

to be read for his learning, in the same manner that we treat Tertullian, Arnobius, etc. . . . and a number of ecclesiastical writers of both Greek and Latin; we should choose out the good in them and shun what is contrary." (*62nd Epistola ad Tranquillinum.*) All in all, another giant step forward has been taken in the interest of patristic literature for the English-speaking world by this translation of Tertullian, first a convert to the Faith and later an apostate, the victim of the Montanist heresy. J.J.

Humility. By Father Canice, O.F.M.Cap. Westminster, Md., Newman Press, 1951. pp. 93. \$1.75.

This little book is put down with the tremendous realization that heaven is peopled only with the humble while the arena of hell rocks with the screams of the proud; for the Lord hears the humble and resists the proud. Father Canice, in masterly fashion, presents an illuminating treatise on the virtue of humility. In treating this absolutely necessary, yet often misunderstood, virtue, he proceeds in a truly scientific manner. He defines and divides, illustrates and explains; yet the work is free from complexities and holds the reader's attention while presenting the very food of life. The work is divided into five chapters. The first serves as an introduction in which Father Canice, illustrating the parables concerned with humility, bases his treatment on the solid foundation of the words of Christ. The following chapters expose the true nature of humility, its necessity, the reasons for it, and the means of acquiring it. Various notions of humility are examined with a view to arriving at what is held in common. In order to arrive at this the author looks to those whose humility has been canonized by Holy Mother Church. He first considers the definition of Saint Thomas and then those of Saint Bernard and Saint Bonaventure. Seeing that they all agree on essentials, the main points are singled out for consideration—knowledge of self, reverence for God, self depreciation, our nothingness, and our complete dependence on God. Each one of these points is clearly explained and illustrated with the *Summa Theologica* and other works of Saint Thomas serving as his main source of proof. Father Canice shows a deep understanding of and appreciation for the works of the Angelic Doctor.

Humility bespeaks littleness and simplicity. This little book about humility is written in a simple style. After clearly presenting the nature of humility and what it is not, Father Canice in a very moving and meditative manner pictures for us the humility of Our Lord and

Saviour Jesus Christ in the crib, on the cross, and in the tabernacle. The book is replete with pertinent scriptural quotations serving as the source of divine authority.

We highly recommend this little book to be thoughtfully read by all those who are following Him Who is meek and humble of heart along the road to a deeper spiritual life. We recommend this little book to all who are seeking the kingdom of God—for, "God resisteth the proud but to the humble he giveth grace" (Jos. 4 : 6 ; 1 Pet. 5 : 5.)—and it is a terrible thing to be resisted by the Lord. C.A.F.

The Progress of the Liturgy. By Dom Olivier Rousseau, O.S.B. Transl. by the Benedictines of Westminster Priory, Vancouver, British Columbia. Westminster, Md., The Newman Press, 1951. pp. 208. \$2.75.

The Benedictines of Westminster Priory have made a minor contribution to liturgical literature in English with their translation of Dom Olivier Rousseau's *The Progress of the Liturgy*. The work is historical, tracing the evolution of what is called the Liturgical Movement from its germination at the beginning of the nineteenth century until the time of its full flowering under Blessed Pius X. All the great names—overwhelmingly Benedictine—associated with the liturgical revival plod through the pages in a ponderous procession, and a valiant attempt is made to analyze the ideas which moved these celebrated figures to action. Father Rousseau writes a heavily Gallo-centric narrative, the efforts of a few of the other European countries being thrown in like so many planetary satellites. Now it is unquestionably true that the French were the spearhead and moving force behind the liturgical regeneration which came about in the last century, but the facts will have to be administered in more palatable doses to the American reader who, it can hardly be presumed, is confirmed in his adulation of all things done by "the Eldest Daughter of the Church." There are some books so nationalistic in concept and tone that any attempt to translate them is bound to meet with complete unsuccess. Added, in obvious deference to Americans, is an appendix on Bishop England and the Missal in English, taken from an article by Msgr. John K. Ryan which appeared in 1936 in the *American Ecclesiastical Review*.

It is difficult to determine whether the unattractive characteristics of the book are the fault of the original author or of the translators; it seems impossible, however, to let the translators escape without the burden of the blame either for unduly bothering to translate a poor