

The translation of liturgical texts is notoriously a difficult task, and *The Small Ritual* at least avoids some of the larger hurdles. The use of the second person singular is reserved for prayers addressed to God, though the traditional 'thou' is preserved in the marriage service. One may ask why the child in baptism, addressed as 'you', should, when he becomes an adult, be addressed as 'thou'. Whatever the grounds of distinction between singular and plural may be, age is presumably not one of them.

Perhaps a crucial test is the *pompae* renounced in Baptism. Here once more we have 'pomps', which is certainly not a translation, since the meaning is 'allurements' or 'deceptions', and the retaining of 'pomps' in this context can only be justified as 'incantation English', which presumably a new vernacular version is intended to avoid. Another classical difficulty is the response, *Et cum spiritu tuo*. *The Small Ritual* has 'And may he be with you', which, if spoken, would seem to demand a final 'also' to preserve the shape of a dialogue. The responses in the sacrament of Baptism follow the Latin practice of repeating the verb of the question—'I do renounce them', 'I do believe'. The English of this is surely to declare a simple affirmative, 'I do'. It is interesting to see that Cardinal Bourne's attempt to popularize 'pardon' as the proper English form of the Latin 'indulgence' has now been altogether abandoned. Apart from any dogmatic connotations, 'pardon' must surely be considered the happier word.

On the whole *The Small Ritual* provides a workmanlike version, intelligible and as faithful as any translation is likely to be. But its principal importance must lie in the possibility of its future use, for while it is true that a vernacular edition is of the greatest value to enable the laity to 'follow' what is being said and done, the Holy See has by its approval of other bi-lingual rituals shown clearly that, in this field at least of the Church's liturgy, the public use of the vernacular is of pastoral importance and should be encouraged.

*The Small Ritual* is printed in two colours by the Cambridge University Press, but it is not to be compared, typographically speaking, with the splendid *Ordo Administrandi* of 1915, printed at Oxford in the bold Fell type so suitable for liturgical texts. The crowded page and narrow margins of the new book perhaps reflect a more utilitarian mood. But liturgical printing calls for magnificence.

ILLTUD EVANS, O.P.

THE SPRINGS OF MORALITY. A Catholic Symposium. Edited by John M. Todd. (Burns and Oates; 30s.)

Here a group which meets regularly publishes the papers contributed to its conference on Christian ethics at Downside during Low Week,

1955, by Mr Reginald F. Trevett, Dom Illtyd Trethowan, Dom Ralph Russell, Professor Hilary Armstrong, Dom Aelred Watkin, Miss Frances Brice, Dr Franz B. Elkisch, Dr John Marshall, Mr Colin Clark, Mr David H. N. Johnson, the Rev. Claude R. Leetham, Mr Robert P. Walsh, Mr Anthony Howard, Mr Hugh Dinwiddy, Fr Gerald Vann, Nana Kobina Nketsia IV, the Rev. Michael J. Walsh, Mr David Snellgrove, Miss Irene Marinoff, Dr E. F. Caldin, Mr John Coulson, Mr Joseph G. Dawson, and Dom Sebastian Moore. The general purpose, of opening up communications between Catholics and their fellow-countrymen and between Catholics among themselves, cannot be too strongly backed, for while the Church is committed to spread the good tidings of Christ it is the occupational temptation of members of an organized force to dig themselves in and stay put: hence the need for people like St Ignatius and Sir John Moore to shake the garrison-minded. The promoters set themselves the wise directive of going forward on a middle course, which avoids on one hand the reiterations of a past religious mood and on the other the hand-to-mouth snatching at ephemera. The conference was clearly a success. It is earnestly to be hoped that it will be followed by many more, at home in a Benedictine house offering the two qualities most called for when the discourse is extended to a wider scene, peace with certitudes which span the centuries, and hospitality to newcomers and wanderers.

It is, however, in relation to the general interested public that this book should be judged. It disappoints, perhaps because the publishers claim too much, for it certainly does not 'sum up morality in all its aspects', nor is it 'a thorough examination and an exhaustive work of reference to be commended to the ordinary reader and schools'—though an index might have brought it nearer the mark. Rather it is a set of twenty-four papers strung on an outward frame usefully jointed by the editor. What is lacking is an inner organic order. Of course it is difficult for a symposium to achieve even the appearance of this. But on the present question you may as well not try for it if you are going to leave out moral theology. That is what the planners have done. They cannot have dismissed the scholastics as arid syllogizers and the moralists as canon lawyers in decay. Nevertheless the fact remains, that for some reason they have not turned to the scientific tradition fostered during the centuries within the Church. The result is that the book could better have been entitled, *Some Streams of Morality*.

The second paper, on the philosophical concepts engaged, might have helped to co-ordinate what follows by at least providing some sort of grammar, or by setting forth the contrasting theories on the nature of duty; instead it nibbles rather nervously at a recent *Penguin*.

The next two papers, an epitome of the Bible and a suggestion of Greek and Roman influences, help things along, but it is over-sanguine to expect the final paper, which sums up on Christian morality, to make up the lost ground. Steering clear of both gnostic and philanthropist, it spiritedly makes for the supra-legalism of the Gospel Law, and, following the dialectic of the *Summa Theologica*, sees, as the *Prima Secundae* did, that Sinai is overtopped by the Hill of the Beatitudes. In between there are some capital contributions, notably from men engaged with concrete problems, but there are frequent patches of mist.

Right and wrong in human acts should be discussed in the same temper as good and bad in things—that quotation from St Thomas appropriately begins what is perhaps the most distinguished contribution, on Communist Morality by Mr Dawson. He is from Glasgow, and the next name for praise is also from Scotland, Dr Marshall of Edinburgh, who writes clearly of the anatomical substrata, the physiological mechanisms, and the glandular changes which the moralist must take into account; why, he asks, blame the devil when testosterone is at work? Mr Johnson on International Relations and Dr Caldin on the scientist's approach to morality also lay the premisses for reasoned debate. A philosopher, a neurologist, a lawyer and a chemist—there could have been worse deputies for our absent moral theologian. Two priests, however, earn our gratitude, Fr Leatham for his Rosminian spirit when discussing the school-teacher's problem, and Fr Walsh for his ecumenical treatment of Catholicism and primitive morality.

THOMAS GILBY, O.P.

THE WINDOW IN THE WALL. By Ronald Knox. (Burns Oates; 15s.)

L'ÉVANGILE DE SAINT PAUL. By Mgr Ronald Knox. (Desclée de Brouwer; 39 fr. B.)

'Contempons saint Paul avec un regard neuf et nous ressentirons sa magie.' This 'new look' which Mgr Knox recommends in the French adaptation of *St Paul's Gospel* (C.T.S.) is surely a large part of the attraction of his sermons. Whatever he talks about we are helped to see anew, that is to say really to see and attend to. In *The Window in the Wall* it is the Blessed Sacrament that we are invited to contemplate, in company with the twenty congregations who heard these sermons preached at Maiden Lane on successive Feasts of Corpus Christi. Three of them are reprinted from the earlier series on the same theme, *Heaven and Charing Cross*. Learning, piety, charity, human understanding, these can be found elsewhere too; it is when they are cemented with one occasional Knoxian quip that they fall into the unique pattern that conveys the new look. 'If you come to think of it, I suppose