing beauty'. In order to understand and appreciate this form of music some knowledge of the liturgy is necessary; and so, for the benefit of those unacquainted with the liturgy of the Church, we are given the two main divisions of the liturgical repertory. These are the chants of Holy Mass and those of the Divine Office or Hours. The author dwells chiefly on the former. There is an excellent table of the order of the Chants of the Mass, which will be instructive also to Catholics, of whom so many, alas! have no opportunity of hearing a liturgically sung Mass.

The next chapter speaks of the early beginnings and the development of the chant, which is judiciously classified into primitive chants, independent melodies and melismatic chants. Then comes a detailed analysis of one Mass (the Mass for Whitsunday is chosen). This is followed by a brief historical survey of the Chant and then by a chapter on interpretation and notation. The author adds a chapter to show the close connection between Gregorian Chant and the Dutch religious folksong, for he is professor of music at a college in Nijmegen.

A few statements, as for instance those concerning the origins of the Chant, might be questioned by some specialists, and one regrets that nothing at all is said about the modal system of the chant. The compass of the book no doubt limited its scope, so that, for the same reason, the section on the interpretation of the chant is very incomplete.

The great value of this book would seem to be that it places Gregorian Chant in its true setting against a historical background, which will help people to understand and appreciate its beauty. For this we should indeed be grateful to the author. It is a stimulating introduction to the chant and should awaken in every Catholic reader a desire for more knowledge of the Church's great musical heritage.

The book is beautifully produced, with delightful illustrations.

R. C. GABAIN

THE TWELVE FRUITS. Meditations on The Holy Ghost. By C. J. Woollen. (Herder; 18s. 6d.)

This book fulfils a need. It is a series of meditations for ordinary good-living people, who have received the seven 'gifts', and desire to bring forth the 'fruits' which are the work of the Holy Ghost. Each fruit is

treated in a very simple and practical way and gives much food for earnest reflection and meditation. It is particularly suited to the days in which we live, for the author points out that the lack of peace in the world today shows that the Holy Ghost is not allowed to inspire the world's work. To quote the author: 'Make no mistake, our public men who make today so great a show of confidence, and who pretend to have the solution of world problems discovered by their own powers, are profoundly unhappy men. They are never at peace, for they ignore in their lives and activities the only Source of peace, the Holy Spirit of God, who alone can inspire the things that are to the peace of the world.' (p. 44.) This passage is typical of the practical manner in which the author suggests ways of manifesting in our lives the fruits of the Holy Spirit. The book is well printed; and deserves a wide circulation.

PATRICK J. O'MAHONY

THE RELIGIOUS THOUGHT OF ST JOHN. By E. K. Lee. (S.P.C.K.; 17s. 6d.)

This is a readable and in many ways valuable study of the theology of the Gospel and First Epistle of St John. These writings are ascribed, with slight hesitation, to a single author, probably 'John the Elder', but in the closest dependence on St John the Apostle. Mr Lee upholds the general historicity of the fourth Gospel; though he is convinced, rightly no doubt, that the speeches it contains represent only the substance of what was said, expressed in the writer's own characteristic manner. The present book, however, is not much concerned with critical questions. It is an essay in Biblical theology; and its author seeks to grasp the historical and philosophical point of view of the Johannine books and to present their religious teaching as a unified whole. As he says, it is easy to arrange the topics of John's doctrine under headings and to discuss them separately; it is much harder to show how one part of his thought dovetails into another and to display their unity. One can say in general that his attempt has succeeded. The historical standpoint of the Gospel and Epistle, their debt to Judaism and to Hellenist thought, their firm basis in the person, action and teaching of our Lord Jesus Christ as the beloved disciple had known him: all these are made clear. A unifying principle is found in the doctrine that God is love, which is at the heart of both John's theology and of his practical ethics. God as love is communicative of himself, both in his own intimate life, in his self-revelation in the Logos made flesh, and in the gift to men of eternal life. Men in their turn have to appropriate that life not only by believing in God and knowing him, but by loving one another.

The book cannot here be discussed in detail, but one general criticism ought to be made. Mr Lee is too modest. He is an Anglican, with a solid and conservative tradition of Johannine criticism behind him.