

tical. And that is precisely the theme of this sincere and searching study of the Beatitudes, with its keen sense of their immediate relevancy to our plight and their practicality. True, there are a number of things which will jar on the Christian reader: there is a muddled sentence in which the divinity of Christ seems to be rejected, and another sentence which disposes of the sacramental system; the sayings of the Buddha are put on a level with those of our Lord; and again the treatment of the first beatitude is marred by an apparent identification of "self-naughting" with being poor-spirited—lacking in "go, guts and grit"—which clearly will not square with the personality of our Lord, nor for that matter with the author's apparently approving account of the character of Moses. (It is presumably this same line of thought which leads the author to the interesting but debatable conclusion that the highest saints are "invisible" except at rare moments; and it is this also which causes him to contrast Christianity and "Chestertonianity": a surely indefensible position since, whatever we may think of Chesterton as an artist, we have no right to assert that his use of wit and intellect were not selfless and humble—there is no intrinsic incompatibility). Finally, it will jar on some readers to find the Beatitudes fitted into the framework of Mr Heard's theory of evolution. In spite of all this the fact remains: the book is, in substance, a commentary on the words of the *Theologia Germanica*: "Nothing burns in hell but the ego"—and of the value of such a commentary there can be no doubt.

There are some interesting sidelights on the question of the Fall in relation to the animals, and of their possible share in the effects of the "redemptive process."

GERALD VANN, O.P.

OFFICIUM ET MISSAE PRO DEFUNCTIS NECNON EXSEQUIARUM
ORDO: cura R. D. Joannis Lane. (Gill and Son; 5s.).

It is convenient to have all the Latin prayers for the Dead set out cheaply and clearly. The volume includes all the Little Hours for All Souls Day as well as the Preface and Canon of the Mass. The only blemish is the Chant which though given in full *ex editione typica Vaticana adamussim excerpto*, as the title page boasts, is so poorly executed as to remind one of the worst days of chant printing of a century ago. Since the editor went to the trouble of providing the chant he should have seen to it that it was printed with the same clarity as the Latin text. Even without access to French liturgical presses this could have been done.

C.P.

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The Ditchling Press, Hassocks, Sussex.